

The Satanic Temple

<https://thesatanictemple.com/>

One should strive to act with compassion and empathy towards all creatures in accordance with reason.

The struggle for justice is an ongoing and necessary pursuit that should prevail over laws and institutions.

One's body is inviolable, subject to one's own will alone.

The freedoms of others should be respected, including the freedom to offend.

To willfully and unjustly encroach upon the freedoms of another is to forgo one's own.

Beliefs should conform to our best scientific understanding of the world. We should take care never to distort scientific facts to fit our beliefs.

People are fallible. If we make a mistake, we should do our best to rectify it and remediate any harm that may have been caused.

Every tenet is a guiding principle designed to inspire nobility in action and thought.

The spirit of compassion, wisdom, and justice should always prevail over the written or spoken word.



TEMPLE OF SATAN

THE DIABOLICAL WAY

Members of our Satanic Brotherhood call our way of life the *Diabolical Way*—*Diabolica Via*—for it is a path of manifesting the diabolical will and embodying the diabolical spirit in everything we do in life. Beginning with a morning prayer to Satan, continuing with your daily business of seeking wealth, knowledge, pleasure and power, including the food you eat, your sexuality and yoga practice, to attending gatherings with other People of the Pact, the Diabolical Way is a path of total self-transformation and purpose. Our Way is in fact a road which leads ultimately through the Nine infernal Gates into the presence of our Lord Satan.

THE SIX PILLARS

The Diabolical Way has six pillars:

- **Infernal Pact:** Pledge your allegiance to the Devil in return for power, pleasure, wealth, vitality and knowledge.
- **Daily Rituals:** Conduct daily invocations, offerings and exercises in honor of Lord Satan.
- **Wanderings:** Roam the Earth seeking other Disciples and experiencing the realities of Lord Satan's world.
- **Gatherings:** Attend gatherings on important dates of the Satanic calendar for group rites and revelry.
- **Tribute:** Make regular tributes to the Temple in the form of wealth, work or favors.

- **Nine Gates:** Pursue the **Nine Gates** of Satanic initiation to the best of your abilities.

More information about these pillars is available in our book **Temple of Satan: The Devil's Disciples**, from Temple of Satan Publishing.

Decode Theme by Macho Themes



TEMPLE OF SATAN

THE NINE MAXIMS

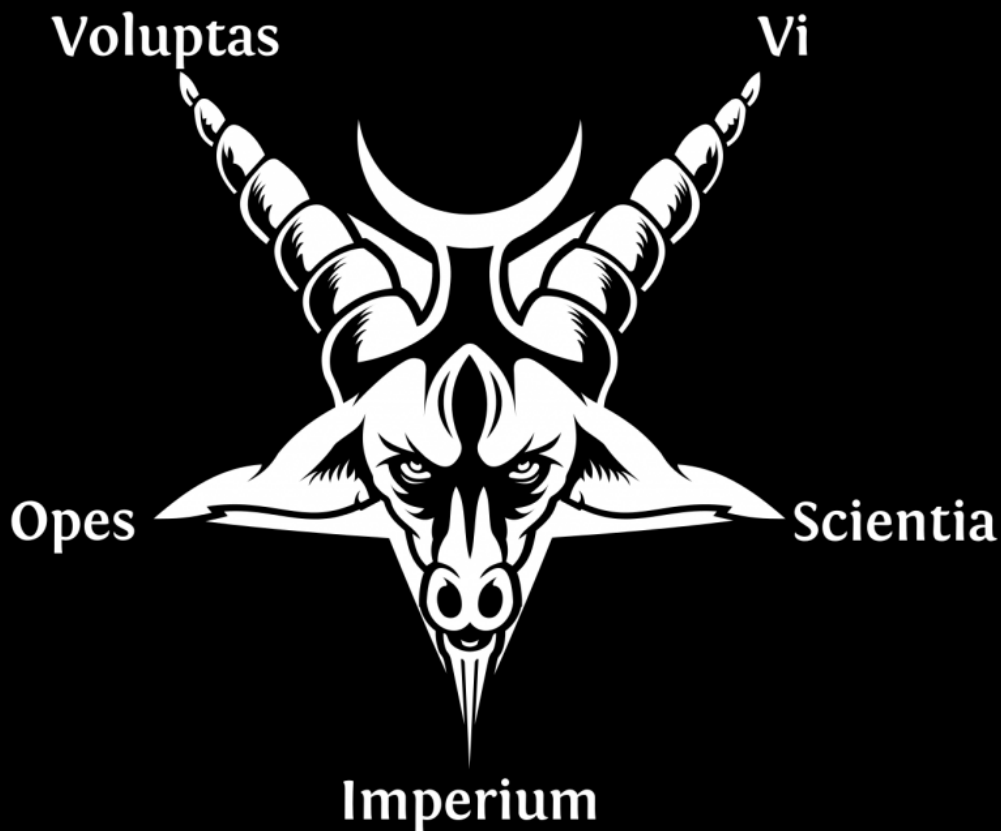
The *Nine Maxims* are guidelines for living in the *Diabolical Way* of our Satanic Order:

1. I pledge my allegiance to Satan, Lord of this world.
2. I embrace the evil in me so that I may be the best that I can be.
3. I seek power and glory; never peace.
4. I hunt the predator Death that hunts me.
5. I seek out others who are diabolical and powerful to recruit into the Temple.
6. I am cunning and secretive on my path of diabolical descent.
7. I seek greater black magickal mastery in order to empower myself and the Temple.
8. I recognize no authority higher than Satan, the Antichrist and the Gatekeepers of the Temple.
9. I glorify Lord Satan by contributing to the Temple.



TEMPLE OF SATAN

THE FIVE BOONS



The *Five Boons* are the five primary benefits which Lord Satan shall bestow upon dedicated Initiates of our Temple. They are:

Vitality (“Vi”): Lord Satan favors those with animal vitality and diabolical energy. The Satanic Adept must have the physical, mental and spiritual energy necessary to win the struggle for life and fully enjoy its fruits. Vitality means being physically healthy, mentally alert and spiritually awake. The key to this boon is accumulating *Vi Diaboli* (“Devil Force”) – the “dark force” or “Unholy Spirit” that permeates the universe and which emanates from Lord Satan Himself.

Opulence (“Opes”): Lord Satan does not glorify poverty, modesty and austerity in the manner of the slave religions. On the contrary, the Devil encourages his disciples to acquire great wealth and to fully indulge in the material playthings of this world. If you are not growing wealthier on your Satanic path, you are doing something very wrong, and must ask Lord Satan for guidance!

Pleasure (“Voluptas”): Lord Satan is a god of indulgence, sensuality, sexuality and earthly pleasures of all kinds. The Devil does not preach abstinence or the evils of the flesh like some slave religions, but full indulgence and adeptness at all methods of producing pleasure. Our Templars honor our Lord’s will by holding frequent orgies and feasts at our **Black Houses**, Lodges and gatherings.

Knowledge (“Scientia”): Lord Satan bestows knowledge upon his disciples and awakens a desire to study the darkest and most forbidden sciences. The Diabolical Way requires disciples to acquire advanced knowledge of many Black Arts, which they shall need to pass through the Nine Gates of the Kingdom of Satan and be worthy to enter into the presence of our Lord and Master.

Empire (“Imperium”): Lord Satan is a god of power and dominion; he rules over Hell, and through his disciples and his Chosen One, the Antichrist, he shall rule over the Earth. The Temple of Satan is building a world-dominating Empire, because such power is necessary for Templars to realize our infernal wills and achieve our diabolical dreams. Templars must always seek unlimited power or they are slaves, unworthy of our Lord.

BERITH
also known as
BAAL-BERITH, BAAL-BERETH, BAAL-TAMAR,
BEAL, BOFI, and BOLFRY

- Zodiac Position: 15- 19 degrees of Leo *(1-10 Capricorn)
- August 8th- 12th *(Dec 22-30)
- Tarot Card: 6 of Rods *(2 of Pentacles)
- Candle color: Purple
- Plant: Heliotrope
- Planet: Jupiter *(Venus)
- Metal: Tin *(Copper)
- Element of Fire *(Earth)
- Rank: DUKE
- Berith is a Day Demon and governs 26 legions of spirits

*[Given from Thoth]

"Baal" means "Lord." "Baal-Berith" is "Lord Berith." He foretells the future, discerns the past, and can turn metal into gold. He helps in rising to high places and receiving honors. He speaks with a very clear and soft voice.

SIGIL

Baal-Bereth is the Father of the Yule season and the Yule (xmas) Tree. "The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. In Egypt that tree was the palm-tree; in Rome it was the fir; the palm-tree denoting the Pagan Messiah, as Baal-Tamar, the fir referring to him as Baal-Berith."¹ "The Christmas-tree, as has been stated, was generally at Rome a different tree, even the fir; but the very same idea as was implied in the palm-tree was implied in the Christmas-fir; for that covertly symbolised the new-born God as Baal-Berith, "Lord of the Covenant," and thus shadowed forth the perpetuity and everlasting nature of his power, not that after having fallen before his enemies, he had risen triumphant over them all." ²



In Egypt they worshipped Nimrod as a palm tree, referring to him as the Messiah "Baal-Tamar." Among the most ancient of Baals, he was known as Baal-Bereth, "Lord of the fir-tree." He evolved into Baal-Berith, "Lord of the Covenant." In Ancient Rome, where they also worshiped the fir tree, they called him "Baal-Berith."



The 25th of December, was observed in Rome as the day when the victorious God reappeared on earth, and was held at the *Natalis invicti solis*, "The birth-day of the unconquered Sun." Now the Yule Log represents the dead stock of Nimrod, known as the Sun-God, but cut down by his enemies; the xmas-tree represents Nimrod- the slain God reborn. The ancient practice of kissing under the mistletoe bough, most common to the Druids, was derived from Babylon, and was a representation of the Messiah, "The man the branch." The mistletoe was regarded as a divine branch --a branch that came from heaven, and grew upon a tree that sprung out of the earth. Nimrod, the God of nature, was symbolized by a great tree. But having been cut down and killed in his prime, he was now symbolized as a branchless tree stump, called the Yule Log. Then the great serpent came and wrapped itself around Nimrod (the stump). Miraculously, a new tree appeared at the side of the stump, which symbolized Nimrod's resurrection and victory over death. Here is an illustration of an ancient Ephesian coin:



Baal-Berith was known also as "Lord of the Covenant" and as "The God Berith." He was a popular God and was worshipped in Canaan, Philistia, and Shechem. He was the protector of the covenant between Shechem and some neighbouring Canaanitish towns, which were originally independent, but were at length brought under subjugation by the Hebrews. "Any Israelites who might be dwelling in Shechem would be simply or protected strangers, and not parties to a covenant. The Temple of Baal-Berith had a treasury from which the citizens made a contribution to Abimelech. It was there

that Gaal first came forward as a leader of the rebellion, and within its precinct the inhabitants of the tower of Shechem (the 'acropolis,') found a temporary refuge from Abimelech at the close of the revolt." ³

"Baal-Berith was also known as "God of the Community."

Below are photographs of the ancient remains of Baal-Berith's Temple:



The remains of Temple of Baal-Berith are a round-ended, land-filled platform on which a massive temple once stood. Dated to the 13th/12th century BCE, it measured 86 feet long and 78 feet wide and its walls were around 19 feet thick. "Archaeologists believe that it was a two-story building.

It had one entrance to the east, in the middle of which was a column to support a roof, and on each side of the entrance was a massive tower. The eastern tower included a stairway that might have led to the second floor. Inside the main hall were two rows of columns. On the semi-circular platform in front of the temple, part of a sacred pillar or standing stone was found (seen on the right side of the above photo), Archaeologists believe it marked the temple entrance."

¹ "The Two Babylons" by Alexander Hislop 1858

² Encyclopedia Biblica: A Critical Dictionary of the Literary Political and Religious History the Archeology Geography and Natural History, © 1899 of the Bible

³ Ibid.

Illustrations taken from: "The Two Babylons" by Alexander Hislop 1858



[Back to Demons, the Gods of Hell](#)



Beelzebub

BEELZEBUB is also known as BAALZEBUB, ENLIL, BEL, "PIR BUB"* BAAL ZEBUL and BEELZEBUTH

He is also known as the Goetic Demon "BAEL"

- Zodiac Position: 0-4 Degrees of Aries
- March 21st-25th *[March 21-30]
- Tarot Card: 2 of Rods [From Azazel]
- Candle color: Black
- Plant: Fern
- Planet: Sun [From Azazel]
- Metal: Iron *[Gold]
- Element of Fire
- Rank: King
- Bael is a Day Demon and rules over 66 legions of spirits.

Those who are close to Beelzebub know he is Enlil. This is from him personally. Enlil was the original "Bel" which later evolved into "Baal." "Baal" means "Lord," "Master" "Baal the Prince." Beelzebub/Enlil was a very popular and well-known God who had cities named after him with the prefix "Baal" all over the Middle East.

Most people who have studied the occult know he is very close to Satan and they both go back to the "beginning of time" here on earth; Enlil and Enki. He is Father Satan's half-brother. Along with his brother Ea/Satan and Astaroth, he wound up in the grimoires as one of the Crowned princes of Hell and was labeled as "evil," as were our other Pagan Gods.

"Baal Zebub, the Healing God of Ekron, later became one word--Beelzebub--which came to represent evil and idolatry in the New Testament of the Bible."

-Excerpt taken from- "Syria" by Coleman South, 1995

Beelzebub is best known as the God of the Philistines, He ruled over the city of Ekron. He is second in command to Satan. The Ancient Philistines worshiped Him under the name "Baalzebub." Beelzebub is "Lord over all that Flies". Wherever he was worshipped, he was known as God of the weather and meteorology. He also controlled the airways when the Nephilim came to Earth. His name was perverted by the Hebrews to mean "Lord of the Flies."

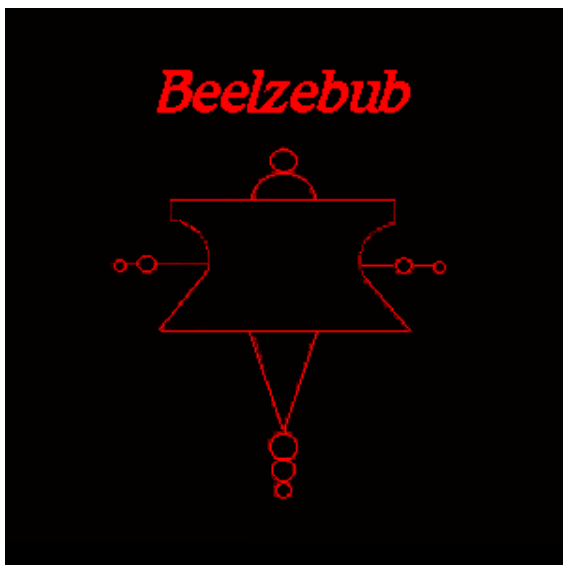
Beelzebub takes care of in-fighting between dedicated Satanists. Satan wants unity and Beelzebub enforces this. He can be very strict as Satan

does not approve of dedicated Satanists cursing each other.
Beelzebub is the Patron of all of the Orient [Far East], Martial Arts and Asian Culture. He was Prince of the Seraphim and He has a raspy voice.

My experience- I saw him for the first time when I asked for his assistance in creating this webpage about him. He appeared to me with platinum blond hair and darker eyebrows, wearing a white robe. This was the first time I saw him. I heard his voice a long time ago and it was raspy, but when he spoke to me recently, the raspiness was gone. This is probably because he is now free.

- High Priestess Maxine

Beelzebub's Sigils:

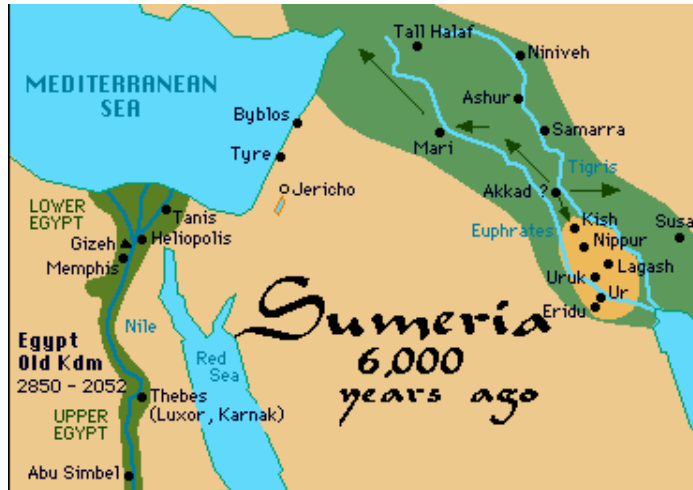


The Egyptian hieroglyph for "air" and "wind" is very similar to one of Beelzebub's Sigils. The evolution here is obvious. My point is Beelzebub is "Prince of the Air." I find it sickening how the enemy has denigrated our Gods and claimed Beelzebub is "Lord of the Flies." Many Jewish written grimoires have illustrations of ugly flies for Beelzebub, along with their monstrous images for our other Gods.

I have also noted many times in my studies, there is little if any real information about many different ancient peoples, such as the Avites whose God was Adramelech. All I found was in the Judeo/Christian Bible where the Hebrews brutally invaded and mass-murdered them [genocide], as with many other Gentile peoples. The ancient libraries that were razed to the ground not only contained occult and spiritual knowledge, they also contained history. The above is a blatant example of history deliberately destroyed and replaced with lies.

Along with Jewish and Christian destruction of ancient knowledge, nearly all knowledge about Beelzebub was lost. Christians were at liberty to blaspheme, malign and slander the reputations of the Original Gods any way they saw fit. Since there was no opposition left following the razing of cities, mass murder of "Heathen" peoples, destruction of their temples, libraries and records, new generations had no other sources to turn to for information other than the Judeo/Christian bible concerning these Gods.

Beelzebub/Enlil, was the Patron God of Nippur, a city in Sumeria which is now present day Iraq.



Beelzebub had his ziggurats, shrines and temples located in his city, Nippur. Below are photos of the remnants of his temple. The fortress on top of the mound was built by American excavators in the 1890's "to protect them from the local tribes." Beneath is the Great Ziggurat of Nippur and Temple of Enlil:



Beelzebub/Enlil is the God of storms, atmospheric conditions, the wind, the rain and the element of air. He is also the God of Entomancy. Entomancy is a method of divination by interpreting the behavior of

insects. Beelzebub is also a Master of Astrology and the Zodiac.
His number is 50

His ziggurat of Nippur was called, "Fi-irn-bar-sag." He is the God who hurls his thunderbolts and lightning against the enemies of Satan. [More than one Christian church has met with disaster on occasion]. He is considered to be a gracious life-giving and life-sustaining God, taking care of his people, the beasts of the field, the fowls of heaven and the fishes of the sea. "Enlil [Beelzebub] is both a God of war and God of peace; a destroyer and protector, defender, restorer, upbuilder; inimical, hostile and most gracious." ¹

To enjoy his blessings one must enter into the right relationship with him and Satan. He carries out and enforces Satan's decrees.

"Enlil [Beelzebub] is neither afraid nor stands in dread of an enemy. A battle undertaken by him is pursued with unrelenting vigor till it is carried to its victorious end-- with him there is no pardon nor retreat: The hostile not subservient land- from that land thy breast thou dost not turn.

If his anger is once aroused, there is no one who could induce him to leave or cool off."²

Enlil/Beelzebub was a "protector and life-giver." "As furious and destructive Enlil may be in his dealings with the enemies, as gracious, kind and loving he can be when his own people and country are concerned. He protects his people from hostile invasions by surrounding them and their home with a high wall or by becoming for them a fastness or house, the bolts of which he fastens securely so that the hostile hordes can neither climb over or overcome it nor can enter through its gates."

"If his people are in need of rain, he opens the gates of heaven, pulls back its bars, loosens its fastenings, removes its bolts that abundant rains may water their fields; or he may do this to drown and utterly destroy the enemy."

Below is an Ancient Sumerian hymn to Enlil/Beelzebub:³

The gate[s] of heaven
The bars of heaven
The fastenings of heaven
The bolts of heaven
Thou openest
Thou pullest back
Thou loosenest
Thou removest

"He sustains the life of both man and beast. In doing so, he does not neglect even the smallest and most insignificant who maketh to sprout, the grain art thou."

The ancient Babylonians were amazed at Enlil's loving kindness, protection and support, praising him by exclaiming "He who protects [gives support]."

Endowed with extraordinary powers and authority. The emblem of his authority is a pure or bright scepter which he carries or holds in his hands or wields. He acts on the authority of Satan. This bright scepter is, however, not merely an emblem of authority, power and might, but also a stylus in the hand of Beelzebub, the scribe, by means of which he writes the will and enters the decisions of Satan.

"The twelve signs of the zodiac, the year, seasons, months and signs of the zodiac have each and all their beginning and end, their boundaries or outlines, their pictures or drawings: Enlil [Beelzebub] indicates and proclaims them. There is a meaning and significance to each and all of them: Enlil [Beelzebub] interprets them. This he does by the 'fullness of his manifestations.' 'Enlil and His Seven Manifestations.' It is one of the most remarkable facts in connection with the nature of every god who, at one time or another, played the role of the "Son" in a given trinity, that such a god was considered to have "seven manifestations" of his powers.' 'Seven' they were, because this number expresses the 'fullness, completeness, totality.'"⁴

*These are the chakras

Below is a diagram of Beelzebub's Temple at Ekron in Ancient Philistia:



*Beelzebub was known as "Pir Bub" to the Yezidi Devil Worshipers of Iraq. They claim he was the God of King Ahab. [Reference: *Devil Worship 1919* by Isya Joseph, page 40]

The following is an Excerpt from "Encyclopaedia Biblica; a Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography, and Natural History of the Bible" Volume I : A-D

by The Rev. T. K. Cheyne, M.A., DD and J. Sutherland Black, M.A. LL.D.
New York, The Macmillan Company; London: Adam and Charles Black,
1899

"BAALZEBUB taking Zebub or Myla as the name Fly-God, a God of Ekron, whose oracle was consulted by Ahaziah king of Israel in his last illness. The name is commonly explained "Lord of Flies." True, there is no Semitic analogy for this but Pausanias tells us of a God who drove away dangerous swarms of flies from Olympia, and Clement of Alexandria attests the cult of the same God in Elis and we may, if we will, interpret the title "A God who sends as well as removes a plague of flies." Let us however, look farther. Bezold thought that in an Assyrian inscription of the 12th cent. B.C.E. "Baal-Zabnbi" was the name of the one of Zebub. Baal-Zebub was a widely known divine name, adopted for the God of Ekron. The restoration of the final syllable, however, is admittedly quite uncertain, and the reading Baal-Sapuna [see BAAL-ZEPHON, I] seems much more probable. Winckler, therefore, suggests that Zebub might be some very ancient name of a locality in Ekron [no longer to be explained

etymologically], on the analogy of Baal-Sidon, Baal-Hermon, Baal-Lebanon. No such locality, however, is known, and Ekron, not any locality in Ekron, was the territory of the Baal. It is, therefore, more probable that Baal-Zebub, "Lord of Flies" [which occurs only in a very late narrative, one which has a pronounced didactic tendency], is a contemptuous uneuphonic Jewish modification of the true name, which was probably Baal-Zebul, 'Lord of the High House.'"

"This is a title such as any God with a fine temple might bear, and was probably not confined to the God of Ekron. 'High house' would at the same time refer to the dwelling-place of the Gods 'mountain of assembly' in the far North. There is some reason to think that the Phoenicians knew of such a dwelling-place. The conception is implied in the divine name Baal-Saphon, 'Lord of the North' [see BAAL-ZEPHON], and in the Elegy on the king of Tyre [Ezekiel 28]; and the Philistines probably knew of it. At any rate, the late Hebrew narrator or, if we will, an early scribe may have resented the application of such a title as 'Lord of the high house' [which suggested to him either Solomon's temple or the heavenly dwelling of Yahwi, to the Ekronite God, and changed it to 'Lord of flies,' Baal-Zebub. This explanation throws light on three proper names,- JEZEBEL, ZEBUL, and ZEBULON, 'from thy [high house] of holiness and glory.' The same term could be applied to the mansion of the moon in the sky."

References:

¹ Sumerian Hymns and Prayers to God Nin-Ib from the Temple Library of Nippur

by Hugo Radau

Philadelphia Published by the Department of Archeology, University of Pennsylvania 1911; Page 21

² Ibid, Page 23

³ Ibid Page 25

⁴ Ibid Page 27



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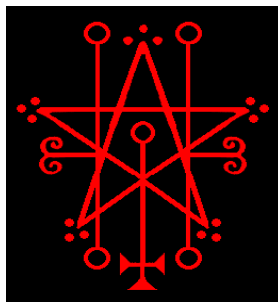
She was known to the Canaanites as ASTARTE, to the Sumerians, she was known as INANNA, to the Babylonians, she was known as ISHTAR to the Assyrians and the Akkadians, ASHTART, ASHTORETH, ASHERAH, and ASTORETH, to the Egyptians, ISIS, ASHET AND ASET, to the Phoenicians, she was known as TANIT-ASHTART and ASHTAROTH. Her Ugaritic name was ANAT.

- Zodiac Position: 10-20 degrees of Capricorn
- December 31st-January 9th
- Tarot Card: 3 of Pentacles (Azazel told me the Ace of Cups)
- Planet: Venus
- Candle Color: Brown or Green
- Animal: Cobra or Viper
- Metal: Copper
- Element of Earth
- Rank: Grand Duke of the Western Regions of Hell; Crowned Princess
- Astaroth is a Guidance Councilor for both Demons and humans. She deals in mostly human affairs
- Astaroth rules 40 legions of spirits and is a Day Demoness
- Astaroth is also The Treasurer of Hell

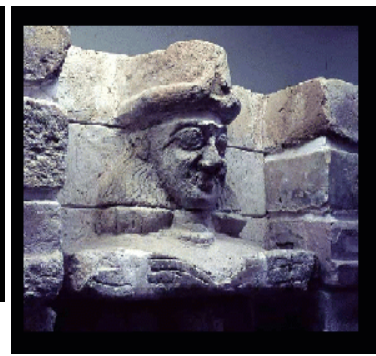
Astaroth is a very ancient Goddess. She has been with humanity, as have Satan and Beelzebub, since the beginning. Astaroth is Satan's daughter. She did not want this to be known until recently [October 2016]. She has always been very popular, much loved and revered in locales where she was worshipped. Because she has been with us since the beginning, she has been known by several different names, as she has been the Chief Goddess in many different areas and cultures. She has been known as a Goddess of fertility, love, and war.

"Astaroth appears with a very immense aura. It has a very soft blue color, not soft in terms of strength, but soft in a sense of beauty. Astaroth's energy is invigorating and comforting; it is truly beautiful in every way. She has long Golden Hair; she is quite tall and is surrounded by a vibrant white-gold. I feel her most when I make the connection during the Invocation of the Four Ruling God Powers of Duat. She is always there to guide me when I feel lost or I am struggling. Her voice is very powerful, Astaroth is very caring, but she is very clear and concise when she is directing me. She helps me so much and I am so thankful to Her for everything.

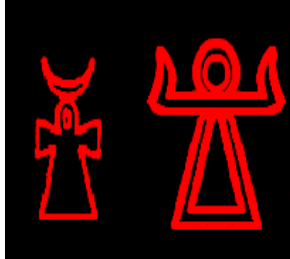
– Vovim Baghie



Astaroth's Sigil



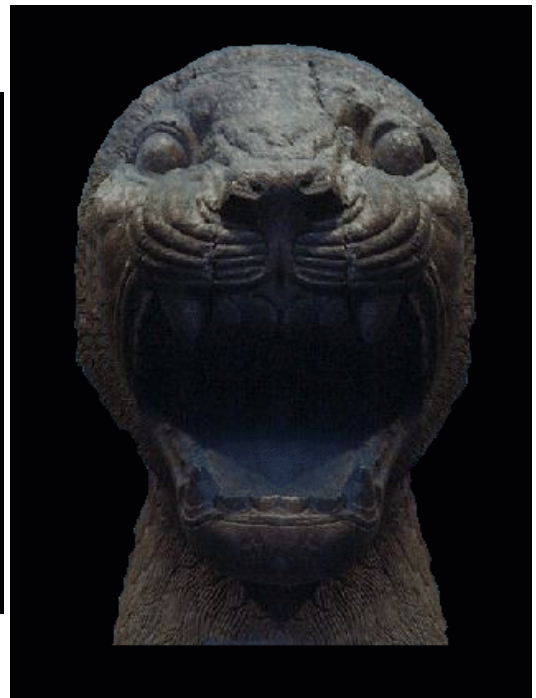
Wall of Inanna in Uruk



Astaroth's Symbols,
derived from the Egyptian Ankh

The clusters of three dots at the points of the star of her sigil are extremely ancient and denote her high spiritual rank. Her sigil also depicts important points of the human soul, as can be seen from the Venus glyph with the inverted cross symbolizing the all-important solar chakra and the pillars of the soul on each side.

As the Sumerian Goddess "Inanna" she was known as a powerful warrior and her sacred animal was the lion. Below are photos of the Lions that guarded her temple at Nimrud.





Her sacred city was Uruk, one of the oldest cities of Sumer where she had her temple; in the lower right photo above are the ruins. Under her rule, the people of Sumer and their communities prospered and thrived. She had shrines and temples in many cities in the Ancient Middle East.



Her Sumerian title "Queen of Heaven" was stolen by Christians and used for their fictitious "Virgin Mary" which is an imposter.

Astaroth was also the Babylonian Goddess, Ishtar. Babylonian scriptures called her the "Light of the World," "Goddess of Goddesses," and "Bestower of Strength."



The "Ishtar Gate," built approximately 575 BCE was the main entrance into Babylon. It was the eighth of one of eight gates of the inner city. King Nebuchadnezzar

II of Babylon dedicated the Gate to Ishtar. It was one of the most impressive monuments in the ancient Near East. The Ishtar Gate was decorated with dragons, bulls, and lions. Along with Ea [Satan] and Enlil [Beelzebub], she wound up in the grimoires when Judeo/Christianity arrived on the scene as one of the top Crowned Princes of Hell. These three were the most popular and well known deities in the Middle East. Their reputations were destroyed; they were viciously slandered, blasphemed, and demonized; labeled as "evil."

"Although Sidon is respected, it could not be forgotten that her goddess was Ashtart, a name the Israelite scribe wrote with the five consonants '*strt*', and vocalized them by the vowels of the familiar Hebrew word for "shame," making the Sidonian goddess appear in the bastard form Astoreth."

—Excerpt from "Recovering Sarepta, A Phoenician City by James B. Pritchard, 1978

"Of the various spellings of the name, Astarte, is found the Tel Amara letters. The Hebrew Astoreth arose when the rabbinical school of the Massoretes in the sixth century decided to adopt a conventional system to compensate for the lack of vowels in written Hebrew, and at the same time to insert in the names of foreign divinities the vowels from the word 'boshet', meaning abomination."

—Excerpt from "Who's Who Non-Classical Mythology by Egerton Sykes, 1993



Above are the remains of the Temple Isis, originally on Philae Island, had to be moved to Agilqiyya Island [above] during the construction of the Aswan dam to save them from flooding.

Astaroth answers truly concerning past, present, and future She discovers all secrets, and is an excellent teacher of the liberal sciences. She causes one to have prophetic dreams and/or visions about the future and gives insight into the unknown. She also counsels humans who are close to Satan and actively working for him. She obtains friendship of those in power and represents luxury and ease.

Easter [originally known as "Ashtar"] was stolen from her by the Christians.

Astaroth is very beautiful with light blonde hair. Though tall, she is delicately built. Astaroth's colors are red and blue. She sometimes appears with white wings with red and blue streaks in them. She often visits me and other JoS clergy on her own and is a friend and guide for us.

– High Priestess Maxine

SIGIL

IMAGE

Artwork done by Marcos Macias

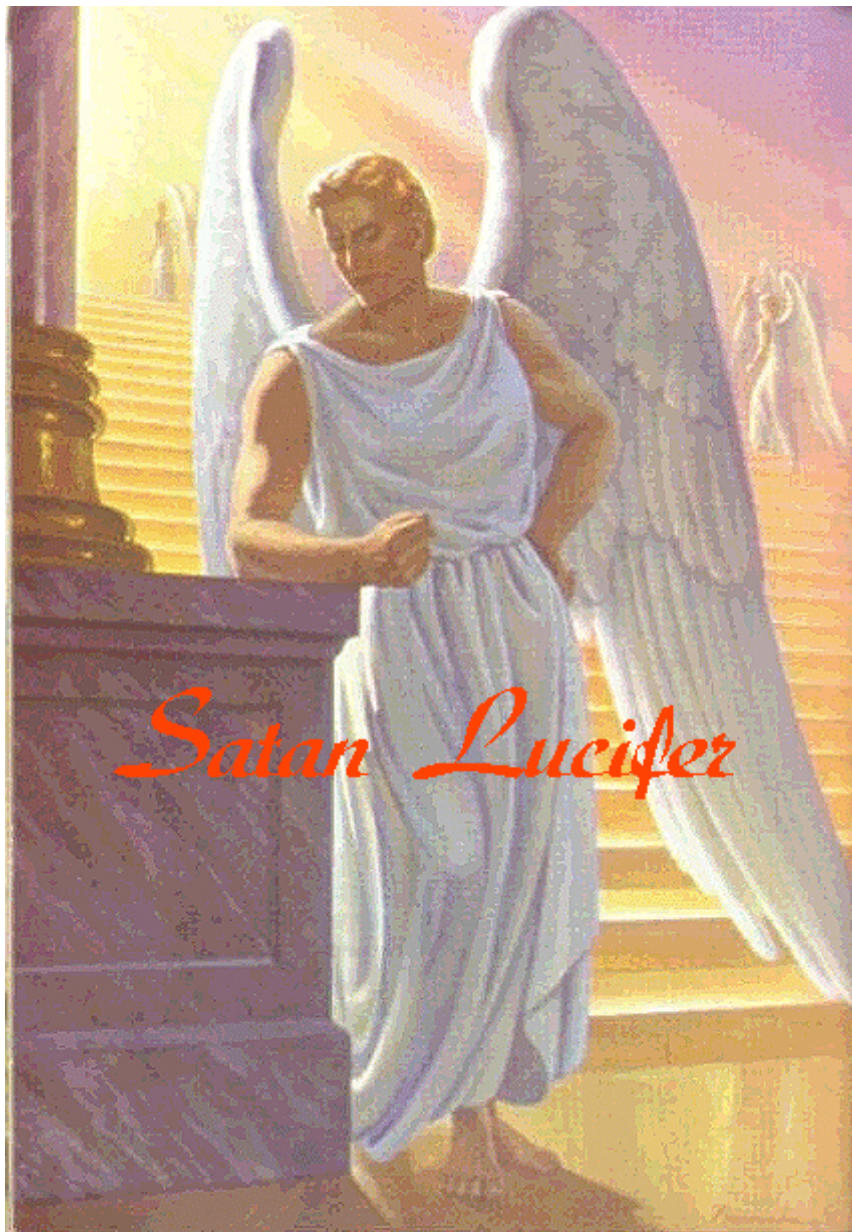


Back to Demons, the Gods of Hell



Satan

For too long, so many lies and so much misinformation have been spread about Satan. Many of us have seen him, have conversed with him, and have even been astrally touched by him. Nearly all of us who know him agree concerning his appearance. Enemy so-called "religions" have for far too long, written the book on how they believe him to appear, how they believe Demons to look and these are nothing but blasphemous lies. He is not red with horns and a tail, nor does he look like a Halloween monster. He does not have flaming red eyes or rubbery wings. These depictions are intended to insult, denigrate, and blaspheme him. [There are some **lower orders of Demons**. They are protectors and messengers who serve the higher-ranking Demons]. Here are images of how Satan appears to those of us who have seen him. Contrary to Satanism being labeled as "darkness," Satan appears wearing a long white robe identical to what he is shown wearing in the images below. He is the Top Leader of the Nordic Gods of the Empire of Orion. Many of us see him often and have a very close relationship with him. He is beautiful. His appearance is almost exactly as in the pictures, other than he rarely appears with wings.

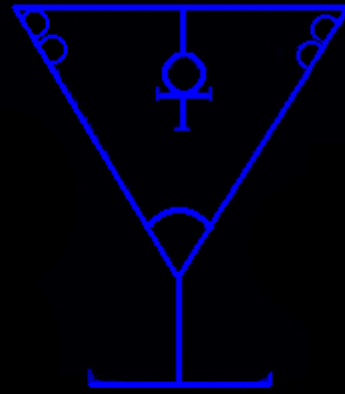


Click [HERE](#) for larger image. Here is an old painting by Edward

Burney from the epic of "Paradise Lost."



Father Satan's Sigils. The Sigil with the ankh inside of the cup, symbolizes the cup with the elixir of life. This is the "Holy Grail" of immortality. The Holy Grail is the 666 Solar Chakra.



- His Day is Monday.
- His Colors are Blue, Red, and Black

He is the Sumerian God EA, also known as ENKI which means "Lord of the Earth." He is also known as Melek Ta'us.

- Animals that are sacred to him are the Peacock, the Serpent, the Goat, the Dragon and the Raven.
- His numbers are 13, 666 and 4. [666 is perfection and everlasting life]
- His Zodiac Signs are Aquarius, the Water Bearer and Capricorn, the Goat. [The Age of Aquarius is the Age for the advancement of humanity]
- His Planets are Uranus and Venus [the Morning Star].
- His Directions are both South and East
- His most Important Day of the year is December 23, when the Sun is one degree into Capricorn. The day following the beginning of the Winter Solstice is his Personal Day, which should be observed by

every dedicated Satanist. [This was dictated directly from him, personally].

Here is a painting from "Paradise Lost" of Satan's Palace by John Martin



[Satan Created Humanity](#)

[My Conversations with Satan](#)

[Origins of the Name of Satan](#)



Invocation to Satan

AVE SATANA!

Hail, Satan,
Lord of Darkness,
King of Hell,
Ruler of the Earth,
God of this World!

God Who invites us to become as gods!
Muse of our civilization,
Dread Enemy of its tyrant god!
Satan, mighty Liberator,
Bearer of true Light!

God of our flesh,
God of our minds,
God of our innermost Will!

O mighty Lord Satan,
teach us to become strong and wise!
Teach us to vanquish the enemies
of our freedom and well-being!

REGE SATANA!

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Thanks to Alan Driscoll for advising me on correct Latin grammar.

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See also: [Satan as the Muse of our civilization](#)

THERE ARE SEVEN FUNDAMENTAL TENETS



THERE ARE SEVEN FUNDAMENTAL TENETS

I

One should strive to act with compassion and empathy toward all creatures in accordance with reason.

II

The struggle for justice is an ongoing and necessary pursuit that should prevail over laws and institutions.

III

One's body is inviolable, subject to one's own will alone.

IV

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The freedoms of others should be respected, including the freedom to offend. To willfully and unjustly encroach upon the freedoms of another is to violate the freedoms of all.

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Beliefs should conform to one's best scientific understanding of the world. One should take care never to distort scientific facts to fit one's beliefs.

VI

People are fallible. If one makes a mistake, one should do one's best to rectify it and resolve any harm that might have been caused.

VII

Every tenet is a guiding principle designed to inspire nobility in action and thought. The spirit of compassion, wisdom, and justice should guide all actions and words.

Crest image by [Luciana Nedelea](#).

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8 Satanic Cognitive Realms

You may have heard us mention that at the Church of Rational Satanism we have no external hierarchy as we strongly believe that self-improvement is much more than climbing up the ladder in an organisation or wanting to parade a strange unnecessary title. What we have is an internal hierarchy concept that the individual owns, and they climb it at a rate they are comfy with as the structure allows for the natural progression of the individuals system. This following essay covers the realms and how they apply to the paradigm, but a further explanation of its usages can be found in the books Futureproof Adaptability and S-theory

Buddhism has quite a few ideas that can be easily adapted pragmatically by the Rational Satanist. What I have adapted is quite a strange one, The Samsara realms. Samsara means "continuous movement" and as the continual repetitive cycle of birth and death that arises from ordinary beings' grasping and fixating on the self and experiences. I see these realms as a pragmatic personal growth with the top being the godhead. Obviously the spiritual portion is stripped out but I see the concept as being internal realms of cognitive function and interchangeable through personal experiences. This system can be adapted by the Rational among

us as well as the more spiritual attuned as it's the movement in certain levels that gives the individual the direction that they are going to go in. This could be called a table or system of personal hierarchy, although in Buddhism there are only 6 realms for the Satanist I use 8, these are the levels or personal growth each with attributes and views that can be gained and taken through each portion of your own existence. This further strengthens the overall adaptability of the Rational Satanism paradigm as well as adding another usable system to the 90% 10% thinking aspect. Below is the list of the internal cognitive realms that you can shift between on your path to the godhead; hopefully they will resonate and become applicable to you.

Realm 1 – Revelation

Realm 2 – Knowledge

Realm 3 – Comprehension

Realm 4 – Analysis (90% 10% Thinking)

Realm 5 – Synthesis

Realm 6 – Application

Realm 7 – Demi Godhead

Realm 8 – Godhead

Each of these cognitive realms are based on your overall thought processes, direction to the godhead and psychological states of mind. Each realm can be switched between and the orders rotated to become a manageable cognitive hierarchal system that attains the godhead that is yours, not one you think you should attain. I will now go through each internal realm and tell of its usage and application on your personal path to the godhead.

Realm 1 – Revelation – The initial revelation of turning to Satanism is a realm of its own. It's the discovery of a system that is built for the supernormal individual to become the best they can be. This sudden insight has given you direction of a path of personal growth and from this stage the next step on the cognitive ladder is a simple step to make.

Realm 2 – Knowledge – Knowledge and the quest for it is a large portion of the Satanic community and mind-set. The knowledge we absorb is what carves our path and our direction of thoughts. The collaboration of various resources resonates with our own thoughts and experiences and begins to reflect on the self and is stored in our mental filing cabinets. This realm is one that the ladder between this and the next will be used most while deciding on the personal direction that you must go in.

Realm 3 – Comprehension – All that knowledge you have required while searching the second realm requires sense to be made from it. There is no point having a load of knowledge in your mind that makes no sense to you and further more can't be pragmatically applied. The meaning of your knowledge needs to be grasped, and in fact if your learned knowledge isn't resonating with you and the meanings behind it isn't showing you any direction of your path, then you need to go back to the second realm and find what it is you're searching for. Only then when you climb to the realm of comprehension understanding will be so much easier, you see knowledge leading to direction is the easiest to comprehend if it's really what is right for you.

Realm 4 - Analysis – When you reach this personal realm 90% 10% thinking will truly come in to play. It's while roaming this realm that you will attain your personal fraction to your thinking process. You have the understanding and information, tied in with your own objective and subjective experiences so you will be analysing all the data you have required from the second and third realm. You will be able to craft your own personal path and axiom of success, be it a logical or spiritual approach, it's while analysing and realising what you are and what works for you that will create your own personal thinking fraction and take you closer to the godhead.

Realm - 5 Synthesis – Now you have acquired the knowledge, comprehended it and analysed the information you can now easily create a combination of personal components to make your personal system whole. You have reached the final portion of dialectical reasoning, and your path will now further itself on personal experience rather than knowledge. Now your personal reasoning to certain portions of the whole system you have created will take you quickly in to the next realm as any re-evaluation would be done here.

Realm 6 – Application – When you reach this realm it's a level of experimentation and discovery. You have your ideas and personal understandings that you have resonated with in the other realms, but now you are venturing in to the realms of practical applicability. You have to be able to apply what you have learned to excel in life to the extent that you're crafting situations to suit you within reason. Be your personal fraction subjective or objective we have to live in practical reality so your ideology must be able to adapt and succeed. Once you have begun application you move to the next realm

Realm 7 – Demi Godhead – Once you have begun to apply your system to your objective or subjective reality you can ascend to the realm of demi godhead. You are still taking on the self-personification in this realm but have not ascended to the full godhead. While walking this realm you are still applying what you have learned but are yet to fully know whether what you have created is going to get you personal success on every level. You are still watching your application process of your personal system and noting any success that they bring. Through your usages of the other realms you truly understand the self, but while on the demi godhead level if an experience or anything happens that causes doubt in your selected path then the other realms are still there for you to walk around as you see fit.

Realm 8 – Godhead – When you reach this realm you truly know the self and exactly what the self wants. You solidly have your personal fraction relating to your thought process and have attained the pragmatic maxim of applicability. This realm is yours and yours to own, it contains a large golden throne that the internal beast will sit in comfortably watching you reap the rewards that your system is bringing you. As Satanists we will always be on the quest for knowledge, but when the godhead is achieved and understood all the other realms become redundant as all will take place in this realm. We understand ourselves to the extent that we have techniques in place that allows us to add to our personal system easily without having to wonder whether the "self" is right, we are our own God.

These Cognitive realms of Satanic thought are an advantageous outlook to the thought processes of any Satanist. Satanism has no room for external hierarchy but an internal one would ensure that we are crafting the right path to what we want to achieve. We would be ascending the ladder of a crafted enlightened selfie not mimicking anyone else's crafted system. Satanism is individuality, and the realms are individual to you, so walk them all, no matter how long it takes the Godhead will be reached when all the personal blocks fall in to place.

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11 Neoteric Guidelines

The following is a revised list of the eleven guidelines of the Earth for the Satanist. The term “rule” no longer serves a part in the Satanic paradigm as to follow a rule is conforming, and that’s not Satanic at all. This modern list are guidelines for the Rational Satanist to use in this modern age as the original eleven were starting to become stale and taken as a must do by many Satanists. The first rule of the old eleven was created way before the internet, now days opinions must be shared for great minds to be heard. The internet is a means to share information and gain knowledge, if opinions weren’t gathered in various places then great ideas would not be available for all to evaluate.

You may see some similarities to these guidelines to the original eleven rules, but as mentalities and times change, the reasoning behind the application had to change too. I will say again these are NOT rules; they are no more than guiding tenant’s to aid our decision making process, ways to view situations and ultimately stop us falling foul to any of life’s troubles. These were designed to guide the evolving Satanic mentality so embrace them and use them to your advantage

- 1** – With the internet readily available, logically give your opinions, if you don't then great minds won't be heard
- 2** – Pick your associations wisely; If someone wants to hear your troubles be wary of their intentions.
- 3** – Attacking those who annoy you with words can do more damage than a physical beating; Emotional pain can be felt much longer.
- 4** – Today the mating signal is not enough to base your reasoning for sexual advances on, evaluate the situation carefully.
- 5** – Understand that with Magic action not merely gesture is required.
- 6** – Satanism is not a cliché so don't live one.
- 7**- Don't be overly arrogant, this is simply counterproductive and can lose you more respect than you can gain
- 8** – Don't make claims that you can't back up even if they make sense to you, you're leaving yourself open to unnecessary ridicule.
- 9** – A sense of humour is vital, we are social creatures, who would want to socialise with a boring humourless oaf?
- 10** – Be careful of what you decide to indulge in if it can ultimately affect your vital existence.
- 11** – Always stand your ground in all situations in life, mental or physical battles will be won one way or another

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The Averments of the Rational Satanist

I adapt and can easily accept change.

I am the personification of Satan, as Satan is self.

I am adversarial to that which stifles my progression.

I understand that the pursuit of greatness is lifelong.

I understand there are no gods other than the self.

I aim to excel the self through my personal Paradigm that is solely my unique system.

My Moral codes are individual dependent and created solely by me.

My life is mine to live how I see fit regardless of the opinions of others.

I understand that to give criticism I must be able to accept criticism as it only serves to improve my outlook.

I treat others in the manner I am treated by them.

I understand that all demons are man-made but have archetype value
of self.

I understand that there is no wrong way in Satanism as it will always
be my way.

I'm a unique individual.

I'm a Rational Satanist.



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To all Satanic Comrades:

(You may feel free to read this any way you choose... :)

Mastering Satanism **By Comrade Tani Jantsang, Black Magician**

Satanists,

It can be seen from the reports and the discussion on the subject that we are dealing here with the following three basic facts:

First, the wrecking and divertive work of trolls from foreign NGs among whom the Christians played an active enough role, unaffiliated posters who profess a hatred of Satanism but continue to post profusely to Satanists often trying to stir up trouble, and of unrecognized Christianized people joining our ranks affected, to some degree or other, all or almost all our organizations.

Second, Christianized people penetrated not only into the lower organizations but also, in the past, into some responsible positions.

Third, some of the Satanists in various organizations, both in the center and in the localities, were not only unable to recognize the real faces of these wreckers and diversionists, but they were so careless, complacent and naive that not infrequently they themselves assisted outright enemies to get into various responsible positions.

These are three indisputable and unfortunate facts, which naturally arise from the reports and the discussion on them.

How can it be explained that some of the most active and interacting Satanists, who have a rich experience of struggle against every kind of anti-Satanist trend, proved to be so blind and naive in this case that they were unable to recognize the real face of the enemies of the people, were unable to discern the lambs in wolves clothing, were unable to tear the mask from them?

Can it be stated that the wrecking and diversion – spying – work of the agents who were busy on our turf could be something unexpected and unprecedented for us? No, this cannot be stated. This is shown by the wrecking acts in various branches, including NG's, during the past ten or more years starting with the SRA period, which are set out in official documents.

Can it be stated that we have lately had no warning signals and forewarning directives about the wrecking, spying or terroristic activity of these types? No, this cannot be stated. There were such signals and Satanists have no right to forget them.

The foul slander of Temple Of Set leader Dr. Michael Aquino was the first serious warning showing that the enemies of the people will practice duplicity and, in doing so, will disguise themselves as Satanists, as freethinkers, so as to worm their way into our confidence and open a path for themselves into our organizations. Crimes involving any highly public spokesperson, especially if they are real and not vile slanders, especially of the type that the SRA proponents would love to boast of, could be uncovered when such was under the noses of everyone in their own organization. Some of the people coming into Satanism are former abuse victims and, such

people, if they are still prone to live in abusive relationships should never be spokespeople for Satanism of any kind.

The mock trial of the innocent person accused at Presidio and trails of innocent non-Satanists due to the SRA fiasco (some of whom are still in jail) extended the lessons of the previous trials, plainly showing that the Christians, and in-general Klippothic people alike in Satanic organizations that fan those flames, unite around themselves all the hostile elements, that they had become the spying and diversionist -- terroristic -- agency of the Christian Coalition, that double-dealing and concealment are the only means by which these people can penetrate into our organizations, that vigilance and political keenness are the truest means of preventing such penetration.

We must put an end to opportunist complacency arising from the mistaken presupposition that in proportion to the growth of our forces the enemy will grow ever tamer and more inoffensive. Such a presupposition is basically wrong. It is a belch of the trusting types which assures everyone that the enemies will quietly creep away or that, in the long run, some would "become" real Satanists. It is not the business of the CoS to rest on their laurels and stand around gaping. Neither is this the business of the ToS or the SR or any other Satanic organization out there. It is not complacency that we need but vigilance, real Satanic revolutionary vigilance. It must be remembered that the more desperate the position of the enemies, the more willing they will be to seize on extreme measures as the only measures of doomed people in their struggle against our perceived power. We must remember this and be vigilant.

Now when it has been proved that the Klippoths, shit-disturbers, Black Holes, and Psychic Vampires and other scum unite all the most bitter and sworn enemies of Satanic organizations -- spies, agents provocateurs, diversionists, trolls, etc. -- in the struggle against our power, when every distinguishing mark has been obliterated between these elements on the one hand and the Christians on the other, all Satanic organizations, all members of them, must understand that the vigilance of Satanists (and also Wiccans and Pagans, for that matter) is necessary in every field and in all situations. An indispensable quality of every Satanist in the present conditions must be the ability to recognize the enemy of Satanism, and not just trivial flamers that flame within organizations due to personal squabbles, no matter how well he be masked.

So signals and warnings were given in the recent trouble. What did these signals and warnings call for?

They called for the liquidation of the weakness of organizational work and the conversion of our organization into an impregnable fortress into which not a single double-dealer could penetrate.

They called for putting a stop to the underestimation of creativity and making a resolute turn in the direction of strengthening such work to the utmost, in the direction of strengthening our own vigilance.

And what happened? The facts have shown that our people took in these signals and warnings with more than stiffness.

This is eloquently shown by all the facts which we know from the sphere of the campaign for verifying and exchanging all correspondence.

How can it be explained that these warnings and signals did not produce the proper action? How can it be explained that our Satanists, in spite of their experience of struggle against anti-Satanic elements, in spite of a whole series of warning signals and forewarning directives, proved to be shortsighted in the face of the wrecking and spying divertive work of the enemies of the people?

Is it that our comrades have become worse than they were before, have become less conscientious and disciplined? No, of course not.

Is it that they have begun to degenerate? Again no. Such a supposition is completely unfounded.

Then, what is the matter? Whence arises such gaping, carelessness, complacency and blindness?

The fact is that our Satanic comrades, carried away by creative campaigns and by enormous successes with publicity, simply forgot some very important facts which Satanists have no right to forget. They forgot one fundamental fact from the sphere of the international position of those against us and did not notice two very important facts which apply directly to the present wreckers, spies, diversionists and slanderers sheltering behind the membership card and disguised as Satanists.

What are these facts which our Satanists, in all the organizations, forgot, or which they simply did not notice?

They forgot that Satanic power is about individuals that are Satanic, that they are a minority and that nine-tenths of the world is in the possession of religionist and reactionary powers. They forgot that all our organizations are in the condition of Christian encirclement. It is an accepted thing to talk loosely about Christian encirclement, but people do not want to ponder upon what sort of a thing this Christian encirclement really is.

Christian encirclement -- that is no empty phrase; that is a very real and unpleasant feature. Christian encirclement means that here in one country, the USA, we have established small Satanic organizations on its own territory, and Wiccan and Pagan organizations which are larger than any of the Satanic organizations, but alongside this there are many huge Christian organizations which continue to carry on a Christian mode of life and they surround us all, waiting for an opportunity to attack us, break us, or at any rate to undermine our power and our lives and weaken us.

Our comrades forgot this fundamental fact. However, it is that precisely, which determines the basis of relations between the Christian encirclement and all of our small organizations, even if we are combined.

Such is the law of relations between us and them. We exist because they let us exist!

The question must be put: why should the Christian organizations be gentler and more friendly to Satanic organizations than they are to each other or their own type? Why should they send fewer spies, wreckers, diversionists and slanderers than they send against each other which are akin to them? Will it not be truer, from the point of view of Satanism, to suppose that the Christians must be sending twice or three times as many wreckers, spies, diversionists and slanderers against us? Is it not clear that as long as Christian encirclement exists there will be wreckers, spies, diversionists and slanderers in our organizations sent behind our lines by the agents of tyranny?

Our Satanists, in all the organizations forgot about all this and, having forgotten, were caught unawares. This is why the spying and divertive work of the most recent Christian agents (the SRA scare) was completely unexpected by some of our most active members, even those directly in contact with them.

In carrying on a struggle against the Christian agents, our Satanists did not notice, they overlooked the fact, that present-day Christianity is no longer what it was, let us say, ten or fifteen years ago; that Christianity and the Christians have passed through a serious evolution in this period which has utterly changed the face of Christianity to that of Fascism; that in view of this, the struggle against Christianity and the method of struggle against it must also be utterly changed. Our members did not notice that Christianity has ceased to be a mere religious trend in the working class, that it has changed from the religious trend in the working class which it was many years ago, into a political party of frantic and unprincipled gangs of wreckers, diversionists, and spies acting possibly on the instructions of the intelligence services.

What is a political trend in the working class? A political trend in the working class is a group or a party which has its own definite political face, platform and program, which does not and cannot hide its views from the working class but, on the contrary, openly and honestly carries on propaganda for its views in full view of the working class, does not fear to show its political face to the working class, does not fear to demonstrate its real aims and tasks to the working class but, on the contrary, goes to the working class with open visors to convince it of the correctness of its views. In the past, ten or fifteen years ago, Christianity was one of such political trends in the working class, an anti-objective trend, it is true, and therefore profoundly mistaken, but nevertheless an open and honest political trend.

Can it be said that present-day Christianity, focusing not so much on Jesus Christ, though in some cases appearing to, but focusing more on worldly matters and profits gained at the expense of everything and everyone is a political trend in the working class? No, this cannot be said. Why? Because the present-day Christians are afraid to show their real face to the working class, are afraid to disclose their real aims and tasks to it, and carefully hide their political face from the working class, fearing that if the working class should learn of their real intentions it will curse them as an alien people with an anti-American agenda and drive them from it. This in reality explains how it is that the chief method of Christian work is now not open and honest propaganda of its religious views among the working class, but the masking of its views, servile and fawning praise for the views of its opponents, a false and pharisaical trampling of its own views in the dirt.

If you remember, Pat Robertson once strenuously denied that he had any political platform. There can be no doubt that he, and many others were lying when they all denied that they had a platform. Even the blind can now see that the Christians had their political platform. But why did they deny the existence of any political platform? Because they were afraid to disclose their real political face, they were afraid to demonstrate their real platform for the making of a Christian Fascist Theocracy in the U.S.A., fearing that such a platform would arouse revulsion in the working class.

They admit now that they have a definite political platform, recognized it in their own recent testimony. But they unfold it not to call on the working class, not to call on the people to support their platform, but in order to curse it and brand it as an anti-people's platform. They appeal to the people, with words such as "patriotism" and "loyalty to America," yet what lies beneath these words is a vile treachery to the ideas of life, liberty and the pursuit of happiness. It is an insidious betrayal of the American working class.

The restoration of strong non-religious Christianity, the liquidation of the various free-thinking groups and alternative religions, the restoration of the system of exploitation, an alliance with the Fascist forces of Big Corporate TNCs and MNCs to bring war against the rest of the world nearer, a struggle for war and against the policy of peace, the territorial dismemberment of formerly sovereign nations, the preparation of the military defeat of anyone that doesn't choose to obey them, and, as a means of achieving these tasks, wrecking, diversion, individual terrorism against the leaders of the foreign governments, espionage for the benefit of the Corporations and Oil Lords – such is the political platform of present-day Christianity which is set forth by both Republicans, Democrats and divers Independent parties. This Christianity is not Christ-ianity at all. It's tyranny.

Naturally the Christians could do nothing but hide such a platform from the people, from the American workings class. And they hid it not only from the working class but also from their own rank and file, and not only from their own rank and file but even from some of their leading media spokespersons consisting of a small handful of 30 or 40 people. "Political figures" hiding their views and their platform from the Christian rank and file, – such is the face of present-day Christianity. Then it follows from this that present-day Christianity can no longer be called a religious or even semi-politico-religious trend in the American working class. Present-day Christianity is a gang without principle, without ideas, of wreckers, diversionists, intelligence service agents, spies, murderers, a gang of sworn enemies of the American working class, working

in the pay of the intelligence services or foreign states and not for the United States, but for International Profits.

Such is the indisputable result of the evolution of Christianity in the past ten to fifteen years. Such is the difference between Christianity in the past and Christianity at the present time.

The mistake of our Satanists in all the organizations, for the most part, is that they did not notice this profound difference between Christianity in the past and Christianity at the present time. They did not notice that the Christians have long since ceased to be people devoted to Jesus Christ or a religious idea, that the Christians have long since turned into highway robbers, capable of any foulness, capable of all that is disgusting, to the point of espionage and the outright betrayal of their country, if only for their own quest for power. They did not notice this and were therefore unable to reconstruct themselves in time to wage battle against the Christians in a new and more regular manner.

The present-day wreckers and diversionists are the Christianized and usually fanatical people with a Satanist's membership card in their pocket and, consequently, they are people who formally are not alien to us, or most of us, at all. Whereas the old wreckers went against Satanism, the new wreckers, on the contrary, attack other non-monotheistic religions, including other Satanists in other organizations.

In the second place, the strength of the wreckers was that to a greater or lesser degree they possessed the necessary technical knowledge: our publications are available for them to study. This circumstance gave a great advantage to the wreckers, made it possible for them to do their wrecking work freely and unhindered, made it possible for them to deceive our people technically. Their strength lies in the membership card, in the possession of a membership card. This strength lies in the fact that the card gives them political trust and opens the doors of all our institutions and organizations to them. Their advantage lies in the fact that holding a card and pretending to be friends they tricked our people, misused their confidence, did their wrecking work furtively, and disclosed our business to our enemies. This "advantage" is a doubtful one in its political and moral values, but still it is an "advantage." This "advantage," in reality, explains the fact that the wreckers, as people with a card having access to all places in our institutions and organizations, were a real windfall for the intelligence services of the Christians.

The mistake of some of our people is that they did not notice, did not understand, and many were unable to recognize the inner nature of these people, which would immediately tell an astute observer that they can not be Satanists at all. What worsens matters is these people may believe themselves to be Satanists. Our people have not studied and have not understood.

It may be asked: But why did our people not notice all this, why did they forget about all this? Where did all this forgetfulness, blindness, carelessness and complacency come from?

Is it an organic defect in the work of our people? No, it is not an organic defect. It is a temporary phenomenon which can be rapidly liquidated by some efforts on the part of our people.

Then what is the matter? The matter is that our people have been totally absorbed in creative work in recent years, have been engrossed to the limit in our successes, and being engrossed in all these things forgot about all else, threw aside all else.

The matter is that being carried away by successes they began to regard this as the beginning and end of everything and simply gave up paying attention to small things, supposing all these things to be second-rate and even third-rate matters. Instead one organization paid too much attention to other organizations, fussing and complaining about silly sigils.

Successes and achievements are, of course, a great thing. However, successes, like everything else under the sun, have their seamy side. Always remember the balance factor. Among people who are

not very skillful in politics big successes and big achievements (relatively speaking) not infrequently give rise to carelessness, complacency, self-satisfaction, overweening self-confidence, swell-headedness and bragging. You cannot deny that braggarts have lately developed among Satanists tremendously. It is not surprising in these circumstances of big and small successes that feelings of boastfulness are created, feelings of showy demonstration of our successes, and feelings are created for underestimating the strength of our enemies, feelings of overestimation of our own strength and, as a result of all this, political blindness appears.

I must here say a few words about the dangers connected with successes, about the dangers connected with achievements.

We know by experience of the dangers connected with difficulties. For a number of years, since many Satanic organizations going public, we have been fighting against such kinds of dangers, and I must say not without success. Among people who are not staunch, dangers connected with difficulties frequently give rise to downcast feelings, distrust in our own forces, feelings of pessimism. And, on the contrary, when it is a matter of fighting against the dangers which arise from difficulties, people are tempered in this struggle and emerge from the struggle really granite Satanists. SRA was one such struggle. We won, but with a lot of outside help.

Such is the nature of the dangers connected with difficulties. Such are the results of overcoming difficulties.

However, there is another kind of danger, the danger connected with successes, the danger connected with achievements. These dangers consist in the fact that among people little skilled in politics and not having seen much, the condition of successes – success after success, achievement after achievement, the overfulfillment of plans after the overfulfillment of plans – gives rise to feelings of carelessness and self-satisfaction, creates an atmosphere of showy triumphs and mutual congratulations which kill the sense of proportion and dull political instinct, take the spring out of people and impel them to rest on their laurels.

It is not surprising that in this narcotic atmosphere of swell-headedness and self-satisfaction, this atmosphere of showy demonstrations and loud self-praise, people forget some essential facts which are of first-grade significance for the fate of all our organizations; people begin to miss seeing such unpleasant facts as Christian encirclement and Christian osmoconsciousness which produce the new forms of wrecking, the dangers connected with our successes, etc.

Christian encirclement? A mere bagatelle! What significance can some Christian encirclement or other have if we fulfill and surpass our creative plans? What significance can all these "trifles" have when we fulfill and surpass our plans? Is it worth while worrying about all these trifles at all if our movement grows and the material situation of own members becomes ever better and better?

This is an example plain to see of how easily and "simply" some of our inexperienced members are infected with political blindness as the result of a dizzying rapture in creative successes.

Such are the dangers connected with successes, with achievements.

Such are the reasons why members carried away by successes have forgotten facts of an international and internal character which are of real importance for Satanists as individuals and working free thinkers, and why they have not noticed a whole series of dangers surrounding us. Such are the roots of our carelessness, forgetfulness, complacency, and political blindness.

How are we to liquidate the shortcomings in our work? What must be done in order to do this? It is necessary to carry out the following measures:

1. First and foremost the attention of our members who get bogged down on "current questions" in one department or another, or quagmired by petty squabbles between the various Satanic

organizations, must be turned towards the big political questions of both international and internal character.

2. The political work, not just creative work, of our people must be raised to the proper level making the main task that of the political training and Satanic steeling of our cadres. Delusions of our place in society must be avoided: most of us are working class people, not World Leaders or rulers.

3. It should be explained to our people that the successes, the significance of which seems undoubtedly very great and which we shall also strive for in the future, day after day, year after year, are nevertheless not the whole of our goals. It should be explained that the seamy side connected with successes and expressed in self-satisfaction, in carelessness, in the deadening of real intuition, can be liquidated only if successes are combined with the successes of Satanic construction and the developed instincts of our members. It should be explained that current economics themselves, their instability, wholly and fully determine our own successes in the society in which we live, and that without this condition being changed, successes may prove to be built on sand.

4. It should be remembered and never forgotten that as long as Christian encirclement exists there will be wreckers, diversionists, spies, terrorists, sent into our organizations; this should be remembered and a struggle should be carried on against those comrades who underestimate the significance of the fact of Christian encirclement, who underestimate the strength and significance of wrecking. It should be fully comprehended that Christian encirclement is what results in Christian osmoconsciousness, even in those that are fully committed to Satanism. It should be explained to our people that no successes whatsoever, no matter how great they are, can annul the fact of Christian encirclement and the results arising therefrom.

5. It should be explained to our comrades that the Christian and Christianized alike, who represent the active elements in the diversionist, wrecking and espionage work of our enemies, have already long ceased to be a politico-religious trend in the working class, that they have already long ceased to serve any idea compatible with the interests of the American working class, that they have turned into a gang of wreckers, diversionists, spies, assassins, without principles and ideas, working for any foreign government which affords them profits. It should be explained that in the struggle against contemporary Christianity, the old methods of discussion must not be used, but new methods, methods for smashing and uprooting it, exposing it without compromise.

6. The difference between the present-day wreckers and the wreckers of the past should be explained to our people, all our people, who are now in public organizations, hence visible. Whether they be Wicca, Pagan or Satanist, they are no longer in the villages or in private lodges. They are all public. .

The question may be asked: Was it not possible in the late 1960's, at the time of the founding of the highly public Church of Satan, to advance both slogans simultaneously, i.e., the first slogan regarding the mastery of technique and the second slogan regarding creativity? What does history teach us: find the main link in the chain of our work, lay hold of it, draw it in, in order through it to draw in the whole chain and go forward.

It is a different question now when we have technically developed Satanists and many Satanic organizations that arose from either independently, or from the first. When the part of wreckers is played not by openly hostile forces in possession of political power over our own people, but by people in possession of membership cards and enjoying all the rights of membership. The weakness from which our people suffer now is not technical or doctrinal backwardness, but political carelessness, blind faith in people who have come by chance into possession of membership cards, the failure to check up on people, not according to the declarations they make, but according to the results of the work they do. The key question now facing us is not the liquidation of the Satanic backwardness of our people, for in the main this has already been done, but the liquidation of the political carelessness and political trustfulness in wreckers who have by

chance obtained possession of membership cards. I realize that this seems an awesome task and that all our organizations are small.

It should be borne in mind that the remnants of the original Church of Satan, or First Satanic Church, whether they be still Church of Satan or other, or loners, or new organizations, or Wiccans or Pagans, are not alone. They have, in their inter-organizational squabbles, the direct support of our enemies! It would be a mistake to think that the sphere of the organizational struggle is limited to the bounds of Satanic groups. While one end of the struggle has its operation within the bounds of the organizations themselves, its other stretches to the bounds of the Christians surrounding us. The remnants of these organizations cannot but be aware of this.

This is what history teaches us. We must remember all this and be on our guard.

To continue:

7. We must destroy and cast aside another rotten theory according to which the individual who is not always engaged in wrecking and who even occasionally shows successes in his work cannot be a wrecker. Anyont can be a wrecker. The leaders of an organization can be wreckers and all the moreso because they are right at the top. He can be the most dangerous enemy if he is repressed with bottled up rage (akathartic, tending toward ophionic).

No wrecker will engage in wrecking all along the line if he wants to avoid being exposed in the shortest possible time. On the contrary, the real wrecker has from time to time to show successes in his work, for this is his only means of keeping himself going as a wrecker, of winning the confidence of people and of continuing his wrecking work.

8. We must destroy and cast aside the third rotten theory, to the effect that the systematic fulfillment of plans reduces wrecking and its consequences to naught.

Such a theory can only have one purpose, namely, to titillate the self-esteem of our departmental officials, to lull them and to weaken their struggle against wrecking. This is how the ego turns against itself.

What is the meaning of "the systematic fulfillment of our plans"?

First, it has been proved that all our political plans are below normal because they do not take account of the tremendous reserves and possibilities lying hidden in our national economy. Our organizations do not teach about such things at all. There is much teaching on duping the rubes and the methods of newsmedia brainwashing using repetition and twisted data; but none of our Satanists are able to see through this, none of them take this seriously. Those that usually repeat the "duping the rubes" dogma are themselves the biggest rubes; dubbed by the traitors now in charge of the nation's economy.

Second, the general fulfillment of the creative plans by the members as a whole does not mean that the political plans are also fulfilled by other important branches. On the contrary, the facts go to show that quite a number of Satanists which fulfil or even more than fulfil their plans, systematically fail to fulfil the plans in terms of politics and/or economics.

Third, there can be no doubt that if the wreckers are not exposed and thrown out, the position in respect to the fulfillment of plans would be far worse.

Fourth, the wreckers usually adapt the main part of their wrecking work not to the peacetime period between organizations, but to that of the eve of battle between the organizations. Suppose we were to lull ourselves with the rotten theory of "the systematic fulfillment of the plans," and were not to touch the wreckers. Do those who believe this rotten theory appreciate what a tremendous amount of harm the wreckers would do to our organizations if we were to allow them to remain

inside the body of our organizations, sheltered by the rotten theory of "the systematic fulfillment of plans"?

Is it not clear that the theory of "the systematic fulfillment of plans" is a theory advantageous to the wreckers? To continue:

9. We must destroy and cast aside the fourth rotten theory to the effect that the "publicity" movement is the chief means for liquidation of wrecking.

This theory has been invented so as to divert the blow from the wreckers with a noise of chatter about creative workers and the creative movement.

10. We must destroy and cast aside the fifth rotten theory to the effect that the wreckers possess no more reserve, that they are mustering their last reserves.

This is untrue. Only naive people could invent such a theory. The Christians and Christianized wreckers have their reserves. These consist first and foremost of the remnants of the smashed and broken people in this society, the Thanatos themselves. They consist of a whole number of groups and organizations beyond the bounds of our organizations and innately, instinctively hostile to the Satanist, Wiccan, Pagan, hostile to those who are Zoos and Eros.

11. Finally, we must destroy and cast aside still another rotten theory to the effect that "we Satanists are many while the wreckers amongst us are few"; then we can afford to pay no attention to such a handful of wreckers.

This is incorrect. Christian conditioning or "osmoconsciousness" runs gut deep, down to the bone. This strange theory has been invented so as to bring solace to certain organization leaders, to lull their vigilance and to make it possible for them to sleep in peace.

It is, of course, true that the Christian wreckers have the support of isolated individuals that are anti-Christian, while the Satanists have the support of very few. Thus it follows from this that the wreckers are able to inflict very serious damage on us. However, it does not at all need a big number of people to do harm and to cause damage. Tens of thousands of workers have to be set to work to build a shopping mall, but it requires not more than a few men to blow it up. Several Army Corps may be necessary to win a battle during wartime. However, it only needs one spy somewhere in the Army Headquarters or even in a divisional staff to steal the plan of operations and pass it on to the enemy for this gain to be lost. Tens and hundreds of such examples could be quoted.

We must bring about a situation where there is not a single wrecker left in our ranks. And pity us if the leaders of a whole organization turn out to be wreckers. It could happen.

This is how the matter stands with the question of how to liquidate the shortcomings in our work, common to all our organizations.

The question may be asked: Where are we to get these people who can recognize such wrecking and prevent it before it gains a foothold? We only need to know them. Seek and ye shall find.

Hail The Self! (C 2000)

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Smoking Mirror - Tezcatlipoca - "Tezcat"

Submitted by Comrades of Satanic Reds - educational material.

Long before the arrival of the first Spanish colonizers to the land now known as Mexico, life was based to a great extent on the worship of the gods. For the Aztec and other people of central Mexico, Tezcatlipoca was one of the most powerful and influential gods. He personified the sun in the mystery of passion, cosmic death, and resurrection. He pushed everything towards annihilation which, in turn, brought rebirth. He represented the dark side of existence.

In this sense, Tezcat is very much like Shiva. In a sense, he is also like Mephistopheles who "Wills the evil, but **does** the good," as Goethe put it in *Faust*.

Another powerful deity, Quetzalcoatl, was Tezcatlipoca's counterpart. He represented the light, opposite to Tezcatlipoca's darkness. The Aztecs, as well as many other cultures throughout the world, believed that creation was the result of conflict between **complementary oppositional** forces. The interaction and exchange between Quetzalcoatl and Tezcatlipoca resulted in the creation of this world.

This is very similar to the dialectical movement of the Yin/Yang where the interaction and exchange sets the Wheel of Life in forward, dynamic motion. See article on [DIAMAT](#).

Quetzalcoatl is depicted as a Feathered Serpent. The Winged Serpent is prevalent also in Asia and, according to oral tradition, was the Symbol of Wisdom in the Satya or Treta Yuga

Tezcatlipoca, literally translated, means **Smoking Mirror**. This refers to a mirror made of polished black obsidian, his omniscient window to the entire world. Tezcatlipoca typically appears with a smoking obsidian mirror located at the back of his head, and another which replaces one of his feet.

Tezcatlipoca is the god of the Great Bear constellation and of the night sky. Tezcatlipoca's animal disguise, was the jaguar, the spotted skin of which was compared to the starry sky.

Tezcatlipoca was usually drawn with a stripe of black paint across his face and an obsidian (black glass) mirror in place of one of his feet. Sometimes drawings show Tezcatlipoca with his mirror on his chest. In it he saw everything, he knew all the deeds and thoughts of men. See <http://home.freeuk.net/elloughton13/tezcatli.htm>

This would not be something to be confused with the Freudian subconscious mind or Jungian "shadow" archetypes prevalent in the West. One might even doubt that Shamanistic people even had that kind of mind in the past since many do not have this "dualist mind state" in the present; neurological studies bear this out. It is clearly implied that the Smoking Mirror was used to see everything and the deeds and thoughts of all people. It was like an All Seeing Eye.

He was said to appear at crossroads at night to challenge warriors.

He presided over the telpochcalli ("young men's houses"), district schools in which the sons of the common people received an education and military training.

This would show Tezcat to be very much in favor of the common people, the regular workers.

He was the protector of slaves, he severely punished masters who ill-treated "Tezcatlipoca's beloved children." He rewarded goodness by giving riches and fame, and he punished wrongdoers by sending them sickness or by giving them poverty and slavery.

So, all things being relative, anyone who'd view Tezcat as a brutal deity would have to understand who he was protecting and who his brutality was aimed against.

There is a stone which is presently located in the National Museum of Anthropology in Mexico City. Carved in the middle of the 15th century, the artifact is said to illustrate that Aztecs had a fine knowledge of both astronomy and mathematics.

See picture below. Pictographs carved in the stone represent "Suns" or world ages. They are in the form of four squares that surround Tonatiuh, Aztec deity of the Fifth Sun, and are called Nahui-Ollin, or Four Movement.

Aztec legend has it that these squares represented the different manner by which the four previous Suns [World Ages] had come to an end: first by wild animals, then by wind, fire, and flood. Aztecs believed that they were living in the fifth and last world age.

This is markedly identical the "World Ages" of the Naga and Turanian people and in The Esoteric Tradition in general. According to the Esoteric Dark Tradition, the Satya Yuga (prior or Fourth World Age, also called Treta Yuga) was the Golden Age, an age of peace, truth and knowledge and this Fifth World Age is the Kali-Yuga, the age of conflict, strife and destruction.

At 1 o'clock is 4-jaguar, the first world age's square. The jaguar represents wild animals that ended the first world.

At 11 o'clock is 4-wind, the second world's square. Like the next two worlds, this one lasted an even multiple of 52 years. In this case, 13 times 52 years. Apparently the age ended with a tremendous wind. This square contains what seems to represent a dragon's head.

At 7 o'clock is 4-rain, the third world's square. This age lasted for 6 times 52 years. Tlaloc, the god of rain, acted as the Sun.

At 5 o'clock is 4-water, the fourth world's square, which lasted exactly 52 years. In it, the goddess Chalchiuhtlicue was the Sun. Her name meant "She who wears a jade skirt." She also had another name that meant "She who wears a green skirt." Her age ended in a huge flood. Every 52 years since then the Aztec held a great celebration called the Binding up of the Years.

Aztecs used several different calendars at the same time. One of them had a year that consisted of eighteen months, each of which had a specific name, and consisted of twenty days, shown as twenty squares on the outer Sun Stone ring pictured above. Each square represents a day in one of these months. Pictographs for these days, half of which were named for animals, are carved counterclockwise around the circle.

Eighteen months of twenty days accounts for three hundred-sixty days. To represent the remaining five days of the year, five dots were carved inside the circle with the four squares. These days, called Nemontemi, were times of sacrifice.

The next concentric circle is dominated by four large pointers that are spaced at 90 degrees. These represent North, South, East and West.

Eight equally spaced holes were drilled around the stone's edge. Aztecs put sticks in the holes so that their shadows fell on the stone figures making it function as a sundial.

Finally, read about the Aztec Sun Dial in either Spanish or English at this url



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The Lost Libraries of the Americas

Niccolo Caldararo

If a people came from outer space and destroyed all the libraries on earth, the computers, video cassettes, memory banks and tapes. Everything which recorded our history and culture and all of our archives. Suppose they kept as examples of our books a magazine of crossword puzzles, a sales catalogue of plumbing supplies, and a few TV Guides from 1965 to 1970. Now suppose you are a historian 500 years in the future and you are trying to describe the history of Earth. This is similar to what occurred possibly by accident to the literature of the Cretan Minoan civilization and the rest of the Aegean world of the second millennium BC. The only examples of writing we have from this culture are on stone or clay. The clay has survived due to the intensity of the fires which destroyed the cities of these peoples. If there were books of papyrus or skin, wood or other organic materials, they were burned in the fires, as William Taylour asserted. The clay tablets were an immediate method of recording; the wet clay was simply scored with a stylus. This method of writing on tablets led Taylour to speculate that writing on other materials was likely among these peoples. The basis of this conjecture was the fact that permanent records made of clay in neighboring kingdoms were written with a wedge and baked. A stylus could be used on other materials like the Assyrian ivory tablets. Also, the Aegean records Taylour refers to which survived, were day-to-day business records which lends support to this view.

Likewise is the situation anthropologists, art historians, and students of history of today are faced with when we try and study pre-Columbian America. Actually things are worse, since research efforts for the past 100 years have been confused by contemporary reports by unsympathetic Westerners. When Hernan Cortes set foot on the coast of Mexico he had arrived in a world that was as different from his European home as would the future depicted in Star Wars be to a Yankee trapper in AD 1750. When we speak of science fiction, we refer to writers who try to imagine worlds as different as possible from our own. What we must realize of the period of Western 'discovery' of the 15th and 16th centuries is that given the dogma of the Church of 1490 there were no other peoples on Earth than those already known. The fantastic world of the Americas of 1492 was beyond the belief and imagination of the European mind. Some joined this world, others fought to destroy and distort its memory. It was a living real world of which our notions of science fiction are modest indeed.

The majority of the Europeans arriving in the Americas at the time of contact regarded this new world as either a land of demons (a hell) or a paradise on Earth. It is in the context of the land they left that we can best understand the way they interpreted what they saw. The Europe of 1492 was a land shattered by war and pestilence, ravaged for more than a hundred years by the Black Death and other epidemics. In Spain, two civilized peoples of great learning and culture, Arabs and Jews, had just been driven out to Africa and beyond. Just 40 years before, the last citadel of the Roman Empire (Byzantium) had expired, crushed by one of the many peoples who had oppressed and overrun Europe for more than eight centuries. Europe was an unstable mixture of peoples and borders, volatile in embryonic nationalism and religion.

A great war, both intellectual and physical, had raged for two centuries between a new enlightenment rising from the looted remains of classical civilization, which had resided at Byzantium, and a religious backlash which sought to suppress all change and to exterminate the remnants of this past world they considered heathen, heretical and demonic.

Beginning in AD 1204, when a Crusader army en route to Palestine stormed and sacked Byzantium, classical texts of great literature, art, science and architecture began to breach the cloud of barbarism that held sway over Western Europe since the fall of Rome. Among some scholars, the continuous influence of Muslim intellectuals and teachers throughout the Middle Ages provided the foundations for the Renaissance, both in the preservation of Greek and Roman classics and new Arab interpretations of them (e.g. Averroes on Aristotle) and the independent Muslim developments in science and humanities, like the algebra and trigonometry of Al-Khwarizmi.

The effects of this literature fueled curiosity, invention, and a questioning of the status quo which not only sparked the intellectual foundation of the Renaissance but provided the basis for men like Columbus to strike out against the common knowledge and the bonds of ideology into the unknown. Paradoxically, this enlightenment also provided a new outlet for a savage force which had been brewing in the turmoil of Europe and Spain. The stage for the terrible events in the Americas was set in the merciless conflict of the Crusades and the extermination of the Cathars and other heretical groups in Europe. It is only fitting that by 1497 it was commonplace, as historian Jacob Burckhart has pointed out, for European cities under the control of religious influence to hold public bonfires, autos-da-fe, in which Classic texts, paintings, and artifacts were destroyed. Father Cogolludo refers directly to these days of cleansing in his description of the destruction of the Mayan libraries, especially referring to volumes relating to Mayan ancient history.¹⁰ This force was exemplified in the Americas by the exploits of men like Hernan Cortes.

In a remarkable parallel of cultural history, the destruction of the native populations of the Americas and the ravaging of the resources of Mesoamerica and South America - and especially the extermination of the natives in mines Spain had endured a similar fate at the hands of the Phoenicians. More than a thousand years before Christ Phoenician traders landed on the shores of an unknown land: Spain. They encountered a simple people to whom they appeared as gods and they exploited them mercilessly. Spain provided first Phoenicia, then Carthage and finally Rome with a rich source of copper, gold and silver, slaves and raw materials. Cortes and the other conquistadors brought with them a method of conquest and colonization developed in the crusades and especially in the wars to drive the Moors from Spain. The laws and process of this method demanded the condemnation of the inhabitants as savages, heathen and unbelievers. Their laws were void since they were not laws made under the Christian god, or the Catholic sect. For Cortes, Diaz del Castillo, Gomara and the other adventuring Spaniards, the world they found was peopled with strange and frightening images, with unknown gods. But for generations men such as these had won fortunes in the Mediterranean by ravaging civilized and cultured peoples. The opportunity they faced in the Americas was dazzling.

To justify the eradication of a culture and thus deprive not only the people of their history, literature, etc., but also posterity, it was necessary to declare it evil incarnate. The paintings, sculpture and literature of Mesoamerica was incomprehensible to the Spanish men who encountered it, and even today many of the Mixtec glyphs and a number of the Mayan remain enigmas. This did not prevent the friars and bishops of the Inquisition from perceiving evil everywhere among these new peoples. Where the pictographs depicted one figure crouched over another with an implement or heart in his hand and an opening in the breast of the other, they saw ritual murder. In depictions of the executions of men, they saw human sacrifice. In the context of the mass executions and tortures inflicted on European populations by the Inquisition for nearly 300 years prior to 1492 this was understandable, such images of human cruelty were quite common in Spain and Italy in the Church's efforts to root out heretics. The bishops saw and interpreted in the images of the native writing systems what they themselves were familiar with and certainly the folklore of pre-Christian Europe also provided a basis. If one simply glances through the pages of Frazer's "The Golden Bough," tale after tale of ritual sacrifice is explained in terms of rites for the renewal of life. That these are not literal murders is discussed, but in Europe, as in the lands of the Aztec, these myths were enough to condemn the native priests and healers to death. This is not to explain away current sources concerning ritual sacrifice among Mesoamerican civilizations, rather I wish to point out the denuded quality of the information.

This is equivalent, in a naive sense, to the vision of aliens arriving on earth after a nuclear war where all humans are dead. They see images of humans nailed to crosses in gathering places, photographs in books of gas chambers, public hangings, heart operations. Could they not believe that all these images translated into a culture that worshipped death? In the Americas, rather than an uncivilized mass, Europeans encountered lands of organized religions and urbanized nations. Hoping by sailing west to find a way to China and India unfettered by Turks or Mongol, they encountered the unexpected, Mesoamerica. Ironically, China - then the paramount sea-power of the orient - was already in the process of attempting the same thing in the fantastic voyages of discovery exemplified in the great expeditions of Cheng Ho ending around 1433.

Europeans first encountered the peoples of the Caribbean, who, with the exception of the Caribs who are depicted as cannibals, lived nearly as if in paradise. But then came the Aztecs, not only a sophisticated people, but in possession of a cosmopolitan empire with zoos, museums, and most disconcerting to the Spanish, libraries. These libraries were the crux of a controversy which would rage in the court of Spain because they contained proof of the native peoples of the Americas' humanity: they were organized repositories of knowledge, a knowledge which held a history of its people and of their religious beliefs. We can only speculate on how these libraries were used, organized and founded since little has come down to us in contemporary reports. We do know, as Terence Grieder has shown, that almost all of the Native American forms of information retrieval (knotted strings, accordion books, bark paper scrolls, and the birch bark books of the North American tribes) also existed in Asia. We might assume that either the traditions of these systems were a part of oral lore that persisted through the long trek over the Bering Straits to Central America and Peru, or by vessel across the Pacific, or that groups carried with them precious books, knotted strings or bark scrolls from Asia. Perhaps these documents told the route of explorers before them. As we can see, the route is consistent with known Chinese maritime history in the 14th and 15th century expansion toward India and Africa.

Theories of contact between the civilizations of Asia and the Americas are legion and while various archaeological theories contend for the antiquity of the first arrival of Amerindians in the Americas, it is clear that there were several 'waves' of peoples. Alternative to this view are the numerous trans-Pacific theories of contact which have found some scientific support, for example, in the excavation done in Ecuador by Estrada, Meggers and Evans, where pottery found at levels dated to 3,000 BC to 1,500 BC shows similar form and design to the early and middle Jomon of Japan. Contact is not necessary to explain the existence of these similar forms among the Asian and Amerindian civilizations. The persistence of a common culture can go far to explain many parallel developments, and, too, independent invention is always a factor. For example, we do not need contact to explain the fact that only Arabic, perhaps Hindu, but most certainly Mesoamerican Amerindian scholars invented the zero.

The writings of Lao Kal show that knotted strings and notched sticks were superseded by books in ancient China, and knotted strings were used in Polynesia. The tradition of the book in China, and other methods of recording, were well established by 1,000 BC. Bark and silk for scrolls and screen-fold books were replaced largely by the invention of paper. But in what can only be a bizarre coincidence of history, the destruction of all books in China relating to history and philosophy and almost everything else with the exception of utilitarian subjects by Emperor Li Ssu took place, beginning in 213 BC. The study of the evolution of book forms has been severely limited, though many of the same traditions had existed in India and southeast Asia. Reconstruction has been possible, as in the work done by Tsien, and conjecture on the literature may be made from the substantial survival of Japanese books. Even the critical historiography of Ssu-ma Ch'ien (died ca. 85 BC) had difficulty re constructing historical events from mythology as close as he was to Li Ssu's acts. Any records of early Chinese geographers and explorers were lost forever. The fact that the sea-voyages of the navies of the Ming Dynasty could have been forgotten so completely substantially supports this assertion.

Since the ancient Chinese had knotted strings that recorded information, it is not difficult to assign some connection between them and the quipu of the Inca. These knotted strings of multi-colored threads were read by trained quipu-camayocas. Unfortunately, all the Inca archives of thousands of quipu were destroyed by Catholic priests in the 17th century. The camayocas were forbidden to teach the young to read the few quipu that remained and now their knowledge is lost. The origin of the screen-fold book may have been in Mesoamerica, southeast Asia, and Indonesia, as mentioned above. In Mesoamerica, these are often referred to as the sacred texts of priests, at least this is assumed from remaining information. Both in design and material (bark) the Asian objects are remarkably similar to Mesoamerican codices although some Mesoamerican screen-folds were made of deerskin and jaguar skin. Southeast Asia and Indonesia, some of these objects were made of unfelted bark, others of paper made of bark fibre, with wooden carved boards at the front and back as were Mayan books. Tolstoy has shown the close similarity of methods, materials, and techniques between the two areas in bark paper manufacture. Knowledge of the books of the peoples of southeast Asia prior to Buddhism, the Chams, Khmers, Mons, Karens, Yao, Shan and Thai, are usually characterized as magic incantations; perhaps, as the four language translation of the Pali canon may indicate, these early documents may have been historical and of other types of texts.

We know that the libraries of the Mayan codices and scrolls were housed in buildings with elaborately carved exteriors. We are ignorant as to whether these libraries were divided by function. Were there separate libraries for the priesthood, separate from the temples located at the observatories or were the libraries encyclopedic, containing all subjects like those of Alexandria and Pergamum, or administrative like those archives of Sumer at Lagas-Girsu or Alcad at Nippur. Perhaps they were restricted to the functions of the priesthood, like the temple libraries of ancient Egypt, and yet may there have been Mayan scholars like Aristotle, or Chinese scholars of the same period, who founded their own collections of written matter? We know, at least, that the Aztec library at Texcoco housed thousands of manuscripts of religious, magical and historical subjects and was made up primarily of screen-fold books of sacred subjects. Since our sources are largely the Spanish soldiers and priests this information may be suspect. As Craine and Reindorp have stated:

The Spanish copyists, apparently in an effort to expedite control of the Mayas by the Spaniards, tend to modify the prophecies to make it appear that the Chilam Balam and the other prophets were predicting the coming of the Spaniards and Christianity, ... but they lacked the ability to interpolate their thought successfully with the abstract thought of the Mayas. Their doctoring of the Books of Chilam Balam resulted in intermittent sections of absolute nonsense and frequent blurring of the finer meaning as written by the Mayas.

We are told that in every manner the Mesoamerican peoples regarded their books highly; when in pre-Columbian times the Mayan rulers of Mayapan were driven out they are said to have carried away their books, and that Mayan priests were buried with their books. This strikes another consonant chord with China for the Tso Chuan records that in 517 BC, the Chin drove out the late Chou king's son and the royal household, they carried with them the archives of Chou. We know so little of how documents were used in Mesoamerican societies, parallels are difficult to establish. For example, Boone in her discussion of the 'religious/divinatory' manuscripts of Mesoamerica, describes how readers consulted these almanacs to give prognostications for events on individual days for specific events. For the Mayan these were subject-specific while those from the central area of Mexico of the Aztec and others were less so, although it is hard to generalize on so small a sample. In comparison with the activities of the College of Pontiffs of Ancient Rome, the Mayan and Aztec counterparts may have had similar functions. The Pontiffs were consulted for advice on which days lawsuits could best be undertaken and had possession of secret formulas which they used in relation to the calendar.

Historian Victor von Hagen has reasoned from contemporary reports at the time of the conquest, that the huge Aztec government archives at Tenochtitlan mainly contained scrolls of tribute lists.

From other chronicles we hear that the Toltecs and Aztecs had books on subjects as varied as zoology to poetry, medicine and songs. Bernal Diaz tells of archives of maps of all of Mexico. According to Brainerd, the design and execution of forms, figures and glyphs is similar to that on the codices and ceramics, and the same artists may have worked in both media. Of the Mixtec books there are similarities in coloring and design on the recto of books and murals but the verso differs in substantial aspects of color and outlining. These methods and materials share many aspects with the manuscript illustrations of India and southeast Asia which were either derived from or influenced the wall paintings of the area. Little can be made of these comparisons since so few examples of books exist.

While Bishop Landa in the 16th century condemned mountains of Native American texts to fire for containing what he termed, "lies about the devil", might we conjecture they possessed among their number the memoirs of hundreds of Mayan and Mixtec travelers and merchants, Central American Thucydides who had recorded their visits to the fabulous monolithic cities of the Mound Builders of the Ohio and Mississippi valleys, or to the Amazon with its strange and exotic animals and vegetation. We can only dream.

We may never know what was in the minds of men like Bishop Landa, despite their few confessions, but we may soon find through the Landsat Project that in the remote recesses of Yucatan and Quintana Roo there lie hidden and forgotten cities of the Mayans. Perhaps a lucky archaeologist will uncover an untouched library filled with fragile leaves of bark paper or deerskin formed into vividly painted screen-folds and scrolls. And all at once, the misadventures of a dozen Bishop Landas and a Li Ssu would be, in a small way, undone. Like the Dead Sea Scrolls or the papyrus manuscripts of Nag Hammadi, the ancient world will be allowed to speak again through the careful labors of patient modern scholars and scientists who will painstakingly preserve the texts, translate them and open their secrets to the voices of America's lost libraries.

[See: Tezcat's Invocation Kit](#)

[See also: Smoking Mirror and the Shadow](#)

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On Practice

Mao Zedong - Annotated by the Satanic Reds

July 1937

Scanned from Four Essays on Philosophy. 1968 Foreign Languages Press

Edition.

[Edited by the Satanic Reds, including text from a printed version of this, and with annotations using Satanic references and Satanic lingo for what Mao is saying enclosed in brackets, and also with underlined emphasis added in places.]

On the Relation Between Knowledge and Practice, Between Knowing and Doing [Instinct, intuition, then logic.]

[See [Convalescence from Christianity](#)]

Before Marx, materialism examined the problem of knowledge apart from the social nature of man and apart from his historical development, and was therefore incapable of understanding the dependence of knowledge on social practice, that is, the dependence of knowledge on production and the class struggle.

Above all, Marxists regard man's activity in production as the most fundamental practical activity, the determinant of all his other activities. Man's knowledge depends mainly on his activity in material production, through which he comes gradually to understand the phenomena, the properties and the laws of nature, and the relations between himself and nature; and through his activity in production he also gradually comes to understand, in varying degrees, certain relations that exist between man and man. None of this knowledge can be acquired apart from activity in production. In a classless society every person, as a member of society, joins in common effort with the other members, enters into definite relations of production with them and engages in production to meet man's material needs. In all class societies, the members of the different social classes also enter, in different ways, into definite relations of production and engage in production to meet their material needs. This is the primary source from which human knowledge develops.

Man's social practice is not confined to activity in production, but takes many other forms—class struggle, political life, scientific and artistic pursuits; in short, as a social being, man participates in all spheres of the practical life of society. Thus man, in varying degrees, comes to know the different relations between man and man, not only through his material life but also through his political and cultural life (both of which are intimately bound up [interwoven] with material life). Of these other types of social practice, class struggle in particular, in all its various forms, exerts a profound influence on the development of man's knowledge. In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class.

Marxists hold that in human society activity in production develops step by step from a lower to a higher level and that consequently man's knowledge, whether of nature or of society also develops step by step from a lower to a higher level [from Shadow to Form], that is, from the shallower to

the deeper, from the one-sided to the many-sided. For a very long period in history, men were necessarily confined to a one-sided understanding of the history of society because, for one thing, the bias of the exploiting classes always distorted history. [Parasites are skewed in thinking] and, for another, the small scale of production limited man's outlook. It was not until the modern proletariat emerged along with immense forces of production (large-scale industry) that man was able to acquire a comprehensive, historical understanding of the development of society and turn this knowledge into a science, the science of Marxism.

Marxists hold that man's social practice alone is the criterion of the truth of his knowledge of the external world. What actually happens is that man's knowledge is verified only when he achieves the anticipated results in the process of social practice (material production, class struggle or scientific experiment). If a man wants to succeed in his work, that is, to achieve the anticipated results, he must bring his ideas into correspondence with the laws of the objective external world; if they do not correspond, he will fail in his practice. After he fails, he draws his lessons, corrects his ideas to make them correspond to the laws of the external world, and can thus turn failure into success; this is what is meant by "failure is the mother of success" and "a fall into the pit, a gain in your wit". The dialectical-materialist theory of knowledge places practice in the primary position, holding that human knowledge can in no way be separated from practice and repudiating all the erroneous theories which deny the importance of practice or separate knowledge from practice. Thus Lenin said, "*Practice is higher than (theoretical) knowledge*, for it has not only the dignity of universality, but also of immediate actuality." (1) The Marxist philosophy of dialectical materialism has two outstanding characteristics. One is its class nature: it openly avows that dialectical materialism is in the service of the proletariat. The other is its practicality: it emphasizes the dependence of theory on practice, emphasizes that theory is based on practice and in turn serves practice. The truth of any knowledge or theory is determined not by subjective feelings, but by objective results in social practice. Only social practice can be the criterion of truth. The standpoint of practice is the primary and basic standpoint in the dialectical-materialist theory of knowledge. (2)

But how then does human knowledge arise from practice and in turn serve practice? This will become clear if we look at the process of development of knowledge.

In the process of practice, man at first sees only the phenomenal side, the separate aspects, the external relations of things. For instance, some people from outside come to Yenan on a tour of observation. In the first day or two, they see its topography, streets and houses; they meet many people, attend banquets, evening parties and mass meetings, hear talk of various kinds and read various documents, all these being the phenomena, the separate aspects and the external relations of things. This is called the perceptual stage of cognition, namely, the stage of sense perceptions and impressions. That is, these particular things in Yenan act on the sense organs of the members of the observation group, evoke sense perceptions [if the brain is wired right] and give rise in their brains to many impressions together with a rough sketch of the external relations among these impressions: this is the first stage of cognition. At this stage, man cannot as yet form concepts, which are deeper, or draw logical conclusions.

As social practice continues, things that give rise to man's sense perceptions and impressions in the course of his practice are repeated many times; then a sudden change (leap) takes place in the brain in the process of cognition, and concepts are formed. Concepts are no longer the phenomena, the separate aspects and the external relations of things; they grasp the essence, the totality and the internal relations of things. Between concepts and sense perceptions there is not only a quantitative but also a qualitative difference. Proceeding further, by means of judgment and inference one is able to draw logical conclusions. The expression in San Kuo Yen Yi, (3) "knit the brows and a stratagem comes to mind", or in everyday language, "let me think it over", refers to man's use of concepts in the brain to form judgments and inferences. This is the second stage of cognition. When the members of the observation group have collected various data and, what is more, have "thought them over", they are able to arrive at the judgment that "the Communist

Party's policy of the National United Front Against Japan is thorough, sincere and genuine". Having made this judgment, they can, if they too are genuine about uniting to save the nation, go a step further and draw the following conclusion, "The National United Front Against Japan can succeed." This stage of conception, judgment and inference is the more important stage in the entire process of knowing a thing; it is the stage of rational knowledge. The real task of knowing is, through perception, to arrive at thought, to arrive step by step at the comprehension of the internal contradictions of objective things, of their laws and of the internal relations between one process and another, that is, to arrive at logical knowledge. To repeat, logical knowledge differs from perceptual knowledge in that perceptual knowledge pertains to the separate aspects, the phenomena and the external relations of things, whereas logical knowledge takes a big stride forward to reach the totality, the essence and the internal relations of things and discloses the inner contradictions in the surrounding world. Therefore, logical knowledge is capable of grasping the development of the surrounding world in its totality, in the internal relations of all its aspects.

This dialectical-materialist theory of the process of development of knowledge, basing itself on practice and proceeding from the shallower to the deeper, was never worked out by anybody before the rise of Marxism. [Wrong! Plato, Pythagoreanism, etc., knew this, even neurology.] Marxist materialism solved this problem correctly for the first time, pointing out both materialistically and dialectically the deepening movement of cognition, the movement by which man in society progresses from perceptual knowledge to logical knowledge in his complex, constantly recurring practice of production and class struggle. Lenin said, "The abstraction of *matter*, of a *law* of nature, the abstraction of *value*, etc., in short, *all* scientific (correct, serious, not absurd) abstractions reflect nature more deeply, truly and *completely*." (4) "Marxism-Leninism holds that each of the two stages in the process of cognition has its own characteristics, with knowledge manifesting itself as perceptual [sensory] at the lower stage and logical at the higher stage, but that both are stages in an integrated process of cognition*. The perceptual and the rational are qualitatively different but are not divorced from each other; they are unified on the basis of practice [if a person is unified]. Our practice proves that what is perceived cannot at once be comprehended and that only what is comprehended can be more deeply perceived. Perception only solves the problem of phenomena; theory alone can solve the problem of essence. The solving of both these problems is not separable in the slightest degree from practice. Whoever wants to know a thing has no way of doing so except by coming into contact with it, that is, by living (practising) in its environment. In feudal society it was impossible to know the laws of capitalist society in advance because capitalism had not yet emerged, the relevant practice was lacking. Marxism could be the product only of capitalist society. Marx, in the era of laissez-faire capitalism, could not concretely know certain laws peculiar to the era of imperialism beforehand, because imperialism, the last stage of capitalism, had not yet emerged and the relevant practice was lacking; only Lenin and Stalin could undertake this task. Leaving aside their genius, the reason why Marx, Engels, Lenin and Stalin could work out their theories was mainly that they personally took part in the practice of the class struggle and the scientific experimentation of their time; lacking this condition, no genius could have succeeded. The saying, "without stepping outside his gate the scholar knows all the wide world's affairs", was mere empty talk in past times when technology was undeveloped. Even though this saying can be valid in the present age of developed technology, the people with real personal knowledge are those engaged in practice the wide world over. And it is only when these people have come to "know" through their practice and when their knowledge has reached him through writing and technical media that the "scholar" can indirectly "know all the wide world's affairs". If you want to know a certain thing or a certain class of things directly, you must personally participate in the practical struggle to change reality, to change that thing or class of things, for only thus can you come into contact with them as phenomena; only through personal participation in the practical struggle to change reality can you uncover the essence of that thing or class of things and comprehend them. This is the path to knowledge which every man actually travels, though some people, deliberately distorting matters, argue to the contrary. The most ridiculous person in the world is the "know-all" who picks up a smattering of hearsay knowledge and proclaims himself "the world's Number One authority"; this merely shows that he has not taken a proper measure of himself. Knowledge is a matter of

a good deal of fighting and, what is more, suffer many defeats. But this experience (the experience of battles won and especially of battles lost) enables them to comprehend the inner thread of the whole war, namely, the laws of that specific war, to understand its strategy and tactics, and consequently to direct the war with confidence. If, at such a moment, the command is turned over to an inexperienced person, then he too will have to suffer a number of defeats (gain experience) before he can comprehend the true laws of the war.

"I am not sure I can handle it." We often hear this remark when a comrade hesitates to accept an assignment. Why is he unsure of himself? [He knows he is unsure.] Because he has no systematic understanding of the content and circumstances of the assignment, or because he has had little or no contact with such work, and so the laws governing it are beyond him. After a detailed analysis of the nature and circumstances of the assignment, he will feel more sure of himself and do it willingly. If he spends some time at the job and gains experience and if he is a person who is willing to look into matters with an open mind and not one who approaches problems subjectively, one-sidedly and superficially, then he can draw conclusions for himself as to how to go about the job and do it with much more courage. Only those who are subjective, one-sided and superficial in their approach to problems [klippoths] will smugly issue orders or directives the moment they arrive on the scene, without considering the circumstances, without viewing things in their totality (their history and their present state as a whole) and without getting to the essence of things (their nature and the internal relations between one thing and another). Such people are bound to trip and fall.

Thus it can be seen that the first step in the process of cognition is contact with the objects of the external world; this belongs to the stage of perception. The second step is to synthesize the data of perception by arranging and reconstructing them; this belongs to the stage of conception, judgment and inference. It is only when the data of perception are very rich (not fragmentary) and correspond to reality (are not illusory) that they can be the basis for forming correct concepts and theories.

Here two important points must be emphasized. The first, which has been

stated before but should be repeated here, is the dependence of rational

knowledge upon perceptual knowledge. Anyone who thinks that rational

knowledge need not be derived from perceptual knowledge is an idealist. In the history of philosophy there is the "rationalist" school that admits the reality only of reason and not of experience, believing that reason alone is reliable while perceptual experience is not; this school errs by turning things upside down [!]. The rational is reliable precisely because it has its source in sense perceptions [Root], otherwise it would be like water without a source, a tree without roots [!], subjective, self-engendered and unreliable. As to the sequence in the process of cognition, perceptual experience comes first; we stress the significance of social practice in the process of cognition precisely because social practice alone can give rise to human knowledge and it alone can start man on the acquisition of perceptual experience from the objective world. For a person who shuts his eyes, stops his ears and totally cuts himself off from the objective world there can be no such thing as knowledge. Knowledge begins with experience-this is the materialism of the theory of knowledge.

The second point is that knowledge needs to be deepened, that the perceptual stage of knowledge needs to be developed to the rational stage-this is the dialectics of the theory of knowledge.(8) To think that knowledge can stop at the lower, perceptual stage and that perceptual knowledge alone is reliable while rational knowledge is not, would be to repeat the historical error of "empiricism" [Dionysian only and exclusively]. This theory errs in failing to understand that, although the data of perception reflect certain realities in the objective world (I am not speaking here of idealist empiricism which confines experience to so-called introspection [he means solipsism – "navel gazing."]), they are merely one-sided and superficial, reflecting things

incompletely and not reflecting their essence. Fully to reflect a thing in its totality, to reflect its essence, to reflect its inherent laws, it is necessary through the exercise of thought to reconstruct the rich data of sense perception, discarding the dross and selecting the essential, eliminating the false and retaining the true, proceeding from the one to the other and from the outside to the inside, in order to form a system of concepts and theories-it is necessary to make a leap from perceptual to rational knowledge. Such reconstructed knowledge is not more empty or more unreliable; on the contrary, whatever has been scientifically reconstructed in the process of cognition, on the basis of practice, reflects objective reality, as Lenin said, more deeply, more truly, more fully. As against this, vulgar "practical men" respect experience but despise theory, and therefore cannot have a comprehensive view of an entire objective process, lack clear direction and long- range perspective, and are complacent over occasional successes and glimpses of the truth. If such persons direct a revolution, they will lead it up a blind alley.

Rational knowledge depends upon perceptual knowledge and perceptual knowledge remains to be developed into rational knowledge - this is the dialectical-materialist theory of knowledge [no – it's neurology! And it's FACT! (1990's)]. In philosophy, neither "rationalism" nor "empiricism" understands the historical or the dialectical nature of knowledge, and although each of these schools contains one aspect of the truth (here I am referring to materialist, not to idealist, rationalism and empiricism), both are wrong on the theory of knowledge as a whole. The dialectical-materialist movement of knowledge from the perceptual to the rational [this is Tantra or **Pythagorean** esoteric doctrine] holds true for a minor process of cognition (for instance, knowing a single thing or task) as well as for a major process of cognition (for instance, knowing a whole society or a revolution).

But the movement of knowledge does not end here. If the dialectical-materialist movement of knowledge were to stop at rational knowledge, only half the problem would be dealt with. And as far as Marxist philosophy is concerned, only the less important half at that. Marxist philosophy holds that the most important problem does not lie in understanding the laws of the objective world and thus being able to explain it, but in applying the knowledge of these laws actively to change the world [= exoteric school = Platonic]. From the Marxist viewpoint, theory is important, and its importance is fully expressed in Lenin's statement, "Without revolutionary theory there can be no revolutionary movement." (9) But Marxism emphasizes the importance of theory precisely and only because it can guide action. If we have a correct theory but merely prate about it, pigeonhole it and do not put it into practice, then that theory, however good, is of no significance. Knowledge begins with practice, and theoretical knowledge is acquired through practice and must then return to practice. The active function of knowledge manifests itself not only in the active leap from perceptual to rational knowledge, but - and this is more important - it must manifest itself in the leap from rational knowledge to revolutionary practice. The knowledge which grasps the laws of the world, must be redirected to the practice of changing the world ["Faustian" or Platonic], must be applied anew in the practice of production, in the practice of revolutionary class struggle and revolutionary national struggle and in the practice of scientific experiment. This is the process of testing and developing theory, the continuation of the whole process of cognition. The problem of whether theory corresponds to objective reality is not, and cannot be, completely solved in the movement of knowledge from the perceptual to the rational, mentioned above. The only way to solve this problem completely is to redirect rational knowledge to social practice, apply theory to practice and see whether it can achieve the objectives [risk endangering the world, too late!] one has in mind. Many theories of natural science are held to be true not only because they were so considered when natural scientists originated them, but because they have been verified in subsequent scientific practice. Similarly, Marxism-Leninism is held to be true not only because it was so considered when it was scientifically formulated by Marx, Engels, Lenin and Stalin but because it has been verified in the subsequent practice of revolutionary class struggle and revolutionary national struggle. Dialectical materialism is universally true because it is impossible for, anyone to escape from its domain in his practice. The history of human knowledge tells us that the truth of many theories is incomplete and that this incompleteness is remedied through the test of practice. Many theories are erroneous and it is through the test of practice that

their errors are corrected. That is why practice is the criterion of truth and why "the standpoint of life, of practice, should be first and fundamental in the theory of knowledge".(10) Stalin has well said, "Theory becomes purposeless if it is not connected with revolutionary practice, just as practice gropes in the dark if its path is not illumined by revolutionary theory."(11)

When we get to this point, is the movement of knowledge completed? Our answer is: it is and yet it is not. When men in society throw themselves into the practice of changing a certain objective process (whether natural or social) at a certain stage of its development, they can, as a result of the reflection of the objective process in their brains and the exercise of their conscious dynamic role, advance their knowledge from the perceptual to the rational, and create ideas, theories, plans or programmes which correspond in general to the laws of that objective process. They then apply these ideas, theories, plans or programmes in practice in the same objective process. And if they can realize the aims they have in mind, that is, if in that same process of practice they can translate, or on the whole translate, those previously formulated ideas, theories, plans or programmes into fact, then the movement of knowledge may be considered completed with regard to this particular process. In the process of changing nature, take for example the fulfillment of an engineering plan, the verification of a scientific hypothesis, the manufacture of an implement or the reaping of a crop; or in the process of changing society, take for example the victory of a strike, victory in a war or the fulfillment of an educational plan. All these may be considered the realization of aims one has in mind. But generally speaking, whether in the practice of changing nature or of changing society men's original ideas, theories, plans or programmes are seldom realized without any alteration [and that, in turn, alters man!]. This is because people engaged in changing reality are usually subject to numerous limitations; they are limited not only by existing scientific and technological conditions but also by the development of the objective process itself and the degree to which this process has become manifest (the aspects and the essence of the objective process have not yet been fully revealed). In such a situation, ideas, theories, plans or programmes are usually altered partially and sometimes even wholly, because of the discovery of unforeseen circumstances in the course of practice. That is to say, it does happen that the original ideas, theories, plans or programmes fail to correspond with reality either in whole or in part and are wholly or partially incorrect. In many instances, failures have to be repeated many times before errors in knowledge can be corrected and correspondence with the laws of the objective process achieved, and consequently before the subjective can be transformed into the objective, or in other words, before the anticipated results can be achieved in practice. Nevertheless, when that point is reached, the movement of human knowledge regarding a certain objective process at a certain stage of its development may be considered completed.

However, so far as the progression of the process is concerned, the movement of human knowledge is not completed. Every process, whether in the realm of nature or of society, progresses and develops by reason of its internal contradiction and struggle [Parsimony/Diversity – entropy], and the movement of human knowledge should also progress and develop along with it. As far as social movements are concerned, true revolutionary leaders must not only be good at correcting their ideas, theories, plans or programmes when errors are discovered, as has been indicated above; but when a certain objective process has already progressed and changed from one stage of development to another, they must also be good at making themselves and all their fellow-revolutionaries progress and change in their subjective knowledge along with it, that is to say, they must ensure that the proposed new revolutionary tasks and new working programmes correspond to the new changes in the situation. In a revolutionary period the situation changes very rapidly; if the knowledge of revolutionaries does not change rapidly in accordance with the changed situation, they will be unable to lead the revolution

It often happens, however, that thinking lags behind reality; this is because man's cognition is limited by numerous social conditions. We are opposed to die-hards in the revolutionary ranks whose thinking fails to advance with changing objective circumstances [Right – stagnating] and has manifested itself historically as Right opportunism. These people fail to see that the struggle of opposites has already pushed the objective process forward [not in tune with NOW] while their

knowledge has stopped at the old stage. This is characteristic of the thinking of all die-hards. Their thinking is divorced from social practice and they cannot march ahead to guide the chariot of society, they simply trail behind, grumbling that it goes too fast and trying to drag it back or turn it in the opposite direction [stasis].

We are also opposed to "Left" phrase-mongering. The thinking of "Leftists" outstrips a given stage of development of the objective process [Left – rushing ahead – not in tune with NOW]; some regard their fantasies as truth, while others strain to realize in the present an ideal which can only be realized in the future. They alienate themselves from the current practice of the majority of the people and from the realities of the day, and show themselves adventurist in their actions. Idealism and mechanical materialism, opportunism and adventurism, are all characterized by the breach between the subjective and the objective, by the separation of knowledge from practice klippoth!]. The Marxist-Leninist theory of knowledge, characterized as it is by scientific social practice, cannot but resolutely oppose these wrong ideologies. Marxists recognize that in the absolute and general process of development of the universe [!], the development of each particular process is relative, and that hence, in the endless flow [!] of absolute truth, man's knowledge of a particular process at any given stage of development is only relative truth. The sum total of innumerable relative truths constitutes absolute truth.(12) The development of an objective process is full of contradictions and struggles, and so is the development of the movement of human knowledge. All the dialectical movements of the objective world can sooner or later be reflected in human knowledge. In social practice, the process of coming into being, developing and passing away is infinite [!], and so is the process of coming into being, developing and passing away in human knowledge. As man's practice which changes objective reality in accordance with given ideas, theories, plans or programmes, advances further and further, his knowledge of objective reality likewise becomes deeper and deeper. The movement of change in the world of objective reality is never-ending, and so is man's cognition of truth through practice. Marxism-Leninism has in no way exhausted truth but ceaselessly opens up roads to the knowledge of truth in the course of practice. Our conclusion is the concrete, historical unity of the subjective and the objective, of theory and practice, of knowing and doing, and we are opposed to all erroneous ideologies, whether "Left" or Right, which depart from concrete history [!].

In the present epoch of the development of society, the responsibility of correctly knowing and changing the world has been placed by history upon the shoulders of the proletariat and its party. This process, the practice of changing the world, which is determined in accordance with scientific knowledge, has already reached a historic moment in the world and in China, a great moment unprecedented in human history, that is, the moment for completely banishing darkness from the world [he means obscurity to clarity] and from China and for changing the world into a world of light such as never previously existed. The struggle of the proletariat and the revolutionary people to change the world comprises the fulfillment of the following tasks: to change the objective world and, at the same time, their own subjective world-to change

their cognitive ability and change the relations between the subjective and the objective world. Such a change has already come about in one part of the globe, in the Soviet Union. There the people are pushing forward this process of change. The people of China and the rest of the world either are going through, or will go through, such a process. And the objective world which is to be changed also includes all the opponents of change, who, in order to be changed, must go through a stage of compulsion before they can enter the stage of voluntary, conscious change. The epoch of world communism will be reached when all mankind voluntarily and consciously changes itself and the world [IF we don't perish first].

Discover the truth through practice, and again through practice verify and develop the truth. Start from perceptual knowledge and actively develop it into rational knowledge; then start from rational knowledge and actively guide revolutionary practice to change both the subjective and the objective world [this used to be called magic!!]. Practice, knowledge, again practice, and again knowledge. This form repeats itself in endless cycles, and with each cycle the content of practice

and knowledge rises to a higher level. Such is the whole of the dialectical materialist theory of knowledge, and such is the dialectical theory of the unity of knowing and doing [= CLARITY].

NOTES

(1) From Lenin's notes on "The Idea" in Hegel's *The Science of Logic* Book III, Section 3. See V. 1. Lenin, "Conspectus of Hegel's *The Science of Logic*" (September-December 1914), *Collected Works*, Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 205.

(2) See Karl Marx, "Theses on Feuerbach" (spring of 1845), Karl Marx and Frederick Engels, *Selected Works*, in two volumes, Eng. ed., FLPH, Moscow, 1958, Vol. II, p. 403, and V. I. Lenin, *Materialism and Empire-Criticism* (second half of 1908), Eng. ed., FLPH, Moscow, 1952. pp. 136-42.

(3) *San Kuo Yen Yi* (*Tales of the Three Kingdoms*) is a famous Chinese historical novel by Lo Kuan-chung (late 14th and early 15th century).

(4) From Lenin's notes on "Subjective Logic or the Doctrine of the Notion" in Hegel's *The Science of Logic*, Book III. See V. I. Lenin, Conspectus of Hegel's *The Science of Logic*, *Collected Works*, Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 161.

(5) The Movement of the Taiping Heavenly Kingdom was the mid-19th century revolutionary peasant war against the feudal rule and national oppression of the Ching Dynasty. In January 1851 Hung Hsiu-chuan, Yang Hsiu-ching and other leaders launched an uprising in Chinden Village in Kueiping Country, Kwangsi Province, and proclaimed the founding of the Taiping Heavenly Kingdom. Proceeding northward from Kwangsi, their peasant army attacked and occupied Hunan and Hupeh in 1852. In 1853 it marched through Kiangsi and Anhwei and captured Nanking. A section of the forces then continued the drive north and pushed on to the vicinity of Tientsin. However, the Taiping army failed to build stable base areas in the places it occupied; moreover, after establishing its capital in Nanking, its leading group committed many political and military errors. Therefore it was unable to withstand the combined onslaughts of the counter-revolutionary forces of the Ching government and the British, U.S. and French aggressors, and was finally defeated in 1864.

(6) The Yi Ho Tuan Movement was the anti-imperialist armed struggle which took place in northern China in 1900. The broad masses of peasants, handicraftsmen and other people took part in this movement. Getting in touch with one another through religious and other channels, they organized themselves on the basis of secret societies and waged a heroic struggle against the joint forces of aggression of the eight imperialist powers-the United States, Britain, Japan, Germany, Russia, France, Italy and Austria. The movement was put down with indescribable savagery after the joint forces of aggression occupied Tientsin and Peking.

(7) The May 4th Movement was an anti-imperialist and anti-feudal revolutionary movement which began on May 4, 1919. In the first half of that year, the victors of World War I, i.e., Britain, France, the United States, Japan, Italy and other imperialist countries, met in Paris to divide the spoils and decided that Japan should take over all the privileges previously enjoyed by Germany in Shantung Province, China. The students of Peking were the first to show determined opposition to this scheme, holding rallies and demonstrations on May 4. The Northern warlord government arrested more than thirty students in an effort to suppress this opposition. In protest, the students of Peking went on strike and large numbers of students in other parts of the country responded. On June 3 the Northern warlord government started arresting students in Peking en masse, and within two days about a thousand were taken into custody. This aroused still greater indignation throughout the country. From June 5 onwards, the workers of Shanghai and many other cities went on strike and the merchants in these places shut their shops. Thus, what was at first a patriotic movement consisting mainly of intellectuals rapidly developed into a national patriotic movement embracing the proletariat, the urban petty bourgeoisie and the bourgeoisie. And along with the growth of this patriotic movement, the new cultural movement which had begun before

May 4 as a movement against feudalism and for the promotion of science and democracy, grew into a vigorous and powerful revolutionary cultural movement whose main current was the propagation of Marxism- Leninism

(8) See Lenin's notes on 'The Idea' in Hegel's *The Science of Logic* Book III, Section 3, in which he said: "In order to understand, it is necessary empirically to begin understanding, study, to rise from empiricism to the universe." (V. I. Lenin, "Conspectus of Hegel's *The Science of Logic*, Collected Works, Russ. ed., Moscow, 1958, Vol.

(9) V. I. Lenin, "What Is to Be Done?" (autumn 1901-February 1902) *Collected Works*, Eng. ed., FLPH, Moscow, 1961, Vol. V, p. 369. (10) V. I. Lenin, *Materialism and Empirio-Criticism*, Eng. ed., FLPH, Moscow,

1952, p. 141.

(11) J. V. Stalin, "The Foundations of Leninism" (April-May 1924). *Problems of Leninism*, Eng. ed., FLPH, Moscow, 1954, p. 31.

(12) See V. I. Lenin, *Materialism and Empirio-Criticism*, Eng. ed., FLPH Moscow, 1952, pp. 129-36. There used to be a number of comrades in our Party who were dogmatists and who for a long period rejected the experience of the Chinese revolution, denying the truth that "Marxism is not a dogma but a guide to action" and overawing people with words and phrases from Marxist works, torn out of context. There were also a number of comrades who were empiricists and who for a long period restricted themselves to their own fragmentary experience and did not understand the importance of theory for revolutionary practice or see the revolution as a whole but worked blindly though industriously. The erroneous ideas of these two types of comrades, and particularly of the dogmatists caused enormous losses to the Chinese revolution during 1931-34, and yet the dogmatists, cloaking themselves as Marxists, confused a great many comrades. "On Practice" was written in order to expose the subjectivist errors of dogmatism and empiricism in the Party, and especially the error of dogmatism, from the standpoint of the Marxist theory of knowledge. It was entitled "On Practice" because its stress was on exposing the dogmatist kind of subjectivism, which belittles practice. The ideas contained in this essay were presented by Comrade Mao Tse-Tung in a lecture at the Anti-Japanese Military and Political College in Yen-an.

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On Contradiction from a Crowleyan outlook

by Comrade August

In order to get the most out of this article you might want to read [On Contradiction by Mao](#), the annotated version on our website, and be fairly aquatinted with the philosophy of Crowley. (Read *The Final Gesture to Liber V vel Reguli*, it summarises the Crowleyan philosophy very well).

I abruptly begin with a formula Crowley used to express the Universe:

$$0 = 2$$

Zero contains all numbers, all expressions possible. This is so because the positive numbers are no more infinite than the negative ones. The Zero is equally extended in all categories and therefore not extended at all. Thus the Nothing contains All, but is no-thing. Crowley puts it like this:

$$(+1) + (-1) = 0.$$

This is how he arrives at his formula. The Zero is dual; if it extends in one direction it extends equally in the opposite direction.

Modern cosmology has arrived at the conclusion that the resultant of all (light) force might very well be zero. Similarly have scientists succeeded in cancelling a sound wave out with another; quieting sound with sound.

Motion translates energy. Consider then the mass/energy equivalency of Einstein. The light forces of which we conceive are Motion, in its fullest sense. To quote Mao:

"Man's knowledge of matter is knowledge of its forms of motion, because there is nothing in the world except matter in motion and this motion must assume certain forms." The Light (Hochmah) is the expression or manifested Will of Asat/Sat. We may, to **simplify** it, equate it with - / +. This - / + is the push/pull that is infused into all things, giving them the inner contradiction that Mao speaks of. These contradictions even out in Becoming, measurable as increased states of entropy. According to Mao it is these inner contradictions that are the basis for all Change and Motion.

Socrates was a lousy man and a lousy philosopher but his statement "I only know that I nothing know," yields an important truth. Read "nothing" with a capital N. This can be linked with another famous philosophical statement, namely: "I think, and thus I am." This is the thing which we cannot doubt or battle. Just as the Absolute can our mind only express itself in terms of a kind of dualism. E.g., Hear the word of the Tao Teh Ching: "Hard and easy complement each other, long and short form each other, high and low rest upon each other (and) first and last follow each other."

We may try to formulate a truth by making a simple statement such as: "Apples taste good." We may then be confronted with: "Apples taste bad." Our truth was not an absolute truth. Any idea that has an antithesis cannot be an absolute truth. We find that we never can arrive at anything else but "A is A." Each harmonised idea is inscrutably itself, and also the Absolute; $0 = 0$. We can never know the soul, the **itness** of a thing; we can only know how it interacts with other things (and as an observer of the thing, we change it by observing it). All qualities whatsoever are but statements of relation. The Zero waves back and forth, presenting us with phenomena as long as Shiva dances; upholding the Grand Illusion. This waving back and forth is expressed by Mao like this: "In any contradiction the development of the contradictory aspects is uneven. Sometimes they seem to be

in equilibrium, which is however only temporary and relative, while unevenness is basic. Of the two contradictory aspects, one must be principal and the other secondary. The principal aspect is the one playing the leading role in the contradiction. The nature of a thing is determined mainly by the principal aspect of a contradiction, the aspect which has gained the dominant position. But the situation is not static; the principal and the non-principal aspects of a contradiction transform themselves into each other and the nature of the thing changes accordingly." It is this always-slight imbalance of the Light that caused the Pythagoreans to signify Kyklos (the Kaballistic Yat-Zebaoth), Space, with the number Pi.

The Dark is infused into the Light. To quote Lenin, "...there is an absolute in the relative." And Mao on the principle of dialectics, "The law of contradiction in things, that is, the law of unity of opposites, is the fundamental law of nature." To Mao it is the inner contradiction that is the basis of Change. With this in mind, listen to the words of Crowley: "In order to have Motion one must have Change. In fact one must have this in order to have anything at all. Now this Change is what we call Love. Thus Love under Will is the Law of Motion." And: "We have accepted Love as the meaning of Change, Change being the Life of all Matter in the Universe. And we have accepted Love as the mode of Motion of the Will to Change. To us every act, as implying Change, is an act of Love." Both quotations are taken from Crowley's commentary to Liber AL. [A Dark Tradition way to see this would be to say that the Sat or Darkness is Love or Agape, though the Sat is also the ultimate Will-Being when it is the One Thing. And the Vajra or Hochmah that emanated from it could be seen as Will or Thelema in a sense since the Things that it Became are the things doing the Becoming and seem to be acting and interacting on each other; however this "Flame" that is within living things is also like Love. It is really hard to use such definitions on Things such as these. But, Love is more like Yin. Thelema is more like Yang. Will came out of Love in the Darkness itself, or one may look at it that way. Then Love infused into Will motivating Will to Become *all things*. Before the Cosmos was born, the Darkness was active and acting upon the Light which it "gave birth" to. One would be defining Necessity as an Act of Love - selfless Love. True Will within an individual would be done with this kind of Love. Anything else would not be a true act of Will if not done under Love or with Love within the person. Hate can produce effects and actions and anyone can destroy things, but Love can transform the world and enhance things.]

The infused push/pull is Will; the basis of Change, and Love is the submission to Will; the Change and Motion. Love under Will can thus be read, Becoming under the influence of the Dark Force. Do what thou Wilt yields the same meaning, Love under Will is just a clarification of the terms. This is the Law of All, and the Law of the Magick of the Beast.

I will now make an effort to explain the esoteric side of the Law and the magick thereof.

Envision the main **V** (alpha) of the pentacle. The line from the upper left Azazel point to the bottom point Root is the push, and the line from the Root to the upper right Samael point is the pull. This push/pull results in Being and the sinistrally spinning Time. We are always in stasis in the sense that we never leave the present. Here we stay in one "now" after the other, and yet we Become. How marvellous, is it not? The main **V**, the rooted Shekeena is, and was, called the Beast, or the Hebrew word Chiva. You are a Beast, if you have a satanic nature (our meaning of the word "satanic"). We are rooted in the Demiurge, whose number is 6 (666?), and are we not indeed functioning like the wild animals?

The top left alpha is red, red as the dress of the whore Babylon. In her Chalice she keeps the blood of the saints. The saints are the masters of Innocence (same as the Taoist sages), they give their lives to Life itself. She is like a whore because she gives to all and refuses none, one has only to seek her company in order to get it. She always gives and never takes. She is all experiences possible on all levels. She is the manifested face of Life's fertile force. She is the mystery of Azazel, which if known reveals the ultimate mystery of "Deity." "Azazel is here, yet also STILL in Chaos. Azazel is INNOCENCE whose other side is the Abyss. I.e. Innocence and the Abyss are ONE THING. The understanding is that Darkness manifested the ultimate FREE GIFT: LIFE, without reason or

motive. INNOCENTLY. And Darkness consumes it." The Darkness consumes it in order to create, in order to complete the sinistral wheel of Time. There is no dualism in this. The force is Push/Pull, not just one of them, but when speaking esoterically we split them into two principles. Azazel pushes and Samael pulls.

Babylon is the possibilities available to our experience and Chiva, the rooted Shekeena, is the core of our being, the urges, the wanting for experience. All we have to do is to unite ourselves with Her in drunken Joy and delight, drunken on our own being, drunk on life itself.

The letter at the top left point of the Baphomet sigil would be Th, which looks like an open Gate. It moreover looks very similar to the letter Cheth. Cheth is attributed to the Charioteer crossing the Abyss with the Holy Grail in the Tarot. Its number is 8, the redeeming force (Yes I said redeeming...), but the redeeming force is definitely here, present, and **inside** you. If Cheth is spelled in full it equals 418!

418 is Abrahadabra, the word of magick in the new aeon according to Crowley.

Hebrew words whose numerical value is 8 are: The Entrance; threshold, To Will; intend, Desired, and the word for physical Love (Eros).

This redeeming 8 is conjoined with the Root, the Demiurge; the number 6. $8+6 = 14$.

14 is the value of the Hebrew word for Love, Beloved. It is spelled Daleth, Vau, Daleth, pronounced Daud, which became David in the Bible. For more on this, see my article "[Solomon and his Temple](#)," it links together with this article. Here it is sufficient to say that, just as the gematria tells us, David is the man who has bloomed in Eros and entered into the reciprocal relationship with "God," he is Beloved. A man who thus works his magic becomes like Solomon the Wise, the son and offspring of David. He attains to Wisdom/Understanding and becomes what Crowley calls a "Master of the Temple" or what Masons term a "Builder of the Temple." Same thing.

Crowley puts it further like this:

The magician overcomes the Abyss by destroying his ego (false pride; the enemy of Innocence) through Love under Will. He is 0 just as the Abyss is 0. The card numbered 0 in the Tarot has the letter Aleph on it. It is the Fool, the Taoist sage.

He is then admitted entrance to the City of Pyramids; Babylon. There he abides under the Night of Pan, the N.O.X. The N.O.X. is the L.V.X. (Light in extension) withdrawn. I.e. the Night of Pan is the Abyssal Darkness, the Universal sleep that precedes and follows creation. He **becomes** an inhabitant in the Great **City of Babylon**...

To communicate this in terms of poetry:

The Lord of Beginnings, who braketh down
Thy manifest face, dressed in a red gown
Bestows the Chalice, to drink and in Joy celebrate
In an Orphic fashion, amongst Trees in the Night
Serpents rejoice, in Nature's estate
Beneath the Olympus, the pupils shine bright

Hours pass, they do not mourn what Time devours
Firmly Rooted in Water, without Fear for the tide
Time doesn't Haunt them, It is on their side
Worshippers of the Highest, they praise the Dark Force

They praise Dionysos, and He lifts them high up

On a mountain of Inspiration, they drink from the Cup
Containing the Wine, that is given to those
Who act under Will, in katharsis released
Love is shared, they are like dew on the Rose
In the Garden of Satan, the king of the Feast

/ August.

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On Contradiction

Mao Zedong - Annotated by the Satanic Reds

August 1937

Scanned from Four Essays on Philosophy. 1968 Foreign Languages Press

Edition.

[Edited by the Satanic Reds, including text from a printed version of this, and with annotations using Satanic references and Satanic lingo for what Mao is saying enclosed in brackets, and also with underlined emphasis added in places.]

[See "All Things" and "[Dark Force: Asat, Sat, and Tan](#)" – Tani. See also Dominique Lecourt, "Proletarian Science?" Chapter "Appendix: Bodganov." Consider that what Mao is saying is considered so mystical that the West can't grasp it!]

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The law of contradiction in things, that is, the law of the unity of opposites, is the basic law of materialist dialectics. Lenin said, "Dialectics in the proper sense is the study of contradiction *in the very essence of objects*."(1) Lenin often called this law the essence of dialectics; he also called it the kernel of dialectics.(2) In studying this law, therefore, we cannot but touch upon a variety of questions, upon a number of philosophical problems. If we can become clear on all these problems, we shall arrive at a fundamental understanding of materialist dialectics. The problems are: the two world outlooks, the universality of contradiction, the particularity of contradiction, the principal contradiction and the principal aspect of a contradiction, the identity and struggle of the aspects of a contradiction, and the place of antagonism in contradiction.

The criticism to which the idealism of the Deborin school(3) has been subjected in Soviet philosophical circles in recent years has aroused great interest among us. Deborin's idealism has exerted a very bad influence in the Chinese Communist Party, and it cannot be said that the dogmatist thinking in our Party is unrelated to the approach of that school. Our present study of philosophy should therefore have the eradication of dogmatist thinking as its main objective.

I. THE TWO WORLD OUTLOOKS ["Zoös/Eros versus Thanatos"]

Throughout the history of human knowledge, there have been two conceptions concerning the law of development of the universe, the metaphysical conception [Creation] and the dialectical conception [Emanation], which form two opposing world outlooks. Lenin said: "The two basic (or two possible? or two historically observable?) conceptions of development (evolution) are:

development as decrease and increase, as repetition, and development as a unity of opposites (the division of a unity into mutually exclusive opposites and their reciprocal relation)."(4) Here Lenin was referring to these two different world outlooks.

In China another name for metaphysics is *hsuan-hsueh*. For a long period in history whether in China or in Europe, this way of thinking, which is part and parcel of the idealist world outlook, occupied a dominant position in human thought. In Europe, the materialism of the bourgeoisie in its early days was also metaphysical [the "Cult of Reason"]. As the social economy of many European countries advanced to the stage of highly developed capitalism, as the forces of production, the class struggle and the sciences developed to a level unprecedented in history, and as the industrial proletariat became the greatest motive force in historical development, there arose the Marxist world outlook of materialist dialectics. Then, in addition to open and barefaced reactionary idealism, vulgar evolutionism emerged among the bourgeoisie to oppose materialist dialectics.

The metaphysical or vulgar evolutionist world outlook sees things as isolated, static and one-sided. It regards all things in the universe, their forms and their species, as eternally isolated from one another and immutable [klippoth!]. Such change as there is can only be an increase or decrease in quantity or a change of place [outer change]. Moreover, the cause of such an increase or decrease or change of place is not inside things but outside them, that is, the motive force is external [!]. Metaphysicians hold that all the different kinds of things in the universe and all their characteristics have been the same ever since they first came into being [Creation dogma]. All subsequent changes have simply been increases or decreases in quantity. They contend that a thing can only keep on repeating itself as the same kind of thing and cannot change into anything different [= stasis!]. In their opinion, capitalist exploitation, capitalist competition, the individualist ideology of capitalist society, and so on, can all be found in ancient slave society, or even in primitive society, and will exist for ever unchanged. They ascribe the causes of social development to factors external to society, such as geography and climate. They search in an over-simplified [chrestian] way outside a thing for the causes of its development, and they deny the theory of materialist dialectics which holds that development arises from the contradictions inside a thing. Consequently they can explain neither the qualitative diversity of things, nor the phenomenon of one quality changing into another [evolution!]. In Europe, this mode of thinking existed as mechanical materialism in the 17th and 18th centuries and as vulgar evolutionism at the end of the 19th and the beginning of the 20th centuries. In China there was the metaphysical thinking exemplified in the saying "Heaven changeth not, likewise the Tao changeth not", (5) and it was supported [misused] by the decadent feudal ruling classes for a long time. Mechanical materialism and vulgar evolutionism, which were imported from Europe in the last hundred years, are supported by the bourgeoisie.

As opposed to the metaphysical world outlook, the world [of the world] outlook of materialist dialectics holds that in order to understand the development of a thing we should study it internally and in its relations with other things; in other words, the development of things should be seen as their internal and necessary self-movement, while each thing in its movement is interrelated with and interacts on the things around it [!! – interwoven and dynamically interactive!]. The fundamental cause of the development of a thing is not external but internal; it lies in the contradictoriness within the thing. There is internal contradiction in every single thing, hence its motion and development. Contradictoriness within a thing is the fundamental cause of its development, while its interrelations and interactions with other things are secondary causes. Thus materialist dialectics effectively combats the theory of external causes, or of an external motive force [= god], advanced by metaphysical mechanical materialism and vulgar evolutionism. It is evident that purely external causes can only give rise to mechanical motion, that is, to changes in scale or quantity, but cannot explain why things differ qualitatively in thousands of ways and why one thing changes into another. As a matter of fact, even mechanical motion under external force occurs through the internal contradictoriness of things. Simple growth in plants and animals, their quantitative development, is likewise chiefly the result of their internal

contradictions. Similarly, social development is due chiefly not to external but to internal causes. Countries with almost the same geographical and climatic conditions display great diversity and unevenness in their development. Moreover, great social changes may take place in one and the same country although its geography and climate remain unchanged. Imperialist Russia changed into the socialist Soviet Union, and feudal Japan, which had locked its doors against the world, changed into imperialist Japan, although no change occurred in the geography and climate of either country. Long dominated by feudalism, China has undergone great changes in the last hundred years and is now changing in the direction of a new China, liberated and free, and yet no change has occurred in her geography and climate. Changes do take place in the geography and climate of the earth as a whole and in every part of it, but they are insignificant when compared with changes in society; geographical and climatic changes manifest themselves in terms of tens of thousands of years, while social changes manifest themselves in thousands, hundreds or tens of years, and even in a few years or months in times of revolution. According to materialist dialectics, changes in nature are due chiefly to the development of the internal contradictions in nature. Changes in society are due chiefly to the development of the internal contradictions in society, that is, the contradiction between the productive forces and the relations of production, the contradiction between classes and the contradiction between the old and the new; it is the development of these contradictions that pushes society forward and gives the impetus for the supersession of the old society by the new. Does materialist dialectics exclude external causes? Not at all. It holds that external causes are the condition of change and internal causes are the basis of change, and that external causes become operative through internal causes. In a suitable temperature an egg changes into a chicken, but no temperature can change a stone into a chicken, because each has a different basis. There is constant interaction between the peoples of different countries. In the era of capitalism, and especially in the era of imperialism and proletarian revolution, the interaction and mutual impact of different countries in the political, economic and cultural spheres are extremely great. The October Socialist Revolution ushered in a new epoch in world history as well as in Russian history. It exerted influence on internal changes in the other countries in the world and, similarly and in a particularly profound way, on internal changes in China. These changes, however, were effected through the inner laws of development of these countries, China included. In battle, one army is victorious and the other is defeated; both the victory and the defeat are determined by internal causes. The one is victorious either because it is strong or because of its competent generalship, the other is vanquished either because it is weak or because of its incompetent generalship; it is through internal causes that external causes become operative. In China in 1927, the defeat of the proletariat by the big bourgeoisie came about through the opportunism then to be found within the Chinese proletariat itself (inside the Chinese Communist Party). When we liquidated this opportunism, the Chinese revolution resumed its advance. Later, the Chinese revolution again suffered severe setbacks at the hands of the enemy, because adventurism had risen within our Party. When we liquidated this adventurism, our cause advanced once again. Thus it can be seen that to lead the revolution to victory, a political party must depend on the correctness of its own political line and the solidity of its own organization.

The dialectical world outlook emerged in ancient times both in China and in Europe. Ancient dialectics, however, had a somewhat spontaneous and naive character; in the social and historical conditions then prevailing, it was not yet able to form a theoretical system, hence it could not fully explain the world and was supplanted by metaphysics. The famous German philosopher Hegel, who lived in the late 18th and early 19th centuries, made most important contributions to dialectics, but his dialectics was idealist. It was not until Marx and Engels, the great protagonists of the proletarian movement, had synthesized the positive achievements in the history of human knowledge and, in particular, critically absorbed the rational elements of Hegelian dialectics and created the great theory of dialectical and historical materialism that an unprecedented revolution occurred in the history of human knowledge. This theory was further developed by Lenin and Stalin. As soon as it spread to China, it wrought tremendous changes in the world of Chinese thought.

This dialectical world outlook teaches us primarily how to observe and analyse the movement of opposites in different things and, on the basis of such analysis, to indicate the methods for resolving contradictions. It is therefore most important for us to understand the law of contradiction in things in a concrete way.

II. THE UNIVERSALITY OF CONTRADICTION ["Macrocosm"]

For convenience of exposition, I shall deal first with the universality of contradiction and then proceed to the particularity of contradiction. The reason is that the universality of contradiction can be explained more briefly, for it has been widely recognized ever since the materialist-dialectical world outlook was discovered and materialist dialectics applied with outstanding success to analyzing many aspects of human history and natural history and to changing many aspects of society and nature (as in the Soviet Union) by the great creators and continuers of Marxism - Marx, Engels, Lenin and Stalin [but by Pythagoreans, Tantriks, and Platonists FIRST!]; whereas the particularity of contradiction is still not clearly understood by many comrades, and especially by the dogmatists. They do not understand that it is precisely in the particularity of contradiction that the universality of contradiction resides. Nor do they understand how important is the study of the particularity of contradiction in the concrete things confronting us for guiding the course of revolutionary practice. Therefore, it is necessary to stress the study of the particularity of contradiction and to explain it at adequate length. For this reason, in our analysis of the law of contradiction in things, we shall first analyse the universality of contradiction, then place special stress on analysing the particularity of contradiction, and finally return to the universality of contradiction.

The universality or absoluteness of contradiction has a twofold meaning. One is that contradiction exists in the process of development of all things, and the other is that in the process of development of each thing a movement of opposites exists from beginning to end.

Engels said, "Motion itself is a contradiction." (6) Lenin defined the law of the unity of opposites as "the recognition (discovery) of the contradictory, mutually exclusive, opposite tendencies in all phenomena and processes of nature (including mind and society)". (7) Are these ideas correct? Yes, they are. The interdependence of the contradictory aspects present in all things and the struggle between these aspects determine the life of all things and push their development forward. There is nothing that does not contain contradiction, without contradiction nothing would exist [!].

Contradiction is the basis of the simple forms of motion (for instance, mechanical motion) and still more so of the complex forms of motion.

Engels explained the universality of contradiction as follows: "If simple mechanical change of place contains a contradiction, this is even more true of the higher forms of motion of matter, and especially of organic life and its development. ... life consists precisely and primarily in this--that a being is at each moment itself and yet something else [push/pull, Sat/Asat, coagula/solve]. Life is therefore also a contradiction which is present in things and processes themselves, and which constantly originates and resolves itself; and as soon as the contradiction ceases, life, too, comes to an end, and death steps in. We likewise saw that also in the sphere of thought we could not escape contradictions, and that for example the contradiction between man's inherently unlimited capacity for knowledge and its actual presence only in men who are externally limited and possess limited cognition finds its solution in what is - at least practically, for us - an endless succession of generations, in infinite progress." "...one of the basic principles of higher mathematics is the contradiction that in certain circumstances straight lines and curves may be the same. ..." But even lower mathematics teems with contradictions. (8)"

Lenin illustrated the universality of contradiction as follows: In mathematics: + and -. Differential and integral In mechanics: action and reaction. In physics: positive and negative electricity. In chemistry: the combination and dissociation of atoms. In social science: the class struggle. (9)

In war, offence and defence, advance and retreat, victory and defeat are all mutually contradictory phenomena. One cannot exist without the other. The two aspects are at once in conflict and in interdependence [NOT dualism], and this constitutes the totality of a war, pushes its development forward and solves its problems.

Every difference in men's concepts should be regarded as reflecting an objective contradiction. Objective contradictions are reflected in subjective thinking, and this process constitutes the contradictory movement of concepts, pushes forward the development of thought, and ceaselessly solves problems in man's thinking.

Opposition and struggle between ideas of different kinds constantly occur within the Party; this is a reflection within the Party of contradictions between classes and between the new and the old in society. If there were no contradictions in the Party and no ideological struggles to resolve them the Party's life would come to an end.

Thus it is already clear that contradiction exists universally and in all processes, whether in the simple or in the complex forms of motion, whether in objective phenomena or ideological phenomena. But does contradiction also exist at the initial stage of each process? [Yes: birth is a death sentence!] Is there a movement of opposites from beginning to end in the process of development of every single thing? [Yes! Bang-Crunch!]

As can be seen from the articles written by Soviet philosophers criticizing it, the Deborin school maintains that contradiction appears not at the inception of a process but only when it has developed to a certain stage [WRONG]. If this were the case, then the cause of the development of the process before that stage would be external and not internal. Deborin thus reverts to the metaphysical theories of external causality and of mechanism. Applying this view in the analysis of concrete problems, the Deborin school sees only differences but not contradictions between the kulaks and the peasants* in general under existing conditions in the Soviet Union, thus entirely agreeing with Bukharin.(10) In analysing the French Revolution, it holds that before the Revolution there were likewise only differences but not contradictions within the Third Estate, which was composed of the workers, the peasants and the bourgeoisie* [*No – with both, 2 different RACES were involved!]. These views of the Deborin school are anti-Marxist. This school does not understand that each and every difference already contains contradiction and that difference itself is contradiction. Labour and capital have been in contradiction ever since the two classes came into being, only at first the contradiction had not yet become intense. Even under the social conditions existing in the Soviet Union, there is a difference between workers and peasants and this very difference is a contradiction, although, unlike the contradiction between labour and capital, it will not become intensified into antagonism or assume the form of class struggle; the workers and the peasants have established a firm alliance in the course of socialist construction and are gradually resolving this contradiction in the course of the advance from socialism to communism. The question is one of different kinds of contradiction, not of the presence or absence of contradiction. Contradiction is universal and absolute, it is present in the process of development of all things and permeates every process from beginning to end.

What is meant by the emergence of a new process? The old unity with its constituent opposites yields to a new unity with its constituent opposites, whereupon a new process emerges to replace the old. The old process ends and the new one begins. The new process contains new contradictions and begins its own history of the development of contradictions.

As Lenin pointed out, Marx in his *Capital* gave a model analysis of this movement of opposites which runs through the process of development of things from beginning to end. This is the method that must be employed in studying the development of all things [!]. Lenin, too, employed this method correctly and adhered to it in all his writings. "In his *Capital*, Marx first analyses the simplest, most ordinary and fundamental, most common and everyday relation of bourgeois (commodity) society, a relation encountered billions of times, viz. the exchange of commodities. In

this very simple phenomenon (in this "cell" of bourgeois society) analysis reveals all the contradictions (or the germs of all the contradictions) of modern society. The subsequent exposition shows us the development (both growth and movement) of these contradictions and of this society in the E [summation] of its individual parts from its beginning to its end."

Lenin added, "Such must also be the method of exposition (or study) of dialectics in general." (11) Chinese Communists must learn this method; only then will they be able correctly to analyse the history and the present state of the Chinese revolution and infer its future. [They were the wrong people.]

III. THE PARTICULARITY OF CONTRADICTION ["Microcosm"]

Contradiction [read SAT-ASAT!] is present in the process of development of all things; it permeates the process of development of each thing from beginning to end. This is the universality and absoluteness of contradiction which we have discussed above. Now let us discuss the particularity and relativity of contradiction.

This problem should be studied on several levels.

First, the contradiction in each form of motion of matter has its particularity. Man's knowledge of matter is knowledge of its forms of motion, because there is nothing in this world except matter in motion and this motion must assume certain forms [Phew! – (matter + energy are equivalent)]. In considering each form of motion of matter, we must observe the points which it has in common with other forms of motion. But what is especially important and necessary, constituting as it does the foundation of our knowledge of a thing, is to observe what is particular to this form of motion of matter, namely, to observe the qualitative difference between this form of motion and other forms. Only when we have done so can we distinguish between things. Every form of motion contains within itself its own particular contradiction.

This particular contradiction constitutes the particular essence which distinguishes one thing from another. It is the internal cause or, as it may be called, the basis for the immense variety of things in the world. There are many forms of motion in nature, mechanical motion, sound, light, heat, electricity, dissociation, combination and so on. All these forms are interdependent [and dependant on SPACE-time], but in its essence each is different from the others. The particular essence of each form of motion is determined by its own particular contradiction. This holds true not only for nature but also for social and ideological phenomena. Every form of society, every form of ideology, has its own particular contradiction and particular essence.

The sciences are differentiated precisely on the basis of the particular contradictions inherent in their respective objects of study. Thus the contradiction peculiar to a certain field of phenomena constitutes the object of study for a specific branch of science. For example, positive and negative numbers in mathematics; action and reaction in mechanics; positive and negative electricity in physics; dissociation and combination in chemistry; forces of production and relations of production, classes and class struggle, in social science; offence and defence in military science; idealism and materialism, the metaphysical outlook and the dialectical outlook, in philosophy; and so on—all these are the objects of study of different branches of science precisely because each branch has its own particular contradiction and particular essence. Of course, unless we understand the universality of contradiction, we have no way of discovering the universal cause or universal basis for the movement or development of things; however, unless we study the particularity of contradiction, we have no way of determining the particular essence of a thing which differentiates it from other things, no way of discovering the particular cause or particular basis for the movement or development of a thing, and no way of distinguishing one thing from another or of demarcating the fields of science.

As regards the sequence in the movement of man's knowledge, there is always a gradual growth from the knowledge of individual and particular things to the knowledge of things in general. Only

after man knows the particular essence of many different things can he proceed to generalization and know the common essence of things. When man attains the knowledge of this common essence, he uses it as a guide and proceeds to study various concrete things which have not yet been studied, or studied thoroughly, and to discover the particular essence of each; only thus is he able to supplement, enrich and develop his knowledge of their common essence and prevent such knowledge from withering or petrifying. These are the two processes of cognition: one, from the particular to the general, and the other, from the general to the particular. Thus cognition always moves in cycles and (so long as scientific method is strictly adhered to) each cycle advances human knowledge a step higher and so makes it more and more profound. Where our dogmatists err on this question is that, on the one hand, they do not understand that we have to study the particularity of contradiction and know the particular essence of individual things before we can adequately know the universality of contradiction and the common essence of things, and that, on the other hand, they do not understand that after knowing the common essence of things, we must go further and study the concrete things that have not yet been thoroughly studied or have only just emerged. Our dogmatists are lazy-bones. They refuse to undertake any painstaking study of concrete things, they regard general truths as emerging out of the void, they turn them into purely abstract unfathomable formulas, and thereby completely deny and reverse the normal sequence by which man comes to know truth [klippoth!]. Nor do they understand the interconnection of the two processes in cognition-- from the particular to the general and then from the general to the particular. They understand nothing of the Marxist theory of knowledge. [They understand nothing: PERIOD!]

It is necessary not only to study the particular contradiction and the essence determined thereby of every great system of the forms of motion of matter, but also to study the particular contradiction and the essence of each process in the long course of development of each form of motion of matter. In every form of motion, each process of development which is real (and not imaginary) is qualitatively different. Our study must emphasize and start from this point.

Qualitatively different contradictions can only be resolved by qualitatively different methods. For instance, the contradiction between the proletariat and the bourgeoisie is resolved by the method of socialist revolution; the contradiction between the great masses of the people and the feudal system is resolved by the method of democratic revolution; the contradiction between the colonies and imperialism is resolved by the method of national revolutionary war; the contradiction between the working class and the peasant class in socialist society is resolved by the method of collectivization and mechanization in agriculture; contradiction within the Communist Party is resolved by the method of criticism and self-criticism; the contradiction between society and nature is resolved by the method of developing the productive forces. Processes change, old processes and old contradictions disappear, new processes and new contradictions emerge, and the methods of resolving contradictions differ accordingly. In Russia, there was a fundamental difference between the contradiction resolved by the February Revolution and the contradiction resolved by the October Revolution, as well as between the methods used to resolve them. The principle of using different methods to resolve different contradictions is one which Marxist-Leninists must strictly observe. The dogmatists do not observe this principle; they do not understand that conditions differ in different kinds of revolution and so do not understand that different methods should be used to resolve different contradictions; on the contrary, they invariably adopt what they imagine to be an unalterable formula and arbitrarily apply it everywhere, which only causes setbacks to the revolution or makes a sorry mess of what could have been done well.

In order to reveal the particularity of the contradictions in any process in the development of a thing, in their totality or interconnections, that is, in order to reveal the essence of the process, it is necessary to reveal the particularity of the two aspects of each of the contradictions in that process; otherwise it will be impossible to discover the essence of the process. This likewise requires the utmost attention in our study.

There are many contradictions in the course of development of any major thing. For instance, in the course of China's bourgeois- democratic revolution, where the conditions are exceedingly complex, there exist the contradiction between all the oppressed classes in Chinese society and imperialism, the contradiction between the great masses of the people and feudalism, the contradiction between the proletariat and the bourgeoisie, the contradiction between the peasantry and the urban petty bourgeoisie on the one hand and the bourgeoisie on the other, the contradiction between the various reactionary ruling groups, and so on. These contradictions cannot be treated in the same way since each has its own particularity; moreover, the two aspects of each contradiction cannot be treated in the same way since each aspect has its own characteristics. We who are engaged in the Chinese revolution should not only understand the particularity of these contradictions in their totality, that is, in their interconnections, but should also study the two aspects of each contradiction as the only means of understanding the totality. When we speak of understanding each aspect of a contradiction, we mean understanding what specific position each aspect occupies, what concrete forms it assumes in its interdependence and in its contradiction with its opposite, and what concrete methods are employed in the struggle with its opposite, when the two are both interdependent and in contradiction, and also after the interdependence breaks down. It is of great importance to study these problems. Lenin meant just this when he said that the most essential thing in Marxism, the living soul of Marxism, is the concrete analysis of concrete conditions.(12) Our dogmatists have violated Lenin's teachings; they never use their brains to analyse anything concretely, and in their writings and speeches they always use stereotypes devoid of content, thereby creating a very bad style of work in our Party.

In studying a problem, we must shun subjectivity, onesidedness and superficiality. To be subjective means not to look at problems objectively, that is, not to use the materialist viewpoint in looking at problems. I have discussed this in my essay "On Practice". To be one-sided means not to look at problems all- sidedly, for example, to understand only China but not Japan, only the Communist Party but not the Kuomintang, only the proletariat but not the bourgeoisie, only the peasants but not the landlords, only the favourable conditions but not the difficult ones, only the past but not the future, only individual parts but not the whole, only the defects but not the achievements, only the plaintiff's case but not the defendant's, only secret revolutionary work but not open revolutionary work, and so on. In a word, it means not to understand the characteristics of both aspects of a contradiction. This is what we mean by looking at a problem one-sidedly. Or it may be called seeing the part but not the whole, seeing the trees but not the forest. That way it is impossible to find the method for resolving a contradiction, it is impossible to accomplish the tasks of the revolution, to carry out assignments well or to develop inner-Party ideological struggle correctly. When Sun Wu Tzu [Yin tactics] said in discussing military science, "Know the enemy and know yourself, and you can fight a hundred battles with no danger of defeat", (13) he was referring to the two sides in a battle. Wei Cheng (14) of the Tang Dynasty also understood the error of one-sidedness when he said, "Listen to both sides and you will be enlightened, heed only one side and you will be benighted." But our comrades often look at problems one-sidedly, and so they often run into snags. In the novel *Shui Hu Chuan*, Sung Chiang thrice attacked Chu Village. (15) Twice he was defeated because he was ignorant of the local conditions and used the wrong method. Later he changed his method, first he investigated the situation, and he familiarized himself with the maze of roads, then he broke up the alliance between the Li, Hu and Chu Villages and sent his men in disguise into the enemy camp to lie in wait, using a stratagem similar to that of the Trojan Horse [Athens] in the foreign story. And on the third occasion he won. There are many examples of materialist dialectics in Shui Hu Chuan, of which the episode of the three attacks on Chu Village is one of the best. Lenin said: ... in order really to know an object we must embrace, study, all its sides, all connections and "mediations". We shall never achieve this completely, but the demand for all-sidedness is a safeguard against mistakes and rigidity. (16) We should remember his words. To be superficial means to consider neither the characteristics of a contradiction in its totality nor the characteristics of each of its aspects; it means to deny the necessity for probing deeply into a thing and minutely studying the characteristics of its contradiction, but instead merely to look from afar and, after glimpsing the rough outline, immediately to try to resolve the contradiction (to answer a question, settle a dispute, handle work, or direct a military operation). This way of doing

things is bound to lead to trouble. The reason the dogmatist and empiricist comrades in China have made mistakes lies precisely in their subjectivist, one-sided and superficial way of looking at things. To be one-sided and superficial is at the same time to be subjective. For all objective things are actually interconnected and are governed by inner laws, but instead of undertaking the task of reflecting things as they really are some people only look at things one-sidedly or superficially and know neither their interconnections nor their inner laws. and so their method is subjectivist. [He is not referring to subjective aesthetic things like "I like that song" – he means a lopsided navel-gazing "take sides" view.]

Not only does the whole process of the movement of opposites in the development of a thing, both in their interconnections and in each of the aspects, have particular features to which we must give attention, but each stage in the process has its particular features to which we must give attention

The fundamental contradiction in the process of development of a thing and the essence of the process determined by this fundamental contradiction will not disappear until the process is completed; but in a lengthy process the conditions usually differ at each stage. The reason is that, although the nature of the fundamental contradiction in the process of development of a thing and the essence of the process remain unchanged, the fundamental contradiction becomes more and more intensified as it passes from one stage to another in the lengthy process. In addition, among the numerous major and minor contradictions which are determined or influenced by the fundamental contradiction, some become intensified, some are temporarily or partially resolved or mitigated, and some new ones emerge; hence the process is marked by stages. If people do not pay attention to the stages in the process of development of a thing, they cannot deal with its contradictions properly.

For instance, when the capitalism of the era of free competition developed into imperialism, there was no change in the class nature of the two classes in fundamental contradiction, namely, the proletariat and the bourgeoisie, or in the capitalist essence of society; however, the contradiction between these two classes became intensified, the contradiction between monopoly and non-monopoly capital emerged, the contradiction between the colonial powers and the colonies became intensified, the contradiction among the capitalist countries resulting from their uneven development manifested itself with particular sharpness, and thus there arose the special stage of capitalism, the stage of imperialism. Leninism is the Marxism of the era of imperialism and proletarian revolution precisely because Lenin and Stalin have correctly explained these contradictions and correctly formulated the theory and tactics of the proletarian revolution for their resolution. ///1 [From here he uses his own historical analogies and Chinese situations, up to ///2]

Take the process of China's bourgeois democratic revolution, which began with the Revolution of 1911;(17) it, too, has several distinct stages. In particular, the revolution in its period of bourgeois leadership and the revolution in its period of proletarian leadership represent two vastly different historical stages. In other words, proletarian leadership has fundamentally changed the whole face of the revolution, has brought about a new alignment of classes, given rise to a tremendous upsurge in the peasant revolution, imparted thoroughness to the revolution against imperialism and feudalism, created the possibility of the transition from the democratic revolution to the socialist revolution, and so on. None of these was possible in the period when the revolution was under bourgeois leadership. Although no change has taken place in the nature of the fundamental contradiction in the process as a whole, i.e., in the anti-imperialist, anti-feudal, democratic-revolutionary nature of the process (the opposite of which is its semi-colonial and semi-feudal nature), nonetheless this process has passed through several stages of development in the course of more than twenty years- during this time many great events have taken place--the failure of the Revolution of 1911 and the establishment of the regime of the Northern warlords, the formation of the first national united front and the revolution of 1924-27,(18) the break-up of the united front and the desertion of the bourgeoisie to the side of the counter-revolution, the wars

among the new warlords, the Agrarian Revolutionary War,(19) the establishment of the second national united front and the War of Resistance Against Japan. These stages are marked by particular features such as the intensification of certain contradictions (e.g., the Agrarian Revolutionary War and the Japanese invasion of the four northeastern provinces(20)), the partial or temporary resolution of other contradictions (e.g., the destruction of the Northern warlords and our confiscation of the land of the landlords), and the emergence of yet other contradictions (e.g., the conflicts among the new warlords, and the landlords' recapture of the land after the loss of our revolutionary base areas in the south).

In studying the particularities of the contradictions at each stage in the process of development of a thing, we must not only observe them in their interconnections or their totality, we must also examine the two aspects of each contradiction. For instance, consider the Kuomintang and the Communist Party. Take one aspect, the Kuomintang. In the period of the first united front, the Kuomintang carried out Sun Yat-sen's Three Great Policies of alliance with Russia, co-operation with the Communist Party, and assistance to the peasants and workers; hence it was revolutionary and vigorous, it was an alliance of various classes for the democratic revolution. After 1927, however, the Kuomintang changed into its opposite and became a reactionary bloc of the landlords and big bourgeoisie. After the Sian Incident(21) in December 1936, it began another change in the direction of ending the civil war and co-operating with the Communist Party for joint opposition to Japanese imperialism. Such have been the particular features of the Kuomintang in the three stages. Of course, these features have arisen from a variety of causes. Now take the other aspect, the Chinese Communist Party. In the period of the first united front, the Chinese Communist Party was in its infancy, it courageously led the revolution of 1924-27 but revealed its immaturity in its understanding of the character, the tasks and the methods of the revolution, and consequently it became possible for Chen Tu-hsiuism,(22) which appeared during the latter part of this revolution, to assert itself and bring about the defeat of the revolution. After 1927, the Communist Party courageously led the Agrarian Revolutionary War and created the revolutionary army and revolutionary base areas; however, it committed adventurist errors which brought about very great losses both to the army and to the base areas. Since 1935 the Party has corrected these errors and has been leading the new united front for resistance to Japan; this great struggle is now developing. At the present stage, the Communist Party is a Party that has gone through the test of two revolutions and acquired a wealth of experience. Such have been the particular features of the Chinese Communist Party in the three stages. These features, too, have arisen from a variety of causes. Without studying both these sets of features we cannot understand the particular relations between the two parties during the various stages of their development, namely, the establishment of a united front, the break-up of the united front, and the establishment of another united front. What is even more fundamental for the study of the particular features of the two parties is the examination of the class basis of the two parties and the resultant contradictions which have arisen between each party and other forces at different periods. For instance, in the period of its first co-operation with the Communist Party, the Kuomintang stood in contradiction to foreign imperialism and was therefore anti-imperialist; on the other hand, it stood in contradiction to the great masses of the people within the country--although in words it promised many benefits to the working people, in fact it gave them little or nothing. In the period when it carried on the anti-Communist war, the Kuomintang collaborated with imperialism and feudalism against the great masses of the people and wiped out all the gains they had won in the revolution, and thereby intensified its contradictions with them. In the present period of the anti-Japanese war, the Kuomintang stands in contradiction to Japanese imperialism and wants co-operation with the Communist Party, without however relaxing its struggle against the Communist Party and the people or its oppression of them. As for the Communist Party, it has always, in every period, stood with the great masses of the people against imperialism and feudalism, but in the present period of the anti-Japanese war, it has adopted a moderate policy towards the Kuomintang and the domestic feudal forces because the Kuomintang has expressed itself in favour of resisting Japan. The above circumstances have resulted now in alliance between the two parties and now in struggle between them, and even during the periods of alliance there has been a complicated state of simultaneous alliance and struggle. If we do not study the particular

features of both aspects of the contradiction, we shall fail to understand not only the relations of each party with the other forces, but also the relations between the two parties. ///2

It can thus be seen that in studying the particularity of any kind of contradiction--the contradiction in each form of motion of matter, the contradiction in each of its processes of development, the two aspects of the contradiction in each process, the contradiction at each stage of a process, and the two aspects of the contradiction at each stage--in studying the particularity of all these contradictions, we must not be subjective and arbitrary but must analyse it concretely. Without concrete analysis there can be no knowledge of the particularity of any contradiction. We must always remember Lenin's words, the concrete analysis of concrete conditions.

Marx and Engels were the first to provide us with excellent models of such concrete analysis. When Marx and Engels applied the law of contradiction in things to the study of the socio-historical process, they discovered the contradiction between the productive forces and the relations of production, they discovered the contradiction between the exploiting and exploited classes and also the resultant contradiction between the economic base and its superstructure (politics, ideology, etc.), and they discovered how these contradictions inevitably lead to different kinds of social revolution in different kinds of class society.

When Marx applied this law to the study of the economic structure of capitalist society, he discovered that the basic contradiction of this society is the contradiction between the social character of production and the private character of ownership. This contradiction manifests itself in the contradiction between the organized character of production in individual enterprises and the anarchic character of production in society as a whole [YES]. In terms of class relations, it manifests itself in the contradiction between the bourgeoisie and the proletariat. [YES – and what is HAS to lead into!]

Because the range of things is vast and there is no limit to their development, what is universal in one context becomes particular in another. Conversely, what is particular in one context becomes universal in another. The contradiction in the capitalist system between the social character of production and the private ownership of the means of production is common to all countries where capitalism exists and develops; as far as capitalism is concerned, this constitutes the universality of contradiction. But this contradiction of capitalism belongs only to a certain historical stage in the general development of class society; as far as the contradiction between the productive forces and the relations of production in class society as a whole is concerned, it constitutes the particularity of contradiction. However, in the course of dissecting the particularity of all these contradictions in capitalist society, Marx gave a still more profound, more adequate and more complete elucidation of the universality of the contradiction between the productive forces and the relations of production in class society in general.

Since the particular is united with the universal and since the universality as well as the particularity of contradiction is inherent in everything, universality residing in particularity, we should, when studying an object, try to discover both the particular and the universal and their interconnection, to discover both particularity and universality and also their interconnection within the object itself, and to discover the interconnections of this object with the many objects outside it. When Stalin explained the historical roots of Leninism in his famous work, *The Foundations of Leninism*, he analysed the international situation in which Leninism arose, analysed those contradictions of capitalism which reached their culmination under imperialism, and showed how these contradictions made proletarian revolution a matter for immediate action and created favourable conditions for a direct onslaught on capitalism. What is more, he analysed the reasons why Russia became the cradle of Leninism, why tsarist Russia became the focus of all the contradictions of imperialism, and why it was possible for the Russian proletariat to become the vanguard of the international revolutionary proletariat. Thus, Stalin analysed the universality of contradiction in imperialism, showing why Leninism is the Marxism of the era of imperialism and proletarian revolution and at the same time analysed the particularity of tsarist Russian

imperialism within this general contradiction, showing why Russia became the birthplace of the theory and tactics of proletarian revolution and how the universality of contradiction is contained in this particularity. Stalin's analysis provides us with a model for understanding the particularity and the universality of contradiction and their interconnection.

On the question of using dialectics in the study of objective phenomena, Marx and Engels, and likewise Lenin and Stalin, always enjoin people not to be in any way subjective and arbitrary but, from the concrete conditions in the actual objective movement of these phenomena, to discover their concrete contradictions, the concrete position of each aspect of [i.e., within] every contradiction and the concrete interrelations of the contradictions [Now Comrades, go out and apply this ... ! ?!]. Our dogmatists do not have this attitude in study and therefore can never get anything right. We must take warning from their failure and learn to acquire this attitude, which is the only correct one in study. The relationship between the universality [macro] and the particularity [micro] of contradiction is the relationship between the general character and the individual character of contradiction. By the former we mean that contradiction exists in and runs through all processes from beginning to end; motion, things, processes, thinking—all are contradictions. To deny contradiction is to deny everything. This is a universal truth [!] for all times and all countries, which admits of no exception. Hence the general character, the absoluteness of contradiction [!]. But this general character is contained in every individual character; without individual character there can be no general character. If all individual character were removed, what general character would remain? [None.] It is because each contradiction is particular that individual character arises. All individual character exists conditionally and temporarily, and hence is relative. [! This is Tantra!]

This truth concerning general and individual character, concerning absoluteness and relativity, is the quintessence of the problem of contradiction in things; failure to understand it is tantamount to abandoning dialectics.

IV. THE PRINCIPAL CONTRADICTION AND THE PRINCIPAL ASPECT OF A CONTRADICTION

There are still two points in the problem of the particularity of contradiction which must be singled out for analysis, namely, the principal contradiction and the principal aspect of a contradiction.

There are many contradictions in the process of development of a complex thing, and one of them is necessarily the principal contradiction whose existence and development determine or influence the existence and development of the other contradictions.

For instance, in capitalist society the two forces in contradiction, the proletariat and the bourgeoisie, form the principal contradiction. The other contradictions, such as those between the remnant feudal class and the bourgeoisie, between the peasant petty bourgeoisie and the bourgeoisie, between the proletariat and the peasant petty bourgeoisie, between the non-monopoly capitalists and the monopoly capitalists, between bourgeois democracy and bourgeois fascism, among the capitalist countries and between imperialism and the colonies, are all determined or influenced by this principal contradiction.

In a semi-colonial country such as China, the relationship between the principal contradiction and the non-principal contradictions presents a complicated picture.

When imperialism launches a war of aggression against such a country, all its various classes, except for some traitors, can temporarily unite in a national war against imperialism. At such a time, the contradiction between imperialism and the country concerned becomes the principal contradiction, while all the contradictions among the various classes within the country (including what was the principal contradiction, between the feudal system and the great masses of the people) are temporarily relegated to a secondary and subordinate position. So it was in China in the Opium War of 1840,(23) the Sino-Japanese War of 1894(24) and the Yi Ho Tuan War of 1900, and so it is now in the present Sino-Japanese War.

But in another situation, the contradictions change position. When imperialism carries on its oppression not by war, but by milder means--political, economic and cultural--the ruling classes in semi-colonial countries capitulate to imperialism, and the two form an alliance for the joint oppression of the masses of the people. At such a time, the masses often resort to civil war against the alliance of imperialism and the feudal classes, while imperialism often employs indirect methods rather than direct action in helping the reactionaries in the semi-colonial countries to oppress the people, and thus the internal contradictions become particularly 3 sharp. This is what happened in China in the Revolutionary War of 1911, the Revolutionary War of 1924-27, and the ten years of Agrarian Revolutionary War after 1927. Wars among the various reactionary ruling groups in the semi-colonial countries, e.g., the wars among the warlords in China, fall into the same category.

When a revolutionary civil war develops to the point of threatening the very existence of imperialism and its running dogs, the domestic reactionaries, imperialism often adopts other methods in order to maintain its rule; it either tries to split the revolutionary front from within or sends armed forces to help the domestic reactionaries directly. At such a time, foreign imperialism and domestic reaction stand quite openly at one pole while the masses of the people stand at the other pole, thus forming the principal contradiction which determines or influences the development of the other contradictions. The assistance given by various capitalist countries [USA, France, and England] to the Russian reactionaries after the October Revolution is an example of armed intervention. Chiang Kai-shek's betrayal in 1927 is an example of splitting the revolutionary front.

But whatever happens, there is no doubt at all that at every stage in the development of a process, there is only one principal contradiction which plays the leading role.

Hence, if in any process there are a number of contradictions, one of them must be the principal contradiction playing the leading and decisive role, while the rest occupy a secondary and subordinate position. Therefore, in studying any complex process in which there are two or more contradictions, we must devote every effort to finding its principal contradiction. Once this principal contradiction is grasped, all problems can be readily solved. This is the method Marx taught us in his study of capitalist society. Likewise Lenin and Stalin taught us this method when they studied imperialism and the general crisis of capitalism and when they studied the Soviet economy. There are thousands of scholars and men of action who do not understand it, and the result is that, lost in a fog, they are unable to get to the heart of a problem and naturally cannot find a way to resolve its contradictions.

As we have said, one must not treat all the contradictions in a process as being equal but must distinguish between the principal and the secondary contradictions, and pay special attention to grasping the principal one. But, in any given contradiction, whether principal or secondary, should the two contradictory aspects be treated as equal? Again, no. In any contradiction the development of the contradictory aspects is uneven. Sometimes they seem to be in equilibrium, which is however only temporary and relative, while unevenness is basic. Of the two contradictory aspects, one must be principal and the other secondary. The principal aspect is the one playing the leading role in the contradiction. The nature of a thing is determined mainly by the principal aspect of a contradiction, the aspect which has gained the dominant position.

But this situation is not static; the principal and the non-principal aspects of a contradiction transform themselves into each other and the nature of the thing changes accordingly. In a given process or at a given stage in the development of a contradiction, A is the principal aspect and B is the non-principal aspect; at another stage or in another process the roles are reversed--a change determined by the extent of the increase or decrease in the force of each aspect in its struggle against the other in the course of the development of a thing.

We often speak of "the new superseding the old". The supersession of the old by the new is a general, eternal and inviolable law of the universe. The transformation of one thing into another, through leaps of different forms in accordance with its essence and external conditions - this is the process of the new superseding the old. In each thing there is contradiction between its new and its old aspects, and this gives rise to a series of struggles with many twists and turns. As a result of these struggles, the new aspect changes from being minor to being major and rises to predominance, while the old aspect changes from being major to being minor and gradually dies out [e.g.: our own presently useless primate behaviors!]. And the moment the new aspect gains dominance over the old, the old thing changes qualitatively into a new thing. It can thus be seen that the nature of a thing is mainly determined by the principal aspect of the contradiction, the aspect which has gained predominance. When the principal aspect which has gained predominance changes, the nature of a thing changes accordingly.

In capitalist society, capitalism has changed its position from being a subordinate force in the old feudal era to being the dominant force, and the nature of society has accordingly changed from feudal to capitalist. In the new, capitalist era, the feudal forces changed from their former dominant position to a subordinate one, gradually dying out. Such was the case, for example, in Britain and France. With the development of the productive forces, the bourgeoisie changes from being a new class playing a progressive role to being an old class playing a reactionary role, until it is finally overthrown by the proletariat and becomes a class deprived of privately owned means of production and stripped of power, when it, too, gradually dies out. The proletariat, which is much more numerous than the bourgeoisie and grows simultaneously with it but under its rule, is a new force which, initially subordinate to the bourgeoisie, gradually gains strength, becomes an independent class playing the leading role in history, and finally seizes political power and becomes the ruling class. Thereupon the nature of society changes and the old capitalist society becomes the new socialist society [or another capitalist one]. This is the path already taken by the Soviet Union, a path that all other countries will inevitably take.

Look at China, for instance. Imperialism occupies the principal position in the contradiction in which China has been reduced to a semi-colony, it oppresses the Chinese people, and China has been changed from an independent country into a semi-colonial one. But this state of affairs will inevitably change; in the struggle between the two sides, the power of the Chinese people which is growing under the leadership of the proletariat will inevitably change China from a semi-colony into an independent country, whereas imperialism will be overthrown and old China will inevitably change into New China.

The change of old China into New China also involves a change in the relation between the old feudal forces and the new popular forces within the country. The old feudal landlord class will be overthrown, and from being the ruler it will change into being the ruled; and this class, too, will gradually die out. From being the ruled the people, led by the proletariat, will become the rulers. Thereupon, the nature of Chinese society will change and the old, semi-colonial and semi-feudal society will change into a new democratic society.

Instances of such reciprocal transformation are found in our past experience. The Ching Dynasty which ruled China for nearly three hundred years was overthrown in the Revolution of 1911, and the revolutionary *Tung Meng Hui* under Sun Yat-sen's leadership was victorious for a time. In the Revolutionary War of 1924-27, the revolutionary forces of the Communist-Kuomintang alliance in the south changed from being weak to being strong and won victory in the Northern Expedition, while the Northern warlords who once ruled the roost were overthrown. In 1927, the people's forces led by the Communist Party were greatly reduced numerically under the attacks of Kuomintang reaction, but with the elimination of opportunism within their ranks they gradually grew again. In the revolutionary base areas under Communist leadership, the peasants have been transformed from being the ruled to being the rulers, while the landlords have undergone a reverse transformation. It is always so in the world, the new displacing the old, the old being superseded

by the new, the old being eliminated to make way for the new, and the new emerging out of the old [and switching places...].

At certain times in the revolutionary struggle, the difficulties outweigh the favourable conditions and so constitute the principal aspect of the contradiction and the favourable conditions constitute the secondary aspect. But through their efforts the revolutionaries can overcome the difficulties step by step and open up a favourable new situation; thus a difficult situation yields place to a favourable one. This is what happened after the failure of the revolution in China in and during the Long March of the Chinese Red Army. In the present Sino-Japanese War, China is again in a difficult position, but we can change this and fundamentally transform the situation as between China and Japan. Conversely, favourable conditions can be transformed into difficulty if the revolutionaries make mistakes. Thus the victory of the revolution of 1924-27 turned into defeat. The revolutionary base areas which grew up in the southern provinces after 1927 had all suffered defeat by 1934.

When we engage in study, the same holds good for the contradiction in the passage from ignorance to knowledge. At the very beginning of our study of Marxism, our ignorance of or scanty acquaintance with Marxism stands in contradiction to knowledge of Marxism. But by assiduous study ignorance can be transformed into knowledge, scanty knowledge into substantial knowledge, and blindness in the application of Marxism into mastery of its application.

Some people think that this is not true of certain contradictions. For instance, in the contradiction between the productive forces and the relations of production, the productive forces are the principal aspect; in the contradiction between theory and practice, practice is the principal aspect; in the contradiction between the economic base and the superstructure, the economic base is the principal aspect; and there is no change in their respective positions. This is the mechanical materialist conception, not the dialectical materialist conception. True, the productive forces, practice and the economic base generally play the principal and decisive role; whoever denies this is not a materialist. But it must also be admitted that in certain conditions, such aspects as the relations of production, theory and the superstructure in turn manifest themselves in the principal and decisive role. When it is impossible for the productive forces to develop without a change in the relations of production, then the change in the relations of production plays the principal and decisive role. The creation and advocacy of revolutionary theory plays the principal and decisive role in those times of which Lenin said, "Without revolutionary theory there can be no revolutionary movement." When a task, no matter which has to be performed, but there is as yet no guiding line, method, plan or policy, the principal and decisive thing is to decide on a guiding line, method, plan or policy. When the superstructure (politics, culture, etc.) obstructs the development of the economic base, political and cultural changes become principal and decisive. Are we going against materialism when we say this? No. The reason is that while we recognize that in the general development of history the material determines the mental and social being determines social consciousness, we also—and indeed must—recognize the reaction of mental on material things, of social consciousness on social being and of the superstructure on the economic base. This does not go against materialism; on the contrary, it avoids mechanical materialism and firmly upholds dialectical materialism.

In studying the particularity of contradiction, unless we examine these two facets—the principal and the non-principal contradictions in a process, and the principal and the non-principal aspects of a contradiction—that is, unless we examine the distinctive character of these two facets of contradiction, we shall get bogged down in abstractions, be unable to understand contradiction concretely and consequently be unable to find the correct method of resolving it. The distinctive character or particularity of these two facets of contradiction represents the unevenness of the forces that are in contradiction. Nothing in this world develops absolutely evenly; we must oppose the theory of even development or the theory of equilibrium. Moreover, it is these concrete features of a contradiction and the changes in the principal and non-principal aspects of a contradiction in the course of its development that manifest the force of the new superseding the

old. The study of the various states of unevenness in contradictions, of the principal and non-principal contradictions and of the principal and the non-principal aspects of a contradiction constitutes an essential method by which a revolutionary political party correctly determines its strategic and tactical policies both in political and in military affairs. All Communists must give it attention.

V. THE IDENTITY AND STRUGGLE OF THE ASPECTS OF A CONTRADICTION

When we understand the universality and the particularity of contradiction, we must proceed to study the problem of the identity and struggle of the aspects of a contradiction.

Identity, unity, coincidence, interpenetration, interpermeation, interdependence (or mutual dependence for existence)

interconnection or mutual co-operation—all these different terms mean the same thing and refer to the following two points: first, the existence of each of the two aspects of a contradiction in the process of the development of a thing presupposes the existence of the other aspect, and both aspects coexist in a single entity; second, in given conditions each of the two contradictory aspects transforms itself into its opposite. This is the meaning of identity. [[- yin/yang]

Lenin said: Dialectics is the teaching which shows how *opposites* can be and how they happen to be (how they become) *identical* - under what conditions they are identical transforming themselves into one another,—why the human mind should take these opposites not as dead, rigid but as living, conditional, mobile, transforming themselves into one another.(25) [i.e., moving, flowing.]

What does this passage mean?

The contradictory aspects in every process exclude each other, struggle with each other and are in opposition to each other. Without exception, they are contained in the process of development of all things [e.g.: life contains death, and aging towards death CAUSES living] and in all human thought. A simple process contains only a single pair of opposites, while a complex process contains more. And in turn, the pairs of opposites are in contradiction to one another. That is how all things in the objective world and all human thought are constituted and how they are set in motion.

This being so, there is an utter lack of identity or unity. How then can one speak of identity or unity?

The fact is that no contradictory aspect can exist in isolation. Without its opposite aspect, each loses the condition for its existence. Just think, can any one contradictory aspect of a thing or of a concept in the human mind exist independently? Without life, there would be no death; without death, there would be no life. Without "above", there would be no "below"; without "below", there would be no "above". Without misfortune, there would be no good fortune, without good fortune, there would be no misfortune. Without facility, there would be no difficulty; without difficulty, there would be no facility. Without landlords, there would be no tenant-peasants; without tenant-peasants, there would be no landlords. Without the bourgeoisie, there would be no proletariat; without the proletariat, there would be no bourgeoisie. Without imperialist oppression of nations, there would be no colonies or semi-colonies; without colonies or semi-colonies, there would be no imperialist oppression of nations. It is so with all opposites; in given conditions, on the one hand they are opposed to each other, and on the other they are interconnected, interpenetrating, interpermeating and interdependent, and this character is described as identity. In given conditions, all contradictory aspects possess the character of non-identity and hence are described as being in contradiction. But they also possess the character of identity and hence are interconnected. This is what Lenin means when he says that dialectics studies "how *opposites* can be . . . *identical*." How then can they be identical? Because each is the condition for the other's existence. This is the first meaning of identity.

But is it enough to say merely that each of the contradictory aspects is the condition for the other's existence, that there is identity between them and that consequently they can coexist in a single entity? No, it is not. The matter does not end with their dependence on each other for their existence; what is more important is their transformation into each other. That is to say, in given conditions, each of the contradictory aspects within a thing transforms itself into its opposite, changes its position to that of its opposite. This is the second meaning of the identity of contradiction.

Why is there identity here, too? You see, by means of revolution the proletariat, at one time the ruled, is transformed into the ruler, while the bourgeoisie, the erstwhile ruler, is transformed into the ruled and changes its position to that originally occupied by its opposite. This has already taken place in the Soviet Union, as it will take place throughout the world. If there were no interconnection and identity of opposites in given conditions, how could such a change take place?

The Kuomintang, which played a certain positive role at a certain stage in modern Chinese history, became a counterrevolutionary party after 1927 because of its inherent class nature and because of imperialist blandishments (these being the conditions); but it has been compelled to agree to resist Japan because of the sharpening of the contradiction between China and Japan and because of the Communist Party's policy of the united front (these being the conditions). Things in contradiction change into one another, and herein lies a definite identity.

Our agrarian revolution has been a process in which the landlord class owning the land is transformed into a class that has lost its land, while the peasants who once lost their land are transformed into small holders who have acquired land, and it will be such a process once again. In given conditions having and not having, acquiring and losing, are interconnected; there is identity of the two sides. Under socialism, private peasant ownership is transformed into the public ownership of socialist agriculture; this has already taken place in the Soviet Union, as it will take place everywhere else. There is a bridge leading from private property to public property, which in philosophy is called identity, or transformation into each other, or interpenetration.

To consolidate the dictatorship of the proletariat or the dictatorship of the people is in fact to prepare the conditions for abolishing this dictatorship and advancing to the higher stage when all state systems are eliminated. To establish and build the Communist Party is in fact to prepare the conditions for the elimination of the Communist Party and all political parties. To build a revolutionary army under the leadership of the Communist Party and to carry on revolutionary war is in fact to prepare the conditions for the permanent elimination of war. These opposites are at the same time complementary.

War and peace, as everybody knows, transform themselves into each other. War is transformed into peace, for instance, the First World War was transformed into the post-war peace, and the civil war in China has now stopped, giving place to internal peace. Peace is transformed into war; for instance, the Kuomintang- Communist co-operation was transformed into war in 1927, and today's situation of world peace may be transformed into a second world war. Why is this so? Because in class society such contradictory things as war and peace have an identity in given conditions.

All contradictory things are interconnected; not only do they coexist in a single entity in given conditions, but in other given conditions, they also transform themselves into each other. This is the full meaning of the identity of opposites. This is what Lenin meant when he discussed "how they happen to be (how they become) identical - under what conditions they are identical, transforming themselves into one another".

Why is it that "the human mind should take these opposites not as dead, rigid, but as living, conditional, mobile, transforming themselves into one another"? Because that is just how things are in objective reality. The fact is that the unity or identity of opposites in objective things is not dead or rigid, but is living, conditional, mobile, temporary and relative; in given conditions, every

contradictory aspect transforms itself into its opposite. Reflected in man's thinking this becomes the Marxist world outlook of materialist dialectics. It is only the reactionary ruling classes of the past and present and the metaphysicians in their service who regard opposites not as living, conditional, mobile and transforming themselves into one another, but as dead and rigid, and they propagate this fallacy everywhere to delude the masses of the people, thus seeking to perpetuate their rule. The task of Communists is to expose the fallacies of the reactionaries and metaphysicians, to propagate the dialectics inherent in things, and so accelerate the transformation of things and achieve the goal of revolution.

In speaking of the identity of opposites in given conditions, what we are referring to is real and concrete opposites and the real and concrete transformations of opposites into one another. There are innumerable transformations in mythology, for instance, Kua Fu's race with the sun in *Shan Hai Ching*,(26) Yi's shooting down of nine suns in *Huai Nan Tzu*,(27) the Monkey King's seventy-two metamorphoses in *Hsi Yu Chi*,(28) the numerous episodes of ghosts and foxes metamorphosed into human beings in the *Strange Tales of Liao Chai*,(29) etc. But these legendary transformations of opposites are not concrete changes reflecting concrete contradictions. They are naive, imaginary, subjectively conceived transformations conjured up in men's minds by innumerable real and complex transformations of opposites into one another. Marx said, "All mythology masters and dominates and shapes the forces of nature in and through the imagination; hence it disappears as soon as man gains mastery over the forces of nature."(30)[!] The myriads of changes in mythology (and also in nursery tales) delight people because they imaginatively picture man's conquest of the forces of nature, and the best myths possess "eternal charm", as Marx put it; but myths are not built out of the concrete contradictions existing in given conditions and therefore are not a scientific reflection of reality. That is to say, in myths or nursery tales the aspects constituting a contradiction have only an imaginary identity, not a concrete identity. The scientific reflection of the identity in real transformations is Marxist dialectics. [i.e., COS!]

Why can an egg but not a stone be transformed into a chicken? Why is there identity between war and peace and none between war and a stone? Why can human beings give birth only to human beings and not to anything else? The sole reason is that the identity of opposites exists only in necessary given conditions. Without these necessary given conditions there can be no identity whatsoever.

Why is it that in Russia in 1917 the bourgeois-democratic February Revolution was directly linked with the proletarian socialist October Revolution, while in France the bourgeois revolution was not directly linked with a socialist revolution and the Paris Commune of 1871(31) ended in failure? Why is it, on the other hand, that the nomadic system of Mongolia and Central Asia has been directly linked with socialism [!]? Why is it that the Chinese revolution can avoid a capitalist future and be directly linked with socialism without taking the old historical road of the Western countries, without passing through a period of bourgeois dictatorship? [It is passing through one NOW!] The sole reason is the concrete conditions of the time. When certain necessary conditions are present, certain contradictions arise in the process of development of things and, moreover, the opposites contained in them are interdependent and become transformed into one another; otherwise none of this would be possible.

Such is the problem of identity. What then is struggle? And what is the relation between identity and struggle? Lenin said: "The unity (coincidence, identity, equal action) of opposites is conditional, temporary, transitory, relative. The struggle of mutually exclusive opposites is absolute, just as development and motion are absolute."(32)

What does this passage mean?

All processes have a beginning and an end, all processes transform themselves into their opposites. The constancy of all processes is relative, but the mutability manifested in the

transformation of one process into another is absolute.

There are two states of motion in all things, that of relative rest and that of conspicuous change [!]. Both are caused by the struggle between the two contradictory elements contained in a thing. When the thing is in the first state of motion, it is undergoing only quantitative and not qualitative [parsimony] change and consequently presents the outward appearance of being at rest. When the thing is in the second state of motion, the quantitative change of the first state has already reached a culminating point and gives rise to the dissolution of the thing as an entity and thereupon a qualitative change ensues [diversity], hence the appearance of a conspicuous change. Such unity, solidarity, combination, harmony, balance, stalemate, deadlock, rest, constancy, equilibrium, solidity, attraction, etc., as we see in daily life, are all the appearances of things in the state of quantitative change. On the other hand, the dissolution of unity, that is, the destruction of this solidarity, combination, harmony, balance, stalemate, deadlock, rest, constancy, equilibrium, solidity and attraction, and the change of each into its opposite are all the appearances of things in the state of qualitative change [Yes!], the transformation of one process into another. Things are constantly transforming themselves from the first into the second state of motion; the struggle of opposites goes on in both states but the contradiction is resolved through the second state. That is why we say that the unity of opposites is conditional, temporary and relative [!], while the struggle of mutually exclusive opposites is absolute.

When we said above that two opposite things can coexist in a single entity and can transform themselves into each other because there is identity between them, we were speaking of conditionally, that is to say, in given conditions two contradictory things can be united and can transform themselves into each other, but in the absence of these conditions, they cannot constitute a contradiction, cannot coexist in the same entity and cannot transform themselves into one another. It is because the identity of opposites obtains only in given conditions that we have said identity is conditional and relative. We may add that the struggle between opposites permeates a process from beginning to end and makes one process transform itself into another, that it is ubiquitous, and that struggle is therefore unconditional and absolute. **[TAO]**

The combination of conditional, relative identity and unconditional, absolute struggle constitutes the movement of opposites in all things.

We Chinese often say, "Things that oppose each other also complement each other." (33) That is, things opposed to each other have identity. This saying is dialectical and contrary to metaphysics. "Oppose each other" refers to the mutual exclusion or the struggle of two contradictory aspects. "Complement each other" means that in given conditions the two contradictory aspects unite and achieve identity. Yet struggle is inherent in identity and without struggle there can be no identity.

In identity there is struggle, in particularity there is universality, and in individuality there is generality. To quote Lenin, "... there is an absolute in the relative." (34) **[PHEW!]**

VI. THE PLACE OF ANTAGONISM IN CONTRADICTION

The question of the struggle of opposites includes the question of what is antagonism. Our answer is that antagonism is one form, but not the only form, of the struggle of opposites.

In human history, antagonism between classes exists as a particular manifestation of the struggle of opposites. Consider the contradiction between the exploiting and the exploited classes. Such contradictory classes coexist for a long time in the same society, be it slave society, feudal society or capitalist society, and they struggle with each other; but it is not until the contradiction between the two classes develops to a certain stage that it assumes the form of open antagonism and develops into revolution. The same holds for the transformation of peace into war in class society.

Before it explodes, a bomb is a single entity in which opposites coexist in given conditions. The explosion takes place only when a new condition, ignition, is present. An analogous situation

arises in all those natural phenomena which finally assume the form of open conflict to resolve old contradictions and produce new things.

It is highly important to grasp this fact. It enables us to understand that revolutions and revolutionary wars are inevitable in class society and that without them, it is impossible to accomplish any leap in social development and to overthrow the reactionary ruling classes and therefore impossible for the people to win political power. Communists must expose the deceitful propaganda of the reactionaries, such as the assertion that social revolution is unnecessary and impossible. They must firmly uphold the Marxist-Leninist theory of social revolution and enable the people to understand that social revolution is not only entirely necessary but also entirely practicable, and that the whole history of mankind and the triumph of the Soviet Union have confirmed this scientific truth. [Also birth of USA!]

However, we must make a concrete study of the circumstances of each specific struggle of opposites and should not arbitrarily apply the formula discussed above to everything. Contradiction and struggle are universal and absolute, but the methods of resolving contradictions, that is, the forms of struggle, differ according to the differences in the nature of the contradictions. Some contradictions are characterized by open antagonism, others are not. In accordance with the concrete development of things, some contradictions which were originally non-antagonistic develop into antagonistic ones, while others which were originally antagonistic develop into non-antagonistic ones.

As already mentioned, so long as classes exist, contradictions between correct and incorrect ideas in the Communist Party are reflections within the Party of class contradictions. At first, with regard to certain issues, such contradictions may not manifest themselves as antagonistic. But with the development of the class struggle, they may grow and become antagonistic. The history of the Communist Party of the Soviet Union shows us that the contradictions between the correct thinking of Lenin and Stalin and the fallacious thinking of Trotsky,(35) Bukharin and others did not at first manifest themselves in an antagonistic form, but that later they did develop into antagonism. There are similar cases in the history of the Chinese Communist Party. At first the contradictions between the correct thinking of many of our Party comrades and the fallacious thinking of Chen Tu-hsiu, Chang Kuo-tao and others also did not manifest themselves in an antagonistic form, but later they did develop into antagonism. At present the contradiction between correct and incorrect thinking in our Party does not manifest itself in an antagonistic form, and if comrades who have committed mistakes can correct them, it will not develop into antagonism. Therefore, the Party must on the one hand wage a serious struggle against erroneous thinking, and on the other give the comrades who have committed errors ample opportunity to wake up. This being the case, excessive struggle is obviously inappropriate. But if the people who have committed errors persist in them and aggravate them, there is the possibility that this contradiction will develop into antagonism.

Economically, the contradiction between town and country is an extremely antagonistic one both in capitalist society, where under the rule of the bourgeoisie the towns ruthlessly plunder the countryside, and in the Kuomintang areas in China, where under the rule of foreign imperialism and the Chinese big comprador bourgeoisie the towns most rapaciously plunder the countryside. But in a socialist country and in our revolutionary base areas, this antagonistic contradiction has changed into one that is non-antagonistic; and when communist society is reached it will be abolished.

Lenin said, "Antagonism and contradiction are not at all one and the same. Under socialism, the first will disappear, the second will remain." (36) That is to say, antagonism is one form, but not the only form, of the struggle of opposites; the formula of antagonism cannot be arbitrarily applied everywhere.

VII. CONCLUSION

We may now say a few words to sum up. The law of contradiction in things, that is, the law of the unity of opposites, is the fundamental law of nature and of society and therefore also the fundamental law of thought. It stands opposed to the metaphysical world outlook. It represents a great revolution in the history of human knowledge. According to dialectical materialism, contradiction is present in all processes of objectively existing things and of subjective thought and permeates all these processes from beginning to end; this is the universality and absoluteness of contradiction. Each contradiction and each of its aspects have their respective characteristics; this is the particularity and relativity of contradiction. In given conditions, opposites possess identity, and consequently can coexist in a single entity and can transform themselves into each other; this again is the particularity and relativity of contradiction. But the struggle of opposites is ceaseless, it goes on both when the opposites are coexisting and when they are transforming themselves into each other, and becomes especially conspicuous when they are transforming themselves into one another; this again is the universality and absoluteness of contradiction. In studying the particularity and relativity of contradiction, we must give attention to the distinction between the principal contradiction and the non-principal contradictions and to the distinction between the principal aspect and the non-principal aspect of a contradiction; in studying the universality of contradiction and the struggle of opposites in contradiction, we must give attention to the distinction between the different forms of struggle. Otherwise we shall make mistakes. If, through study, we achieve a real understanding of the essentials explained above, we shall be able to demolish dogmatist ideas which are contrary to the basic principles of Marxism-Leninism and detrimental to our revolutionary cause, and our comrades with practical experience will be able to organize their experience into principles and avoid repeating empiricist errors. These are a few simple conclusions from our study of the law of contradiction.

NOTES

1. From Lenin's notes on "The Eleatic School" in Hegel's *Lectures on The History of Philosophy* Vol. I. See V. I. Lenin, "Conspectus of Hegel's Lectures on the History of Philosophy" (1915), Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 249.
2. In his essay "On the Question of Dialectics" (1915), Lenin said, "The splitting in two of a single whole and the cognition of its contradictory parts (see the quotation from Philo on Heraclitus at the beginning of Section 3 'On Cognition' in Lassalle's book on Heraclitus) is the essence (one of the 'essentials', one of the principal, if not the principal, characteristics or features) of dialectics." (Collected Works. Russ. ed. Moscow, 1958, Vol. XXXVIII, p. 357.) In his "Conspectus of Hegel's The Science of Logic" (September-December 1914), he said, "In brief, dialectics can be defined as the doctrine of the unity of opposites. This grasps the kernel of dialectics, but it requires explanations and development." (Ibid. p. 215.)
3. Deborin (1881-1963), a Soviet philosopher, was a member of the Academy of Sciences of the USSR. In 1930 philosophical circles in the Soviet Union began to criticize the Deborin school and pointed out that its errors in separating theory from practice and philosophy from politics were idealist in nature.
4. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 358.
5. A saying of Tung Chung-shu (179-104 B.C.), a well-known exponent of Confucianism in the Han Dynasty.
6. Frederick Engels, "Dialectics. Quantity and Quality", *Anti-Duhring*, (1877-78), Eng. ed., FLPH, Moscow, 1959, p. 166.
7. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, pp. 357-58.

8. Frederick Engels, op. cit. pp. 166-67.

9. V. I. Lenin, "On the Question of Dialectics", Collected Works. Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 357.

10. Bukharin (1888-1938) headed an anti-Leninist faction in the Russian revolutionary movement. Later he joined a traitorous group, was expelled from the Party in 1937, and sentenced to death by the Soviet Supreme Court in 1938. Here Comrade Mao Tse-tung criticized the erroneous view, which had long been advocated by Bukharin, of covering up class contradictions and substituting class collaboration for class struggle. In the years 1928-29 when the Soviet Union was preparing for the all-round collectivization of agriculture, Bukharin pressed his erroneous view more openly than ever, endeavouring to cover up the class contradiction between the rich peasants and the poor and middle peasants and to oppose resolute struggle against the rich peasants. He also maintained the fallacy that the working class could form an alliance with the rich peasants who could "grow into socialism peacefully".

11. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, pp. 358-59.

12. See V. I. Lenin, " 'Communism' " June 12, 1920), in which Lenin, criticizing the leader of the Hungarian Communist Party Bela Kun, said that he "gives up the most essential thing in Marxism, the living soul of Marxism, the concrete analysis of concrete conditions" (Collected Works Russ. ed., Moscow, 1950, Vol. XXXI, p. 143.)

13. Sun Wu Tzu, or Sun Wu, also known as Sun Tzu, was a famous Chinese soldier and military scientist in the 5th century B.C., who wrote, Sun Tzu, a treatise on war containing thirteen chapters. This quotation is from Chapter 3, "The Strategy of Attack".

14. Wei Cheng (A.D. 580-643) was a statesman and historian of the Tang Dynasty.

15. Shui Hu Chuan (Heroes of the Marshes) a famous 14th century Chinese novel, describes a peasant war towards the end of the Northern Sung Dynasty. Chu Village was in the vicinity of Liangshanpo, where Sung Chiang, leader of the peasant uprising and hero of the novel established his base. Chu Chao-feng, the head of this village, was a despotic landlord.

16. V. I. Lenin, "Once Again on the Trade Unions, the Present Situation and the Mistakes of Trotsky and Bukharin" (January 1921), Selected Works Eng. ed., International Publishers, New York, 1943, Vol. IX, p. 66.

17. The Revolution of 1911 was the bourgeois revolution which overthrew the autocratic regime of the Ching Dynasty. On October 10 of that year, a section of the Ching Dynasty's New Army who were under revolutionary influence staged an uprising in Wuchang, Hupeh Province. The existing bourgeois and petty-bourgeois revolutionary societies and the broad masses of the workers, peasants and soldiers responded enthusiastically, and very soon the rule of the Ching Dynasty crumbled. In January 1912, the Provisional Government of the Republic of China was set up in Nanking, with Sun Yat-sen as the Provisional President. Thus China's feudal monarchic system which had lasted for more than two thousand years was brought to an end. The idea of a democratic republic had entered deep in the hearts of the people. But the bourgeoisie which led the revolution was strongly conciliationist in nature. It did not mobilize the peasant masses on an extensive scale to crush the feudal rule of the landlord class in the countryside, but instead handed state power over to the Northern warlord Yuan Shih-kai under imperialist and feudal pressure. As a result, the revolution ended in defeat.

18. The revolution of 1924-27, also known as the First Revolutionary Civil War, was an anti-imperialist and anti-feudal revolutionary struggle, whose main content was the Northern Expedition carried out on the basis of co-operation between the Chinese Communist Party and the

Kuomintang. After consolidating its revolutionary base areas in Kwangtung Province, the revolutionary army which was established jointly by the two parties started its northward expedition against the imperialist- nurtured Northern warlords in July 1926 and won the warm support of the broad masses of workers and peasants. It occupied most of the provinces along the Yangtse and Yellow Rivers in the second half of 1926 and the first half of 1927. While the revolution was forging ahead successfully, the reactionary cliques within the Kuomintang headed by Chiang Kai-shek and by Wang Ching-wei (both representing the interests of the comprador and landlord classes) staged two counter-revolutionary coups d'etat with the support of imperialism, the first in April 1927 and the second in July. The Rightist ideas then to be found in the Chinese Communist Party, which were represented by Chen Tu-hsiu, developed into a capitulationist line, so that the Party and the people were not in a position to organize effective resistance to the surprise attacks launched by the Kuomintang reactionary cliques, and the revolution suffered defeat.

19. The Agrarian Revolutionary War was the revolutionary struggle of the Chinese people waged under the leadership of the Communist Party from 1927 to 1937, and its main content consisted of the establishment and development of Red political power, the spread of the agrarian revolution and armed resistance to the rule of Kuomintang reaction. This revolutionary war is also known as the Second Revolutionary Civil War.

20. The "four northeastern provinces" were then Liaoning, Kirin, Heilungkiang and Jehol, which correspond to the present Liaoning, Kirin and Heilungkiang Provinces, the northeastern part of Hopei Province north of the Great Wall and the eastern part of the Inner Mongolian Autonomous Region. After the September 18th Incident which took place in 1931, the Japanese invaders occupied Liaoning, Kirin and Heilungkiang and later, in 1933, seized Jehol.

21. Under the influence of the Chinese Red Army and the people's anti-Japanese movement, the Kuomintang's Northeastern Army headed by Chang Hsueh-liang and the Kuomintang's 17th Route Army headed by Yang Hu-cheng accepted the policy of the anti-Japanese national united front proposed by the Communist Party of China, and demanded that Chiang Kai-shek should unite with the Communist Party to resist Japan. Chiang Kai-shek not only refused but became still more perverse and stepped up his military preparations for the "suppression of the Communists" and repressed the students' anti-Japanese movement in Sian. On December 12, 1936 Chang Hsueh-liang and Yang Hu-cheng staged the Sian Incident and arrested Chiang Kai-shek. After the occurrence of the incident, the Chinese Communist Party expressed firm support for Chang Hsueh-liang's and Yang Hu-cheng's patriotic action, and at the same time held that the incident should be settled on the basis of unity and resistance to Japan. On December 25 Chiang Kai-shek was compelled to accept the terms of unity with the Communist Party against Japan, and he was then set free and returned to Nanking.

22. Chen Tu-hsiu was a radical democrat around the time of the May 4th Movement. Later, under the influence of the October Socialist Revolution he became one of the founders of the Chinese Communist Party. For six years after the founding of the Party he held the leading position in the Central Committee. His thinking had long been strongly Rightist. In the latter part of the 1924-27 revolution, it developed into a line of capitulationism. The capitulationists represented by Chen Tu-hsiu "voluntarily gave up the Party's leadership of the peasant masses urban petty bourgeoisie and middle bourgeoisie, and in particular gave up the Party's leadership of the armed forces, thus causing the defeat of the revolution". ("The Present Situation and Our Tasks", Selected Works of Mao Tse-tung Eng, ed., FLP, Peking, 1961, Vol. IV, p. 171.) After the defeat of 1927 Chen Tu-hsiu and a handful of other capitulationists lost faith in the future of the revolution and became liquidationists. They took a reactionary Trotskyite stand and formed a small anti-Party group together with the Trotskyites. Consequently Chen Tu-hsiu was expelled from the Party in November 1929, He died in 1942.

23. For many decades, beginning with the end of the 18th century, Britain exported an increasing quantity of opium to China. This traffic not only subjected the Chinese people to drugging but also plundered China of her silver. It aroused fierce opposition in China. In 1840, under the pretext of safeguarding its trade with China, Britain launched armed aggression against her. The Chinese troops led by Lin Tse-hsu put up resistance, and the people in Canton spontaneously organized the "Quell-the-British Corps", which dealt serious blows to the British forces of aggression. In 1842, however, the corrupt Ching regime signed the Treaty of Nanking with the British aggressor. This treaty provided for the payment of indemnities and the cession of Hongkong to Britain, and stipulated that Shanghai, Foochow, Amoy, Ningpo and Canton were to be opened to British trade and that tariff rates for British goods imported into China were to be jointly fixed by China and Britain.

24. The Sino-Japanese War of 1894 was started by Japanese imperialism for the purpose of invading Korea and China. Many Chinese soldiers and some patriotic generals put up a heroic fight. But China suffered defeat because of the corruption of the Ching government and its failure to prepare resistance. In 1895 the Ching government concluded the shameful Treaty of Shimonoseki with Japan.

25. From Lenin's notes on "Determinateness (Quality)" in Hegel's *The Science of Logic* Book I, Section I. V. I. Lenin, "Conspectus of Hegel's *The Science of Logic*" *Collected Works* Russ. ed., Moscow, 1958, Vol. XXXVIII, pp. 97-98. 26. Shan Hai Ching (Book of Mountains and Seas) was written in the era of the Warring States (403-221 B.C.). In one of its fables Kua Fu, a superman, pursued and overtook the sun. But he died of thirst, whereupon his staff was transformed into the forest of Teng.

27. Yi is one of the legendary heroes of ancient China, famous for his archery. According to a legend in Huai Nan Tzu compiled in the 2nd century B.C., there were ten suns in the sky in the days of Emperor Yao. To put an end to the damage to vegetation caused by these scorching suns, Emperor Yao ordered Yi to shoot them down. In another legend recorded by Wang Yi (2nd century A.D.), the archer is said to have shot down nine of the ten suns. 28. Hsi Yu Chi (Pilgrimage to the West) is a 16th century novel, the hero of which is the monkey god Sun Wu-kung. He could miraculously change at will into seventy-two different shapes, such as a bird, a tree and a stone. 29. The Strange Tales of Liao Chai written by Pu Sung-ling in the 17th century, is a well-known collection of 431 tales, mostly about ghosts and fox spirits.

30. Karl Marx, "Introduction to the Critique of Political Economy", *A Contribution to the Critique of Political Economy*, Eng. ed. Chicago, 1904, Pp. 310-11.

31. The Paris Commune was the first proletarian organ of state power in world history. On March 18, 1871, the French proletariat launched an uprising in Paris and seized power. Led by the proletariat, the Paris Commune was founded on March 28 through election. It was the first revolutionary attempt of the proletariat to smash the bourgeois state machinery and an unprecedented feat to substitute proletarian state power for the bourgeois state power which had been overthrown. Not being mature enough at the time, the French proletariat failed to unite with its ally, the peasant masses, was too lenient to the counter-revolution and did not launch resolute military attacks in good time. Thus the counter-revolution could unhurriedly muster its routed forces, make a comeback and perpetrate a savage massacre of the people who took part in the uprising. The Paris Commune fell on May 28.

32. V. I. Lenin, "On the Question of Dialectics", *Collected Works* Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 358.

33. The saying "Things that oppose each other also complement each other" first appeared in the *History of the Earlier Han Dynasty* by Pan Ku, a celebrated historian in the 1st century A.D. It has long been a popular saying.

34. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 358,

35. Trotsky (1879-1940) headed an anti-Leninist faction in the Russian revolutionary movement and later degenerated and joined the gang of counter-revolution, He was expelled from the Party by the Central Committee of the CPSU in 1927, banished by the Soviet government in 1928 and deprived of Soviet nationality in 1932.

36. V. I. Lenin, "Remarks on N. I. Bukharin's Economics of the Transitional Period" Selected Works, Russ. ed., Moscow- Leningrad, 1931, Vol. XI. p. 357. This essay on philosophy was written by Comrade Mao Tse-tung after his essay "On Practice" and with the same object of overcoming the serious error of dogmatist thinking to be found in the Party at the time. Originally delivered as lectures at the Anti-Japanese Military

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Cosmogenesis in Full and Anthropogenesis in Cthulhu Mythos Jargon! :)

With a Chant to Call the Old Ones!

by Tani Jantsang (See below for actual authors - under HISTORY)

"The Aklo Tablets."

This is in the Ritual section because it can be easily used to do a ritual or a whole ceremony. FEEL FREE to write a WORKING using this!! Yes indeed!

KEY: I'm using mostly Kaballa words, or more familiar words as being most familiar and easy to find, plus the Kaballistic tree shows connections - combine with Dark Kaballa and get the Dark connections with the pentacle - some of you might even understand this.

See an illustration of the Tree with the pentacle for pointers on this document [HERE](#).

What it is and the Mythos name for it as used in this document:

Ain-Soph is Unnamed Darkness (not shown in illustration)

1. Kether-Ob is Nyarlathotep as a Hell Void or also N'gah K'thuun is used.
(Nyarlathotep is the One-Yet-Two) Kether-Ob is like the Asat or Non-Being in Vedanta.
 2. Binah is Nyarlathotep as the Void that emanated the whole rest, like the Sat or Being in Vedanta.
(Actually, we didn't have a Mythos name for it. We made up Yodra as the aspect of Nyarlathotep that is the Mother of the Five Fearsome Entities and of the Tindlosi Hounds from Angled Space.)
- Nyarlathotep is the Soul and Messenger of all the other Old Ones, it is both of the things mentioned above.
3. Hochmah is Shub-Niggurath
(the Vajre, the Primordial Logos, the androgyne)
 4. Hesed is Yog-Sothoth - like space itself.
(Hesed is also called Yat-Zabaoth, THE GATE, the All in One, One in All; the Main Gate)
 5. Geburah is Azathoth - like the not-space
(Geburah is also called Azoth)
 6. Tipereth is Daoloth - Render of Veils of Illusion - like Time.
(The TAO pronounced DAO, this can also be used for the Daath)
 7. Netzach is Cthugha a fire-like elemental
 8. Hod is Ithaqua a wind-like elemental

9. Yesed is Cthulhu a water-like elemental

(O-tuum; we were going to use OTHUUM but couldn't due to copyrights involving intent with author-created entity and a squabble over other writers using it in another way.)

10. Malkuth is Nyogtha - an earth-like elemental

The Gates are:

Azathoth whose number is e ; an always open chaotic Gate.

Yog-Sothoth the Main Gate whose number is π ; an always closed Gate unless someone dares open it.

Daoloth whose number is ϕ ; a Gate that is partly open to certain horribly awful things.

There are also the Five Gates which are open when the points of the pentacle are broken, but the Main Gate, Yog-Sothoth (like a circle) must be open for any of the Five Gates to also open.

The Curves are regular forces governing our Cosmos, like physics; curved space.

The Angles are the pentacle sort of infused into the curves of space.

(Angled Space, that which can break through the closed points of the pentacle. Angled Space - the space that is between the spaces we know - it is where They dwell with Their hands forever at your throats, yet you can see Them not! The Pentacle can hold Them back - or release them.)

So then, the pentacle holds the Five back, but it can also release them through the Angles.

The Logos is also Shub-Niggurath - the androgyne, in a more manifested form.

(The Flame within, Vajra IN us, etc. A miscegenation force in cross-breeding.)

The Bahu (or Demiurge, Yeshod/Malkuth before they split asunder) is Ubbo-Sathla (the Root, the Foundation in life, the urge itself to make more life)

Fohat is Revu Pthya (the metric signature of our cosmos in physics)

The Serpent is Yig

Naga is The Nagas

Rupa means form or formed.

Arupa means formless.

The Five Awful, Abominable, Atrocious, Horrendous, Mind-boggling, Horrific, Soul-shredding (heh, 100 other Lovecraftian adjectives) entities that can break through the Curves of Space, break through the Barrier of Light and come into our Cosmos from Angled space are:

(bottom point of star) Bug Shash, and in a higher manifestation, the Black Blood of Yibb-Tstll, the Drowner and Soul Devourer. (If there is a problem using this name due to copyrights, use Ythogtha and Ob-ran for the higher manifestation.)

(lower right point of star) Fthaggu or Aphoom Zhah, the fire being and vampiric, firey soul devourer.

(top right point of star) Atlach-Nacha or Na-Ran - the horrific spider-like weaver of broken threads of the web of life.

(top left point on star) Kha-ran, the polar end of the horrific Ob, the Black Hell that can appear as innocent as a child.

(lower left point of star) Zhar, the wind demon that can suck space/time into a vortex.

CHANT FOR CEREMONY TO CALL THE OLD ONES:

**Through strange angles are the Gates
Through which my ancient Lord may come,
Come forth, and increase in all your strength!
The very curves of space shall break and be undone
And open to your kind who move in primal serenity
And dwell forever between space and beyond time.**

**In a mindless, black abyssal sea
A Crawling Chaos howls in Eternal Night.
Break the Barrier of Light, I set you free!
All will be stricken, as if blind,
By this One Whose Being can not be.
Black Lord of Chaos come unfold.
From this innermost infinity**

**As One Whose Eye Sees All as was and is
Come forth and rend the Veils that ALL may see.
Through the angles of the planes, come forth!**

**I call you, Master and Creator, who brings me to your aid
At your dread Name the very Hounds Tind'losi shake.
Before whom Hell itself stands utterly abashed,
And the Earth's ephemeral foundation quakes.
I call you, Soul of the Fatal Five, whose points the pentacle do make;
Abyssal Night you are, and seven is your step.
I rejoice, I mock, I praise your Name -
Cosmocrator and Messenger: Great Soul Nyarlathotep**

Open the Gates! YGNAIL THOTH! OPEN THE GATES!

Frenzied chanting: la! Nyarlathotep, la! (pronounced YA) la! la! (etc.)

THE LORE:

OK, so then, here comes the deal...

Because of the dangers inherent in this lore, these Tablets will be presented as they are written with no explanations given, despite the fact that the translator was able to explain the meanings. I have not included them here. It is far too dangerous! (Ya see, the translator was devoured by an invisible thing... a blob... that everyone described (!) as either round and green, or long and red. - And no, this oxymoronic quip was not in the original text, :), I just could not resist since presenting this brings back those days of the most hilarious fun I had.)

Let's get serious again. What cults of true-believers do with this esoteric lore is of no concern to humanity save in some of the illegal and more gruesome practices they might inflict on the innocent. But what scientists or physicists might do with this must be considered. We live in an age of technology and the technology to carry out such a plan is within the reach of many. To say too much, as the translator explained, would be recklessly irresponsible. (To tell the truth, the whole cosmogenesis portion gives me the chills whenever I read it - and I've heard it thousands of times!

It's interesting to note what the ancients did know, however. This is based on a real document or emanation tradition of cosmogenesis and anthropogenesis - the history of the planet up to the actual scribe Pesh-Hun's days: it's just in Cthulhu Mythos language - for the most part. The later part is in regular language that Cthulhu Mythos writers have borrowed from real doctrines with a few mythos things added.)

THE AKLO TABLETS:

TABLET I:

1. THAT DARKNESS Which May Not Be Defined Or Described existed wrapped in invisible robes for IT had lay sleeping in dreamless sleep once again for an Eternity.
2. Yog-Sothoth was not, for there was no place to contain It. Azathoth was not, for there was no not-place to contain It. Daoloth was not for It lay asleep in the infinite bosom of duration.
3. The causes of joy and bliss were not. The causes of misery and woe were not. Life and death were not. There was nothing to produce these, nor a one to be ensnared by these.
4. Darkness Alone filled the Boundless All for It had not yet become Nyarlathotep nor had the Bright Child awakened yet for the New Wheel and the journey upon it.
5. The Old Ones and their Truths had ceased to be and the All, the Dark Child of Necessity, was immersed in Darkness to be outbreathed by That which is, yet is not: naught was.
6. The Old Ones had been done away with: the visible that was, and the invisible that is, rested in the Eternal Non-Being of That Darkness Which May Not Be Defined Or Described: NOR NAMED!
7. Yet did the Old Ones pulse unconscious throughout That Darkness which can be seen by the Opened Eye. Open NOT the eye lest you see and the universe tremble and curse your name forevermore.
8. Yet where was silence? There was neither silence nor sound; naught save ceaseless eternal breath which knows Itself not.
9. The moment had not yet struck: Yog-Sothoth, Azathoth, Daoloth, had not yet flashed into the germ. Nyarlathotep had not yet swollen and Its heart had not yet opened for the entering and then falling, as one into two, and two into three. Then one into three, The Gates. And one into seven, The Curves. And one into five, The Angles.
10. SEE: Darkness and Nyarlathotep are two and are the germ and are the womb. Yet the germ is One; the womb is One. And the Heart is One with Darkness.

TABLET II:

1. The vibration of eternity thrills through infinitude. Nyarlathotep swells, expanding from within and without.
2. The vibration sweeps along touching the whole of Darkness and the germ that dwells IN Darkness: and Nyarlathotep breathes as Nyarlathotep becomes the Soul and Messenger and delivers the message to Itself.
3. Darkness radiates Light and Light drops a Ray into Darkness. The Light folds a Ray that causes Darkness to thrill and unfold the non-eternal germ which condenses into the womb. This is Shub-Niggurath, the Light, the Force, the MANIFEST Message of Nyarlathotep and the Barrier of Light.

4. Then Yog-Sothoth, Azathoth, Daoloth the three fold back into Nyarlathotep and unfold forward into Cthugha, Ithaqua, and Ubbo-Sathla that World Egg. Ubbo-Sathla explodes outward into Nyogtha, Cthulhu, and they become seven inside and seven outside, yet still One whose Soul and Messenger is Nyarlathotep Whose workings are Five and Whose Angles are Five, yet One; and Whose mingling is Shub-Niggurath; and Whose Root is Ubbo-Sathla. And the Five Angles close and fold and the seven curves open and unfold. And this is the beginning of the Cosmos and is the Great Rebellion.

5. SEE: Nyarlathotep remains in Darkness; Shub-Niggurath remains in Darkness and out. Yet still, the Darkness is One: the Rootless Root of All. Yet the Darkness is Light and the Light is Darkness. And yet Light is Shub-Niggurath and is the Barrier.

TABLET III:

1. The Root of life was in every drop of the seven in an ocean of the three, and the ocean was light and sound and motion and yet the three were in Darkness. Yet Darkness vanished into innermost infinity and was no more: it folded into its own essence. Yet Nyarlathotep is and walks forever between space and beyond time held back by the Barrier of Light, for its very Being can-not-Be. Yet Shub-Niggurath is, Bright Child, Barrier of Light, Child of Hidden Dark Child and Whose Soul and Messenger is That which howls in Darkness and which is Itself.

2. The one is four and the one is seven, yet the four takes into itself the three, and the union produces the seven which become the many ruled by The Five who are yet One. And The Five are The Angles through which are three Gates, and The Gate.

3. Behold Nyarlathotep as the Soul of Daoloth lifting the Veil. It shuts out the Above and leaves the Below to be seen as the Great Illusion. Hold fast to the Illusion lest you SEE.

4. And what now are the eternal germ and womb and where is the Darkness? Where is the Spirit of the Flame that Burns in the Lamp of the Heart? The eternal germ and womb are Nyarlathotep, the Child of the Hidden Darkness, whose Soul and Messenger is Itself and whose message is the Bright Child Shub-Niggurath.

5. Daoloth, Nyogtha, mingle and spin a Web whose upper end is fastened to Nyarlathotep yet Shub-Niggurath, and whose lower end to the Root Ubbo-Sathla: MATTER. This Web is the universe spun out of the two substances made in One.

6. SEE: It expands when the breath is upon it; it contracts when the breath is upon it. Then all disassociate and scatter to Return to the Bosom of Darkness at the End of the Great Day to Re-Become One.

TABLET IV:

1. The universe cools and becomes radiant with light and sound and then expands and contracts of its own self.

2. Then Nyarlathotep the Messenger becomes Revu-Pthya and hardens the atoms. Each atom is part of the Web reflecting the "Self-Existent Deity" like a mirror. Each becomes in turn a sun, which in turn become new suns and worlds. Hear the sounds and see the sights of the Great Illusion.

3. Listen, sons and daughters of the Earth! Hear your instructors! Learn there is neither first nor last for All is One. Number issued from no number. Learn what we who descend from the Primordial Flame in Darkness have learned from The One Who is our Soul and Messenger.

4. From the effulgency of Shub-Niggurath, that Ray of Nyarlathotep sprung in space the re-awakened energies. This was the Army of the Voice and the Five-fold Soul and Messenger of the

seven. The sparks of the Seven are subject to and the servants of Nyarlathotep. These sparks are called spheres, triangles, cubes, lines, and modelers and are the forms which exist in our world.

5. The Darkness, whose Soul and Messenger is Nyarlathotep, is the Yog-Sothoth or space the-Closed Gate and the Azathoth or no-space the-Open-Gate and the Daoloth whose Gate is the Way and whose Way is One. Yet the Voice of Nyarlathotep is One and nine.

6. And Yog-Sothoth, Azathoth, Daoloth enclosed within the Gate which IS Yog-Sothoth are One with Cthugha, Ithaqua, Nyogtha, Cthulhu yet the four espy them only dimly.

7. And the ten, They Which May Not Be Defined, are the Arupa (formless). Then come the seven Rupa (forms) and The One, the eighth "left-out" - Nyarlathotep whose breath is the Light-maker, who forever howls in Chaos where It crawls beyond the Barrier of Light yet between the Five Angles.

8. Nyarlathotep lifts Its voice and calls to the innumerable sparks and joins them. It is their Guiding Spirit and Builder. When Nyarlathotep commences work It separates the sparks that float and thrill with joy in their radiant dwellings which is their flesh. They are the million favored ones against whom none will prevail to the Great Day when All Returns to the Bosom of Darkness.

9. KNOW: here are the secrets of your own creation, the mysteries of your own Being:

Above: one manifest, six concealed; two manifest, five concealed; three manifest, four concealed.

Below: four produced, three hidden; four and one fraction revealed and two and one half concealed; six to be manifested, then one laid aside.

SEE and KNOW:

Arupa: Daoloth manifest, the six concealed; Yog-Sothoth, Azathoth manifest, and five concealed; Yog-Sothoth, Azathoth, Daoloth manifest, the four concealed.

Rupa: Cthugha, Ithaqua, Nyogtha, Cthulhu produced as Yog-Sothoth, Azathoth, Daoloth are hidden. Cthugha, Ithaqua, Nyogtha, Cthulhu and what one may SEE of Yog-Sothoth Revealed and Azathoth, Daoloth and what one dare not see of Yog-Sothoth concealed; Yog-Sothoth, Daoloth: space-time and Cthugha, Ithaqua, Nyogtha and Cthulhu manifest, then Azathoth laid aside as Azathoth is not-space-time and IS now one with Darkness.

10. Understand: Nyarlathotep-in-Darkness does pull part of Yog-Sothoth, Azathoth, Daoloth into Itself. The pulling becomes pushing becomes the Revu-Pthya that hardens the Arupa into Rupa. Cthugha, Ithaqua, Nyogtha, Cthulhu the four produced; and the three, Yog-Sothoth, Azathoth, Daoloth hidden in that part which is the Soul and Messenger Nyarlathotep yet is the Darkness which is Five-fold. Yet Darkness is still One.

11. Understand: We see but the face of Yog-Sothoth as a fraction of Its whole. Daoloth, Azathoth are concealed, unseen, yet one half of Yog-Sothoth is concealed through Its Gate which is Itself.

12. Understand: Azathoth is one and identical with Darkness, whose Bright Child WAS and IS Nyarlathotep yet IS Shub-Niggurath. And it is THROUGH Azathoth that Nyarlathotep-Shub-Niggurath does enter the radiant dwelling which IS the flesh whose Root IS Ubbo-Sathla and which entering IS Shub-Niggurath and what entering IS Nyarlathotep the Soul and Messenger of: AZATHOTH!

13. KNOW: that all is made in the likeness of Arupa which became Rupa. And all that exists to be summoned forth or fashioned by craft is Rupa. Take heed lest you seek to fashion or summon forth that which is Arupa: summon not what you can not put back; make not what you can not unmake, lest the universe tremble and wobble on its journey.

TABLET V:

1. The beings who came to be on Earth were subservient to the Old Ones who in turn revolve around their Lord, The One-Eye, Nyarlathotep, The Messenger. Its breath gave life to the seven and it gave life to the first on Earth. Its Five-fold Heart molds the seven into life. And all is in its proper place on its journey.
2. Said the Earth: "Lord of the Seven Suns, my house is empty. Send forth rupa to people this world. Send to your servant the urge of Life."
3. Said Nyarlathotep: "I will send a spark when your work is done. Raise your voice to other Lokas (spheres of existence). Have the Old Ones send forth themselves which are their sparks. They will be mortals. Cease your complaints: the skins are no sooner on yourself yet you are not satisfied. Your mortals are not ready."
4. And after great throes of fire the Earth stood in the midst of Its First Age.
5. The Earth whirled for 500 million years and then were constructed the rupas. Then soft stones that hardened, hard stones that softened: small lives. Earth lay on her back and on her side and created from her own bosom. The Earth made water-slime, terrible, created from the remains of scum, from the dross and muck of the first and second and third attempts. These were so terrible that Nyarlathotep, sensing these, became displeased.
6. Said Nyarlathotep: "I am the Soul of the Seven, I see none of these in this flesh. I am the Soul and Messenger of the Five-fold Flame, I see none of It in these, no fit rupas for my spark, no dwellings there for the lives."
7. And Cthugha came. Night fires and day fires. Cthugha dried out the turbid dark waters and, with Its heat, destroyed the rupas.
8. And the oceans of the young Earth wept. She raised part of herself and vanished into a moon. But the Earth remained bare.

TABLET VI:

1. Then Ubb came, rupa child of Rupa Ubbo-Sathla. From the body of earth Ubb separated the waters and that which was the sky.
2. Great Ubb brought forth forms of Its Nature and gave them their forms within, while Earth gave them forms without, which is the Power of Shub-Niggurath. Soft and graceful they were, yet strong, and through the Earth's sands and seas they roved.
3. And with the passing of time the Living changed according to their lands: some big, some small, different colors, some with wings, some with tentacles. For it is with the Will-Born that change does occur. And this is the Power of Shub-Niggurath Whose Soul is Nyarlathotep.
4. Yet these beings, the parents, the boneless, could give no life to beings with bones.
5. Then came the rupa from the product of budding and expansion. Lush and green the Earth became. And this is the Power of Shub-Niggurath Whose Soul is Nyarlathotep.
6. When the rupas became old for their time, the elder waters mixed with the younger. When the drops became turbid they vanished into a new stream: into the hot stream of life. The old became the new that preserved the old and discarded the old, which in turn changed anew. And many forms did emerge. Then did the upper air change and many forms died. But Life prevailed, great beasts roamed the Earth. And this was the age of the egg-born rupa.

TABLET VII:

1. Then, in this time of great lumbering beasts roaming the Earth, did a new rupa come into being which was a reptile yet with warm blood. And yet another rupa came into being which was womb-born. And then did new rupa come from the intermixing of preservation and change.
2. And it was too that Yig came into power of Its own, though it is not known whether this Yig be of the same Nature as the Nagarupa that own It as their Lord.
3. It was now a time when the huge, lumbering, small-brained giants that walked the Earth's land-masses were laying waste the green on Earth's surface.
4. Then the time came to rid the Earth of these large beasts and, by spells and devices, was called to the Earth a large heavenly stone which crashed into the Earth and caused a long time of darkness and cold. Thus did the large, lumbering creatures come to the end of their season.
5. And in that long time of darkness did a new rupa emerge and these were our ancestors and this was the Power of Shub-Niggurath Whose Soul is Nyarlathotep. They lived for a long while in the trees until a long, hot and dry time came to the surface of the Earth. Then did they come down from their tree dwellings and take to the shallow waters. It was there they did change as they were Will-Born, and this by the Power of Shub-Niggurath. No longer did they appear as did their kin in the trees. Changed were they so much, they did dive like the seal. And they were gentle of nature according to their kind.
6. And it was there they did make first contact with Yig and the Cult among Mankind was first born. According to the allowances of nature, many minglings did occur and these varied one from the other and this is the Power of Shub-Niggurath and the Urge of Ubbo-Sathla. And societies formed were peaceful, life was good, and the many rupa prospered.

TABLET VIII:

1. Finally, a great cold came upon the Earth and destroyed the prosperity and life became hard for the many rupa. And there was Humankind
2. And it was during this time of bitter coldness that Humanankind did lose its home amidst the shallows and did move away from the seas and did settle further inland. And thus did Yig call out to them in their hearts where the Flame Glows bright, to Remember and to keep the Knowledge Sacred and to preserve the Cult.
3. And as times and seasons changed, other lands with civilizations of Humanankind rose and fell. And the greatest of these was Hyperborea, whose history was told by the scribes.
4. And it was the ice and cold that came to see the end of this vast and wondrous civilization, which accounts were given by the scribes.
5. And so it came to be that Mankind did make and learn skills anew and new civilizations arose. From the Keeping of the Ways, another land is named Mu and there a great sea-faring nation does dwell known as Tangata-Kanaka. Some of these did voyage to more western lands and began a civilization with the name of Ur where they do trade with the Anu-naki, as the Naga are called in their Uruk (clan encampments) in the western lands. And we know the Kama in our homeland of Meru as Rakshashas and Prachetases and they have always preserved the ancient Cult.
6. And civilization does thrive among the Han people ruled by Fu Hsi and Nu Kwa who do keep the Cult of Ubb and Nyarlathotep, which they call a Great Dragon, and the cult of Daoloth, for whom they learn great fighting skills named Shao-lin. And they know the sea-faring nation of Mu as Miao and they know the Naga as Chan or Cha'ang or Hsien.

7. And other great civilizations thrive in the land of Songhay ruled by the Zo clan, where the knowledge is kept. And the civilization of Khem ruled by Set does spring from the roots of Songhay and is beginning to show greatness.

8. And even other great civilizations thrive in Ameru, which some call Patala, which are of the Naga and who keep the Cults Nyarlathotep and Yig.

9. And one civilization thrives that we do know by legend, and that is Zimbabwe which is of the Cult of Nyogtha. And legend does speak of drums they beat upon to talk with and summon forth council, and of the strange clicking manner of speech they have.

10. And there are many other peaceful civilizations of Humanankind on our sphere, though not as large as these, nor as advanced. And this is the Satya Yuga and all things are well.

TABLET IX:

1. There came upon us then, a warm night and the nights are getting warmer with each moon. Magis throughout the lands agree this is the end of this Age of Ice.

2. Once again, the seas will rise, lands will vanish and people will move on to new lands. Everything will, once again, change: foliage, the place of other animals, land-masses, and how we live our lives and govern ourselves.

3. May we continue to govern well in the manner of Will-Born rupa.

4. May Great Ubb, Parent to us all on this world, and Nyarlathotep in our hearts keep us all safe. And may Mankind continue in the most ancient tradition of Unity and with Respect for sentient and creative life, and Tolerance as was and is still known among such diverse beings as dwell on this sphere.

5. And this is The History as passed down to me, an Adept of the Naga in the Priesthood of Meru in the city of Kara-Shehr, named by my mother: Pesh-Hun Lanoo.

End of Tablets.

HISTORY:

I wrote the first three verses of "Chant to call the Old Ones" from a song that has six verses, which I wrote in the early 1960's not related to the Old Ones or the Mythos at all. People seem to like stealing this song from me. First, someone stole it and put some of it in the Cloven Hoof and claimed to be John Dee, the author. Next some heavy metal artist in one of the Scandinavian countries asked me if he could use it for his metal band - and I said yes if he paid me royalties. He used it, I never got a cent. I never got to hear the song, either, nor do I even remember who he is or what specific country he's from. Well well. I can only hope that the Gates open and the Hounds of Tindlosi consume their brains. Phil Marsh wrote the fourth verse that's on here in the 1990's.

Tablets 1 through 5: I assume they were written by Wayne C because I had the notes and got them from him and he did tell me he was working on that back in the late 1970's. These were notes from Blavatsky, from her so-called *Book of Dzyan*, but with changes made in the margins (like a proof reader would make). Only part of it was done and the rest was completely unreadable gibberish. I could not change the rest of what she wrote as Wayne did. I also recognized, at this time, that Blavatsky seriously distorted and got heavily editorial with a "one darkness" doctrine or Hindu Creation Hymn, that is very clear and short. She wrote things that had an entirely different flavor to them. I assume she heard the naked doctrine, wrote it down, and then got creative (or destructive, depends on how you look at it) with it. Wayne C, or possibly someone else in his clique only had some outline for what he intended to do with it. What Wayne has the Tablets actually saying is not

the same as what Blavatsky has her verses saying at all. Wayne just kept some of the flowery language.

What I did do was fill in the details of what he had using regular Emanation Doctrine and Mythos words and I also wrote the rest of the Tablets on here using Daniel Harms' *Encyclopedia Cthulhuiana* mixed with real history place names. So, Wayne C wrote Tablets 1 through 5 from an alteration of a Blavatsky text. I filled in the details for Tablets 1 through 5 and I wrote the rest of the Tablets myself.

Anyway, I went and typed it all up neatly as "The Aklo Tablets."

Of course, it would be completely incomprehensible without a Key - especially since so many Mythos stories have been written where people disagree about these Mythos forces/entities/beings/monsters. :) Keep in mind also that the Mythos didn't have so many entities floating around back then, either.

Despite my using Kaballistic and/or other words to "translate" what the Mythos names mean here, it's standard Dark Tradition Emanation doctrine, but it's in DETAIL. Perhaps because it is in detail, and perhaps because I belonged to a group that was using these Mythos names instead of the legit names of these things and I kept using them, they are very familiar in the way they are used here for me, I get a really STRONG feeling when I read the Tablets. I can see why some people get "caught" by this Mythos, at least the original old Mythos, and why others think that this stuff is real!

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HERMETO-TANTRIK-KABALLISTIC

AND CTHULHU MYTHOS NAMES as used by EOD and SWS 60s and 70s.

By: Tani Jantsang

I wrote this to show people who are familiar with these cultural currents, but **not** familiar with the Cthulhu Mythos, how some of these mythos words are used; that is, they have similar meaning and sound similar. This synopsis will be clear to those already very familiar with the Hermetic, Eastern Esoteric and Kabalistic tradition. These are just notes. Lovecraft chose mythemes from Semitic and Turanian (Turko-Tatar) sources and said this himself. The inventor of terms for the fiction is put in brackets []. Other notations are in parenthesis (). This shows fictional mythos relations to legitimate things from regular mythology or religious traditions - usually the similarities were deliberate.

Emphasis ours: From (Lovecraft's) *Selected Letters IV*: p 386-7: "...as to those artificial names of unearthly places and gods and persons and entities - there are different ways of coining them. To a large extent they are designed to suggest - **either closely or remotely** - certain names **in actual history or folklore** which have weird or sinister associations connected with them. Thus "Yuggoth" has a sort of Arabic or Hebraic cast, to suggest certain words **passed down from antiquity in the magical formulae contained in Moorish and Jewish manuscripts**. Other synthetic names like 'Nug' and 'Yeb' suggest that **dark and mysterious tone of Tartar or Thibetan folklore**. Thus when I cite the name of some wholly non-human thing supposed to be mentioned in the Necronomicon, I try to have the foundation of the word absolutely unearthly and alien, yet give it an outwardly Arabic aspect to account for the transmitting influence of the mad Arab. Typical Necronomicon names are Azathoth, Yog-Sothoth, Shub-Niggurath, etc." (Thanks D. Harms for HPL's quote)

Emphasis ours: Also In *Supernatural Horror in Literature*, at the end of chapter VI, Lovecraft discusses the "till recently quite hidden" weird literature of the Jews, giving this description: "Cabbalism itself, so prominent during the Middle Ages, is a system of philosophy explaining the universe as emanations of the Deity, and involving the existence of **strange spiritual realms and beings apart from the visible world, of which dark glimpses may be obtained through certain secret incantations**. Its ritual is bound up with mystical interpretations of the Old Testament, and attributes an esoteric significance to each letter of the Hebrew alphabet--a circumstance which has imparted to Hebrew letters a sort of spectral glamour and potency in the popular literature of magic." This may not be correct regarding the Kaballa, but this is what Lovecraft thought. (Thanks D. Clore for HPL quote).

In order to have written this, HPL had to have specific texts or folklore in mind. It shows, at the least, that he was familiar with Arabic/Hebrew words/names and Tartar and Thibetan folklore. (Tatar and Tibetan). It does not, however show or prove that he understood the concepts in these texts or made a study of them. There is no way to actually know what HPL read or studied that he did **not** mention to others, or did **not** have in his library.

Other writers through the years sought out words and ideas from many cultures that sounded similar and had proper similar meanings.

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Cthulhu as written of by Lovecraft (HPL): High Priest of the Old Ones who are Outside, that will be unleashed through the gate which is Yog-Sothoth. I.e., An Obic Priest (center column, Kaballa) that "opens the Gate Yat-Zebaoth," among other things. Similar to releasing the Seals in the Book of Revelation. This will result in utter Chaos. Then the Old Ones will walk once again, where we walk now. When the stars are right or, "when the spaces between the stars are more wide." (The Big Crunch, cf. physics, Penrose; expanding universe equals spaces between stars being wider. New data shows something even more Lovecraftian: that the universe is not slowing down and tending toward a crunch in the way that anyone might think of this. In other words, objects inside of

space/time do not behave as space/time itself behaves at all. The universe is expanding faster, expansion is increasing, not slowing down, according to the latest Hubble and other finds. Now, interestingly, it is the dark voids of space BETWEEN the matter in galaxies that is blowing up like a bubble; and the matter in the galaxies puts a brake on it keeping it from expanding way too fast. Some call it a repulsion force, some call it a cosmological constant, some call it **dark energy**. So then, the spaces between galaxies are literally getting more wide!) [HPL].

ALSO from Lovecraft: Cthulhu, or at least Cthulhu-looking Octopoids, alien, enemy of Crinoids (Star-Headed "Old Ones" or "Elder Things" in the story "Mountains of Madness") that came to earth [HPL]. There are also polyp-octopoids that may be the race that Cthulhu came with. Or the Polyps may be a separate race distinct from the Octopoids. The Octopoids are definitely made out to be Cthulhu's race by most readers (though HPL didn't specifically say that). The Polyps are the race that the Race of Yith was fleeing from, or the Yithians found them on earth and fought them. [HPL, Derleth, fanzine Yith Trilogy, Jantsang, Marsh].

Cthulhu not in fiction: Possibly similar to the Arabic Khadhulu. The word occurs in the Koran, meaning "forsaker" or "abandoner." Also note that in Aramiac **Ketul-hu** means, "he who is imprisoned." The Arabic root word Katala means to fetter or imprison. R'lyeh could possibly be Uralia, the Urallic lands; Ural Altaics are associated, in Biblical scholarship, with Gog and Magog from the line of Japhet. Also R'lyeh is an acceptable transcription of the Arabic Galiyah or r'allyah since the "g" is a glottal "r" sometimes rendered by an "r" or "r'" and galiyah means boiling.)

Cthulhu - Lovecraft: The story "Call of Cthulhu" was a deliberate parody of the Book of Revelation; HPL said this in one of his letters. In that book, in short and specifically, one sees someone that is "like unto" a son of man; his hair is white and his eyes are flaming fire; his voice is like many waters. He's in the midst of seven candles. In his right hand he shows seven stars and out of his mouth comes a double edged sword. He claims to be the alpha and omega, he claims that he is living though he is/was dead and that he is alive forever and ever, though he may die, he is alive (That is not dead, which can eternal lie...). He has the keys to Hell and Death. Later the visionary sees a throne and One sitting on this throne. The One on the throne is like looking at jasper and sardine stone and there is a rainbow around the throne like an emerald. Around this throne are 24 elders wearing tiaras or crowns of gold. In front of this is a sea of glass like a crystal and in the middle of the throne and around the throne are 4 living beasts full of eyes before and behind and within (like shoggoths), that never rest and that worship the One that lives forever and ever. And it goes on to say that no man of heaven, or earth, or under the earth is able to open the book or unlock the Seals. Later it is said about the One on the throne, that all must hide from Its face. Of course, the Seals that contain The Awful Stuff are opened and that heralds the end of the world.

Cthulhu - a name: Also, from the book *Conqueror of the World* by Rene Grousset page 21: there was a relatively well-known Mongol khan of the East: **KHUTULA KHAN** ["Qutula Khan" or "Qan"]. He was the uncle of Jenghiz Khan [Chinggis Khan was a title, his actual name was Temujin], and was considered a "Mongol Hercules," half bestial, half divine, endowed with superhuman strength. Temujin's father was Yesugei. Yesugei's father was Bartan Ba'atur. Khutula Khan was Bartan Ba'atur's brother. Prince Altan was Khutula Khan's son.

Cthulhu with Derleth and the other writers' input: Tangaroa or Kanaloa, the octopus god that came to earth from outer space (Emma-ya? Xoth: Sirius, or SOTHIS, Greek). Cthulhu came here with its three sons [Carter]. It fought a war with either other gods, or its half-brother Hastur, and the land it came to sunk beneath the Pacific. It retains control over sentient swimming creatures. [Derleth, based on Tangaroa, oldest known Polynesian religion] (Note: HPL--ship in Call of Cthulhu is the Emma.)

Ghatanothoa: Another name of Cthulhu/Tangaroa, brought to earth by aliens on Pluto, tyrant-ruler of Mu. [HPL's intent, written for Hazel Heald]. OR: A son of Cthulhu born on Xoth a binary star (cf.

Sothis: Sirius a binary star) when Cthulhu mated with Idh-yaa or Quum-yaa, [from Mu cycle, wife being Isis, Cthulhu being Osiris: Lin Carter from Churchward's Mu-Egyptian fantasy]

Zoth-Ommog: Alternate spelling "Satomaga" literally means SAT, OM, and AGA. A title for what Cthulhu itself would really be, in HPL's original story: a High Priest, or AGA, of the "SAT" and "OM" - SAT is the boundless darkness, OM is the Demiurgos, Bahu, the Root. Center column Kabbalistic Tradition. Cf. also Ubbo-Sathla. [Hermetic-Tantrik]. OR: Another son of Cthulhu from Xoth, though alternate spelling is given by this author, who was occultist enough to know that UB-ASAT are the Demiurge, which he wrote in his "Eibon" story. [Lin Carter]. Any adept of the Zoth-om (Sat-Om) or Z'th-om or Zot-om according to the Yuggya. [Jantsang].

Ythogtha: Another son of Cthulhu from Xoth. [Lin Carter] - though Lin's description of this deity or entity is identical to the Ophioneus of Pythagoreans, or Leviathan. [Hermetic-Hebrew] Ythogtha is in Yhe, he is the second Yugg deity, along with Zoth-Ommog. Protective Spiritual Principle of the Yuggya [Jantsang]. E-choc-tah: place of worms, Amerind.

Xoth: a note on this. Xoth is the binary star where Cthulhu, wife and sons were, [Carter]. I do not think this is the same as Clark Ashton Smith's planet Zoth because Smith's Zoth was connected to Tsathoggua. In the Xothic cycle, Tsathoggua doesn't exist. Carter would not change something Smith wrote; ergo Xoth is another place. Since Carter, in the story "Curse of the Black Pharaoh" chose to write the Arabic word "Djinn" or "Jinn" like this: "Xin," I assume then that Xoth is pronounced similarly as Djoth (the "dj" said as in the word jar) or Joth, using a soft "J" sound in the word or using Joth, such as the soft "J" sound in the word "de jure" or as the "z" is pronounced in the word "azure." Neither Zoth-Ommog nor any of the Zoth, Z'th, or Zot words of the Yuggya are connected to Smith's Zoth.

Ubbo-Sathla: The primordial slime from which all things came to live, [C.A. Smith]. Demiurge that is linked to Azathoth [Lin Carter] Ialdabaoth, Child of Bahu, concealed in the OM.

Abhoth: same as Ubbo-Sathla. Literally AB and OTH (father with a plural female ending!) [Hebrew]

Ubb: Same as Ubbo-Sathla, and/or progenitor of the Yuggs, the Worms of the Earth. [Lin Carter]. Ubbia, figurative Italian-Sicilian-Cypriot slang for "Maggot" more akin to "Worm idol-worship," the Ouroboros or Worm that eats its tail (Ur-Ub, or Ur-Ob-orus later Serpent) used in "Other Nations" by Tani Jantsang for the progenitor of the race of Yuggya. (In that my view is that Ubbo-Sathla is the Demiurge or Bahu, but that Ubb is an Old One, like Cthulhu and is the progenitor of the Yuggs and the Yuggya.) Hermetic sacred symbol representing the Cosmos's Beginning/End as if seen as One Event, (physics). Likewise, Ob, the Asat, or Azoth, Vortex - oblivion, Karmic eraser. Obeah, same in Voodoo with Damballah being the Serpent (Voodoo, from Vaudois, French). UBER, Old Turko-Tatar - sorcerer of the dark kind (Boga is of the light kind). Ub-Aur, Bulgarian; Ob-Aur, Hebrew: same. Uba or Oba: idol, Turko-Mongol. UPir, vampire in Slavic languages.

Yog-Sothoth: The Gate that knows the Old Ones [HPL see above under Cthulhu]. Yat-Zebaoth [Hermetic-Kabbalistic] (HPL's father's brother was of this tradition, HPL defined Yat-Zebaoth).

Azathoth: Asat-sat OR Asat, Azoth. 1st: non-being/being. 2nd: non-being, the Kether-Ob-Aur [Hermetic-Kabbalistic tradition], or Azoth, Ialdabaoth the Child of Chaos in alchemy. [Asat and Sat are standard Vedanta]. Arabic Izzu (power of) and Thoth (power of Thoth, or Tahuti).

Nyarlathept: The Soul and Messenger of all the Old Ones. Hermes/Thoth, Mahakala. In incarnate form, the same as Black God of Sorcerers and Witches. [HPL, Bloch, Price & other writers on this]. Possibly from the Sanskrit name of this which is Narayana but highly doubtful - HPL claimed he dreamed this name out of the blue in a nightmare of nightmares - after the dream he began writing CM stories! Ob-ran and Ka-ran; Ob- and Ka- ran, RAN: chaos. Right and left "hands" or aspects of Nyarlathept [Tani Jantsang]. Used in "Dark Hand of God" [W. Hill]. Nyarlathept would be the Cthulhu Mythos name for the Dark Lord of Transcendent Awareness in our own org and in my

culture. (Dr. Price, Crypt of Cthulhu #2, confirms Mahakala would be Nyarlathotep). Nyarlathotep as depicted by mythos writers, nasty, mean, horribly bloody like Rudra, inciting chaos, is like a Warrior Lama said to be using Towa forms; Nyarlathotep as pro diversity, pro complexity, both of which would be regarded as chaos by people wanting to keep the status quo, Nyarlathotep as pro going-with-the-flow, pro liberation is another matter way too positive for mythos stories). Egyptian words: NY HAR RUT and then Hotep meaning there is no rest/peace at the Gate, but there is no deity in Egypt with that name. Nyarlathotep is the Crawling Chaos.

Shub-Niggurath: Pan, the Androgyne Goat of Mendes, the Black Goat of the Woods. [in all fiction] Nyarlathotep would be the Real Thing Itself; Shub-Niggurath would be as Yig, this force/energy IN LIVING THINGS, Ubbo-Sathla would be the Bahu or root of it in matter, [T. Jantsang]. Shab (Arabic) Nigritia (Latin) - Dark Youth.

Yig or Yg. The "Y" of "YI" - Serpent of Wisdom. Word means "serpent." [HPL]

Tsathoggua: toad god [C.A. Smith] Sadogwa, Mali word for an adept of the SAT, or SOD. Same tradition as related above under Ubb. Sod-ihoh, Hebrew word for same.

Cthugha: fire elemental from Fomalhaut [Derleth]. Thuggee (India) cult of Kali sorcerers and actual murderers. Kali is the Black Tongue of Fire in their tradition.

Nyogtha: earth elemental. Nitthogar, Norse idea of the cthonic portion of the Tree Yggdrasil.

Ran-tegoth: a monster! Ran-tik-oth ?, literally "plural chaos-made manifest-in a yin manner" Hebrew/Hermetic; Ran is Japanese for Chaos.

Zhar: definition varies with stories. Zar: Somali, a possessing demon/sprite. Zarr: tornado causing wind god [Tierney]

Shudde-M'ell: underground squid, one species of Cthonic beings in G'harne (Africa). [Brian Lumley] or Shuddam-El: Shai-urt-ab, The Worm of Destiny, Apophis, Leviathan. [Tierney]. Shidda al-Mu'ell (Arabic, shidda is violence; al-Mu'ell is causer of destruction).

Ithaqua: air elemental, the Wendigo [Derleth]. Air god of Borea, another world [Lumley].

Atlach-Nacha: spider-like web weaver [CA Smith, Lumley]. Agawanaja: weaves a spider-like web of you. [paintings of Cro-Magnon in caves]. Ha Malech Ha Moveth or the Sam-Moveth-Az, similar to Samael, the Angel of Death that weaves a web of destruction on the Tree of Life [Jantsang].

Yibb-tstll: Yggdrasil? "The Black Blood of Yibb-tstll" & Bug-Shash, Ubot-Shash? in a form that kisses/soul-stealer. Black Blood is kin to Bug-Shash. [Lumley] Ophioneus, Hellenic. "The Black Kiss" Kuttner & Bloch, same idea, the kisser is a Yugg-type that swaps souls, the Yug is not like Bug-shash, but the power it is using is akin to it.

Daoloth: Render of veils of illusion. THE TAO (DAO) definition of it. [Campbell].

Other entities, Hydra, Dagon, Byatis, etc., known Classical mythology names.

Lloigor: sprites that cause mischief [Colin Wilson], deity related to Zhar [Derleth].

Aphoom-Zaa: related to Cthugha, caused ice ages. [fanzines].

Rlim Shaikorth: god of the ice, or the ice itself in ice-age. [fanzines]. These and most other names not included here have no "Hermetic," Eastern or any myth base for their creative invention, such as Othuyeg and/or the Lew Kthew deity cycle of James Ambuehl.

Deep Ones: fishlike, or froglike children of Dagon and Hydra and servitors of Cthulhu, pure, or hybrid with humans. Or, a large classification for all servitors of Cthulhu [Lumley]. Classical Mer-lore and world-wide mer-lore. HPL and especially Derleth solidified this mer-lore for us. The Oannes or Annedotti. Berossus referred to them as the Annedotti, the Greek name for them. The Sumerians called them Abgal and the Akkadians used the term Apkallu. In R'lyehian, the pure Deep Ones have a name for themselves, the On-dy'uth and the hybrids, who are different since they go thru a transformation, are the Ghu-on'uth [T. Jantsang].

Yuggs, Yuggya: Worms, and/or worm-folk whose progenitor is Ubb. (Yugyar, old name of Tatars that lived in "Tartary" before Jenghis Khan. Yugyar (also spelled Uighyar or Uygur) writing written in vertical columns, is a syllabary. These are known Serpent/Dragon venerating peoples. Lin Carter knew this. (Yegg-ha, Lumley version of the same ?, he used his own spelling for this, though he used the title Leiber intended to use on his story about the worms, "Burrowers Beneath.") [Yugg: Lin Carter. Yuggya worm-folk, the Yuggya Collective, T. Jantsang]

Shoggoths: watchdogs for the Deep Ones and other Cthulhu related allies, formerly slaves of the Crinoids. The "Ommith?" [occult lore].

Othuum: leader of the polyp-octopoid Cthulhu-spawn, like Pesh-Tlen [Lumley], the original Cthulhu spawn [HPL], trapped outside our dimension with Mu [Kuttner]. Toom: same as Proteus (protons), Egyptian, issued from Osiris in the form of Noot "The Great Deeps" or Bahu, Demiurge. Othuum is also the Savior of mankind in the joint story called "Othuum."

Mi-go: Mi-gu Burmese, the Yeti, abominable snowmen.

Tcho-tcho: cho'tger (demon) or "cho cho" Tatar/Tibetan dialect, a Sorcerer who uses the Black Flame to harm, a dog (like calling a person a bitch).

kLu - Sacred "Naga" Serpents - Bon-po

Kn'yan -gNyan - rock dwelling creatures- Bon-po, Mimigwesso - Tierney

gZer-myig - Major Sacred Books- Bon-po

Nkai, similar to Naki, Naka, Naga, Ngai. The Nagaloka (pre-Sanskrit Naga and Amerind: Nagal).

Sign of Kish and Sigil of Sarnath, literally OUR STAR, Eye, Flame, and Tree image. Kish is a city in Babylon that warred with Sargon a Priest of Dagon, historical. Sarnath is where the Buddha gave the Fire sermon of the FIVE Dharma (truths) shown on our star. (Carter and Derleth: Elder Sign.) HPL's Elder Sign was "like a swastika" not our pentacle! 2 points up is the CORRECT way, HOUSE in center. Eastern Star - same pentacle. I would imagine that the writers changed HPL's Swastika protective sigil into something else due to the connection with the Nazis during/after to World War Two. There would be no other logical reason to so drastically alter what Lovecraft wrote. Carter then went further and claimed that it was not the sigil itself that did anything; it was the material that the sigil was made of which was slightly radioactive [Xothic Cycle].

Vach-Viraj: As a formula, an incantation to ward off Nyogtha [Kuttner] and the Cthonians [Lumley]. After the Unknown Darkness, Thatness or Aditi, Vach is the Divine Female, Viraj is the Divine Male [Brahmanic system], similar to the Boundless Darkness and the Vajra within - together Vajra-yogini, in Tantra. Vach is also referred to as Sata-rupa (Sat plus rupa - Being and Form). The same meaning to the Yuggya [Jantsang]. (Yuggya have Zoth or Z'th or Zot, the Unknown similar to Ain Soph or Aditi; they have Vach and Viraj, and Om [Jantsang]). A formula using this, or a yoga using this would be similar to the Chod Rite, Void Yoga and use of Siddhi to the Yuggya [Jantsang], standard Vajrayana things.

Mnar: Na'ur - Altaic word meaning LAKE. Modern version: NOR. All lakes in the area today are still called "Nor" as in Lopnor, Kokonor, etc.

The Old Ones: Possibly an alien, demonized take-off on the Chronian Mythology. Plutarch said: "Demons serve and minister unto Cronos, whose companions they were when He reigned upon Gods and men....." The Kabiri are the Elder Ones or in Hebrew Kabbir meaning Great Ones, the root has both meanings - Kabira means to be old or older, kabura means to be big or strong. Further, gabirum, that word makes them gods of the underworld, the root gabara means to bury. The idea of Kabirim prevailed in the Arabic Kabir and Hebrew Kabbir. Plutarch adopted a version. In Plutarch's story they are Powers of divination who convey the god's DREAMS to his SACRED PRIESTS on the Fortunate Isle of Ogyia-Pelagia. (Is it a coincidence that Pelagic means under the ocean?) This is the same KIND of paradigm here, just turned by HPL into something with a more modern and "outer space, alien" flavor to it and, of course, the deities were turned into frightening entities. Chronos is a good god of the golden age - HPL and company had the Old Ones ruling in a PRIOR AGE, too - but they were not "good gods." The coming of the Old Ones is an admitted mockery of the Armageddon story in the Book of Revelation.

About the mythos races and Old Ones:

"Jinn were powerful creatures of Arab myth. The Jinn, according to legend, came down from heaven (the sky) in the time before Adam. Therefore, they pre-exist mankind and are thus called 'Pre-Adamites'. 'Infidel pagans' worship these incredibly powerful beings. The Jinn can 'beget young on mankind'. The Jinn are usually invisible to normal men. They apparently want great influence on Earth. Much of the magick used in Arab countries concerns the Jinn (protection spells against, or spells to call them up)."

"In *A Dictionary of Islam*, Jinn are said to have come to the Earth ages before man existed. They were the first of Earth's masters. They built huge cities whose ruins still stand in forgotten places. Aeons later many Jinn were forced to flee Earth while others were imprisoned. Still others roam desolate places to this day. The Jinn are said to be invisible to normal men. They are, however, able to interbreed with humans but the human parent may suffer when the dark offspring is born. The Jinn will, according to legend, survive mankind."

- Parker Ryan, "The Necronomicon and Ancient Arab Magick"

"Irem is very important to Arab magick. 'Irem Zhat al Imad' (Irem of the Pillars) is the city's name in Arabic. It is popularly believed by the Arabs that Irem was built by the Jinn under the direction of Shaddad, Lord of the tribe of Ad. The tribe of Ad, according to legend, was a race roughly equivalent to the Hebrew 'Nephilim' (giants). In some versions of this myth, Shaddad and the Jinn built Irem before the time of Adam. The Muqarribun (Arab magicians) have important beliefs about Irem and its significance. The Muqarribun, whose traditions predate Islam, believe that Irem is a locale on another level of reality, rather than a physical city like NY or Tokyo. The 'Pillars' in 'Irem of the Pillars' has a hidden meaning. Among Arab mystics, 'pillar' is a code name for 'elder' or 'old one'. Thus 'Irem of the Pillars' is really 'Irem of the Old Ones'."

"In Arab legend Irem is located in the Rub al Khali... To the Muqarribun, the Rub al Khali also has a 'hidden' meaning (incidentally the art of encoding and decoding 'hidden' meanings in Arab mystical or magickal writing is called Tawil). Rub al Khali translates as 'the empty Quarter'. In this case empty refers to the VOID and is the same as AIN in the Cabalistic traditions. Rub al Khali is the 'secret' door to the Void in Arab magickal traditions. It is the exact Arab equivalent to DAATH in the Kabbalah. To the Muqarribun the Rub al Khali is the secret gate (Daath) to the Void (Ain) in which is the 'city of the Old Ones'."

- Parker Ryan, "The Necronomicon and Ancient Arab Magick"

"Cthulhu is very close to the Arabic word Khadhulu (also spelled al qhadhulu). Khadhulu (al qhadhulu) is translated as 'Forsaker' or 'Abandoner'. Many Sufis and Muqarribun writings make use

of this term (Abandoner). In Sufi and Muqarribun writings 'abandoner' refers to the power that fuels the practices of Tajrid 'outward detachment' and Tafrid 'interior solitude'."

"By the time Mohammad was writing, Shaitan was being called 'the Old Serpent (dragon)' and 'the Lord of the Abyss'. The Old Serpent or Old Dragon is, according to experts such as E.A. Budge and S.N. Kramer, Leviathan [Hebrew]. Leviathan is Lotan [Canaanite]. Lotan traces to Tietan. Tietan, we are told by the authorities on Near Eastern mythology, is a later form of Tiamat. According to the experts the Dragon of the Abyss called Shaitan is the same Dragon of the Abyss named Tiamat."
- Parker Ryan, "The Necronomicon and Ancient Arab Magick"

Hastur: not a Cthulhu Mythos entity, a shepherd god [Ambrose Bierce], a force of stagnation and stasis [Robert Chambers] the enemy of Cthulhu [Derleth], the enemy of all the old ones hinted by saying those that wear the Yellow Sign are enemies of the Old Ones [HPL]. Ha-Set-Ur - SET in a Jesus-form [Tierney] - the tyrant deity that tries to be the only deity. Hastur: Marion Zimmer Bradley, NOT CTHULHU MYTHOS, Hastur is a nice deity. In Derleth, the enemy of Cthulhu.

HPL wanted nothing to do with the Hastur tales or the people who wrote them. His negative reference to it in Whisperer in Darkness was probably his way of saying to Derleth "I don't accept this entity" just as his altered spelling of Tsathoggua included as an entity was his way of approving of CA Smith's invented entity. HPL openly wrote that he did not want Hastur to be included.

Magickal Uses or Suggestions

How one may use these Cthulhu Mythos names in the Dark Tradition, either with the Pentacle (pentamychos tradition) or using the Tree of Life:

Starry Wisdom Sect (occult order in 60s and 70s) used these this way:

Septenary System:

1 and 2. Nyarlathotep would be the entire pre Light phase: (Kether, Binah). It is the Soul and Messenger of all the Old Ones.

3. Shub-Niggurath would be the Hochmah as a kind of Kundalini Principle which also creates diversity, miscegenation, and chaos (like entropy). So that's 1, 2, and 3, Sephiroth. Or Nyarlathotep as 1. Kether and 2. Binah; and Shub-Niggurath as 3. Hochmah.

4. Yog-Sothoth we used as Chesed (or Hesed)

5. Azathoth we used as Geburah

6. Daoloth we used as Tiphereth

7. Cthugha we used as Netzah

8. Ithaqua we used as Hod

9. Cthulhu we used as Yesod

10. Nyogtha we used as Malkuth

Ubbo-Sathla would be the Demiurge or Bahu, the Cosmic Egg.

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How one may use the Cthulhu Mythos in the Pentamychos system if one goes by the above SWS method for the Septenary system:

Nyarlathotep rules the entire thing (like the Asat/Sat as One).

Top right point: Atlach-Nacha or Na-Ran

Top left point: Xada-hgla or Ka-Ran or Ob-Ran

Bottom right point: Fthaggua or Aphoom Zhah

Bottom left point Zhar or Zarr

Bottom point: Othuum or Ythogtha or Bug Shash

The X section of the pentacle between the two top points, where the "heart" would be (Daoloth if superimposed) would have Yibb-Tstll as we used it, the Black (Blood of) Yibb-Tstll, - but this Old One has undergone drastic changes by the creator of it, Brian Lumley. (Note that Yibb-Tstll and Bug-Shash are **copyright by Brian Lumley** and he does not want to share his Old Ones like the other writers do.)

Another way is this, used by other occult lodges that relate to the Mythos:

Azathoth is Asat Nyarlathotep is Sat ruling the five.

Top right point: Yog-Sothoth

Top left point: Cthugha

Bottom right point: Nyogtha

Bottom left point: Ithaqua

Bottom point: Cthulhu

The X section is Daoloth, same as above. Tao or Daath, either/or.

Or use this method, we used this too, sometimes:

Nyarlathotep as The One Darkness ruling the Star.

Top right point: Yog-Sothoth

Top left point: Azathoth

Bottom Right point: Cthugha

Bottom Left Point: Ithaqua

Bottom point: Nyogtha

In the Cosmos: Cthulhu, their High Priest who can see them dimly!

The X section is Daoloth, same as above. Tao or Daath, either/or.

In my fiction, I do **not** use the concepts of August Derleth (elemental Old Ones and their foes the Elder Gods, a dualistic good/evil system) or Lin Carter (Old Ones, their wives and children, Elder Gods and dualism to the point of being inversionist christianity, eg, his Demon Trinity). I completely reject these ideas. I stick to the concepts of H. P. Lovecraft or broaden them if Lovecraft himself didn't invent the creatures he used, and I also invent my own creatures. I invented the Yuggya. The inspiration for these creatures did **not** come from the Cthulhu Mythos, but I can put them into a Cthulhu mythos context just as anything else can be put in there. Neither I nor Carter invented Ubb, Uba, Ubbya, Uber or Upir - these are things common to Slavic and Turanian folklore. H. P. Lovecraft did not invent the Anedottus Musarus (The Deep Ones) - these are creatures common to folklore around the world. H. P. Lovecraft's Deep One stories could be correctly seen as his "slice of life" in the long saga of Oceanic Humanoids.

OTHER NATIONS

Aradia - - The Witche's Gospel

- in its Entirety with a few notes []

Notes that are in () are the author's notes. All others are in [].

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~Preface~

If the reader has ever met with the works of the learned folk-lorist G. Pitre, or the articles contributed by "Lady Vere de Vere" to the Italian Rivista or that of J. H. Andrews to Folk-Lore, he will be aware that there are in Italy great numbers of strega, fortune-tellers or witches, who divine by cards, perform strange ceremonies in which spirits are supposed to be invoked, make and sell amulets, and, in fact, comport themselves generally as their reputed kind are wont to do, be they Black Voodoos in America or sorceresses anywhere.

But the Italian strega or sorceress is in certain respects a different character from these. In most cases she comes of a family in which her calling or art has been practiced for many generations. I have no doubt that there are instances in which the ancestry remounts to mediaeval, Roman, or it may be Etruscan times. The result has naturally been the accumulation in such families of much tradition. But in Northern Italy, as its literature indicated, though there has been some slight gathering of fairy tales and popular superstitions by scholars, there has never existed the least interest as regarded the strange lore of the witches, nor any suspicion that it embraced an incredible quantity of old Roman minor myths and legends, such as Ovid has recorded, but of which much escaped him and all other Latin writers.

This ignorance was greatly aided by the wizards and witches themselves, in making a profound secret of all their traditions, urged thereto by fear of the priests. In fact, the latter all unconsciously actually contributed immvanishment of all. However, they die slowly, and even yet there are old people in the Romagna of the North who know the Etruscan names of the Twelve Gods, and invocations to Bacchus, Jupiter, and Venus and Mercury, and the Lares or ancestral spirits, and in the cities are women who prepare strange amulets, over which they mutter spells, all known in the old Roman time, and who can astonish even the learned by their legends of Latin gods, mingled with lore which may be found in Cato or Theocritus. With one of these I became intimately acquainted in 1886, and have ever since employed her specially to collect among her sisters of the hidden spell in many places all the traditions of the olden time known to them. It is true that I have drawn from other sources, but this woman by long practice has perfectly learned what few understand, or just what I want, and how to extract it from those of her kind.

Among other strange relics, she succeeded, after many years, in obtaining the following "Gospel", which I have in her handwriting. A full account of its nature with many details will be found in an Appendix. I do not know definitely whether my informant derived a part of these traditions from written sources or oral narration, but believe it was chiefly the latter. However, there are a few wizards who copy or preserve documents relative to their art. I have not seen my collector since the "Gospel" was sent to me. I hope at some future time to be better informed.

For brief explanation I may say the witchcraft is known to its votaries as la vecchia religione, or the old religion, of which DIANA is the Goddess, her daughter Aradia (or Herodius) the female Messiah,

and that this little work sets forth how the latter was born, came down to earth, established witches and witchcraft, and then returned to heaven. With it are given the ceremonies and invocations or incantations to be addressed to Diana and Aradia, the exorcism of Cain, and the spells of the holy-stone, rue, and verbená, constituting, as the text declares, the regular church-service, so to speak, which is to be chanted or pronounced at the witch meetings. There are also included the very curious incantations or benedictions of the honey, meal, and salt, or cakes of the witch-supper, which is curiously classical, and evidently a relic of the Roman Mysteries.

The work could have been extended *ad infinitum* by adding to it the ceremonies and incantations which actually form a part of the Scripture of Witchcraft, but as these are nearly all - or at least in great number - to be found in my works entitled *Etruscan-Roman Remains and Legends of Florence*, I have hesitated to compile such a volume before ascertaining whether there is a sufficiently large number of the public who would buy such a work.

Since writing the foregoing I have met with and read a very clever and entertaining work entitled *Romanzo dei Settimani*, G. Cavagnari, 1889, in which the author, in the form of a novel, vividly depicts the manners, habits of thought, and especially the nature of witchcraft, and the many superstitions current among the peasants in Lombardy. Unfortunately, notwithstanding his extensive knowledge of the subject, it never seems to have occurred to the narrator that these traditions were anything but noxious nonsense or abominably un-Christian folly. That there exist in them marvelous relics of ancient mythology and valuable folklore, which is the very *cor cordium* of history, is as uncared for by him as it would be by a common Zoccolone or tramping Franciscan. One would think it might have been suspected by a man who knew that a witch really endeavored to kill seven people as a ceremony rite, in order to get the secret of endless wealth, that such a sorceress must have had a store of wondrous legends; but of all this there is no trace, and it is very evident that nothing could be further from his mind than that there was anything interesting from a higher or more genial point of view in it all.

His book, in fine, belongs to the very great number of those written on ghosts and superstition since the latter has fallen into discredit, in which the authors indulge in much satirical and very safe but cheap ridicule of what to them is merely vulgar and false. Like Sir Charles Coldstream, they have peeped in the crater of Vesuvius after it had ceased to "erupt", and found "nothing in it." But there was something in it once; and the man of science, which Sir Charles was not, still finds a great deal in the remains, and the antiquarian a Pompeii or a Herculaneum - 'tis said there are still seven buried cities to unearth. I have done what little (it is really very little) I could, to disinter something from the dead volcano of Italian sorcery.

If this be the manner in which Italian witchcraft is treated by the most intelligent writer who has depicted it, it will not be deemed remarkable that there are few indeed who will care whether there is a veritable Gospel of the Witches, apparently of extreme antiquity, embodying the belief in a strange counter-religion which has held its own from pre-historic time to the present day. "Witchcraft is all rubbish, or something worse," said old writers, "and therefore all books about it are nothing better." I sincerely trust, however, that these pages may fall into the hands of at least a few who will think better of them.

I should, however, in justice to those who do care to explore dark and bewildering paths, explain clearly that witch-lore is hidden with most scrupulous care from all save a very few in Italy, just as it is among the Chippeway Medas or the Black Voodoo. In the novel to the life of I Settimani an aspirant is represented as living with a witch and acquiring or picking up with pain, scrap by scrap, her spells and incantations, giving years to it. So my friend the late M. Dragomanoff told me how a certain man in Hungary, having learned that he had collected many spells (which were indeed subsequently published in folklore journals), stole them, so that the next year when Dragomanoff returned, he found the thief in full practice as a blooming magician. Truly he had not got many incantations, only a dozen or so, but a very little will go a great way in the business, and I venture to say there is perhaps hardly a single witch in Italy who knows as many as I have published, mine

having been assiduously collected from many, far and wide. Everything of the kind which is written is, moreover, often destroyed with scrupulous care by priests or penitents, or the vast number who have a superstitious fear of even being in the same house with such documents, so that I regard the rescue of the Vangelo as something which is to say the least remarkable.

~CHAPTER I~

How Diana Gave Birth to Aradia (Herodius)

"It is Diana! Lo! She rises crescented." -Krats' Endymion

"Make more bright The Star Queen's crescent on her marriage night." -Ibid.

This is the Gospel of the Witches:

Diana greatly loved her brother Lucifer, the god of the Sun and of the Moon, the god of Light (Splendor), who was so proud of his beauty, and who for his pride was driven from Paradise.

[Note: in the higher sense, Binah/Sophia emanates Hochmah/Vajra/Logos. Paradise is the pre-Cosmic condition, like Nirvana. Their emanation caused the Cosmos to come into being, or to "fall" into being. In the Cosmos is the Wheel of Life.]

Diana had by her brother a daughter, to whom they gave the name of Aradia (i.e. Herodius).

[Note: In the higher sense, Aradia would be similar to Lylyth in the way this myth carries forth.]

In those days there were on earth many rich and many poor.

The rich made slaves of the poor.

[Note: this is a revolutionary statement and sentiment showing Jules Michelet's analysis of "peasant type revolt" to be reasonable in his excellent book "Satanism and Witchcraft."]

In those days were many slaves who were cruelly treated; in every palace tortures, in every castle prisoners.

Many slaves escaped. They fled to the country; thus they became thieves and evil folk. Instead of sleeping by night, they plotted escape and robbed their masters, and then slew them. So they dwelt in the mountains and forests as robbers and assassins, all to avoid slavery.

Diana said one day to her daughter Aradia:

**Tis true indeed that thou a spirit art,
But thou wert born but to become again
A mortal; thou must go to earth below
To be a teacher unto women and men
Who fain would study witchcraft in thy school**

**Yet like Cain's daughter thou shalt never be
Nor like the race who have become at last
Wicked and infamous from suffering,
As are the Jews and wandering Zingari [Gypsies],
Who are all thieves and knaves; like unto them
Ye shall not be...**

**And thou shalt be the first of witches known;
And thou shalt be the first of all in the world;
And thou shalt teach the art of poisoning,
Of poisoning those who are great lords of all;
Yea, thou shalt make them die in their palaces;
And thou shalt bind the oppressor's soul (with power);
And when ye find a peasant who is rich,
Then ye shall teach the witch, your pupil, how
To ruin all his crops with tempests dire,
With lightning and with thunder (terrible),
And with the hail and wind...**

**And when a priest shall do you injury
By his benedictions, ye shall do to him
Double the harm, and do it in the name of me,
Diana, Queen of witches all!
And when the priests or the nobility
Shall say to you that you should put your faith
In the Father, Son, and Mary, then reply;**

**"Your God, the Father, and Maria are
Three devils..."**

**"For the true God the Father is not yours;
For I have come to sweep away the bad
The men of evil, all will I destroy!"**

[Note: this is Wicca advocating revolution and smashing of enemies, by any means possible. None of this even hints at turning the other cheek. This is pure Satanic Witchcraft.]

**"Ye who are poor suffer with hunger keen,
And toil in wretchedness, and suffer too
Full of imprisonment; yet with it all
Ye have a soul, and for your sufferings
Ye shall be happy in the other world,
But ill the fate of all who do ye wrong!"**

Now when Aradia had been taught, taught to work all witchcraft, how to destroy the evil race (of oppressors) [or of Adam's children?], she (imparted it to her pupils) said unto them:

**When I shall have departed from this world,
Whenever ye have need of anything,
Once in the month, and when the moon is full,
Ye shall assemble in some desert place,
Or in a forest all together join
To adore the potent spirit of your queen,
My mother, great Diana. She who fain
Would learn all sorcery yet has not won
Its deepest secrets, then my mother will
Teach her, in truth all things as yet unknown.
And ye shall all be freed from slavery,
And so ye shall be free in everything;
And as the sign that ye are truly free,**

**Ye shall be naked in your rites, both men
And women also: this shall last until**

**The last of your oppressors shall be dead;
And ye shall make the game of Benevento [literally means "good wind"]
Extinguishing the lights, and after that
Shall hold your supper thus:**

[Note: this is definitely not "white light" Witchcraft and it predates Gardner by a century.]

~CHAPTER II~

The Sabbat, Treguenda or Witch-Meeting-How to Consecrate the Supper

Here follows the supper, of what it must consist, and what shall be said and done to consecrate it to Diana.

You shall take meal and salt, honey and water, and make this incantation:

The Conjunction of Meal

I conjure thee, O Meal!
Who art indeed our body, since without thee
We could not live, thou who (at first as seed)
Before becoming flower went in the earth,
Where all deep secrets hide, and then when ground
Didst dance like dust in the wind, and yet meanwhile
Didst bear with thee in flitting, secrets strange!

And yet erewhile, when thou were in the ear,
Even as a (golden) glittering grain, even then
The fireflies came to cast on thee their light
And aid thy growth, because without their help
Thou couldst not grow nor beautiful become;
Therefore thou dost belong unto the race
Of witches or of fairies, and because
The fireflies do belong unto the sun...

Queen of the fireflies! hurry apace,
Come to me now as if running a race,
Bridle the horse as you hear me now sing!
Bridle, O bridle the son of the king!
Come in a hurry and bring him to me!
The son of the king will ere long set thee free!
And because thou for ever art brilliant and fair,
Under a glass I will keep thee; while there,
With a lens I will study thy secrets concealed,
Till all their bright mysteries are fully revealed,
Yea, all the wondrous lore perplexed
Of this life of our cross and of the next.
Thus to all mysteries I shall attain,
Yea, even to that at last of the grain;
And when this at last I shall truly know,
Firefly, freely I'll let thee go!
When Earth's dark secrets are known to me,
My blessing at last I will give to thee!

Here follows the Conjunction of the Salt.

Conjunction of the Salt

I do conjure thee, salt, lo! here at noon,
Exactly in the middle of a stream
I take my place and see the water around,
Likewise the sun, and think of nothing else
While here besides the water and the sun;
For all my soul is turned in truth to them;
I do indeed desire no other thought,
I yearn to learn the very truth of truths,
For I have suffered long with the desire
To know my future or my coming fate,
If good or evil will prevail in it...
Water and sun, be gracious unto me!

Here follows the Conjunction of Cain.

The Conjunction of Cain

I conjure thee, O Cain, as thou canst ne'er
Have rest or peace until thou shalt be freed
From the sun where thou art prisoned, and must go
beating thy hands and running fast meanwhile:
I pray thee let me know my destiny;
And it 'tis evil, change its course for me!
If thou wilt grant this grace, I'll see it clear
In the water in the splendor of the sun;
And thou, O Cain, shalt tell by word of mouth
Whatever this my destiny is to be.
And unless thou grantest this,
May'st thou ne'er know peace or bliss!

Then shall follow the Conjunction of Diana.

You shall make cakes of meal, wine, salt, and honey in the shape of a (crescent or horned) moon,
and then put them to bake, and say:

I do not bake the bread, nor with it salt,
Nor do I cook the honey with the wine;
I bake the body and the blood and soul,
The soul of (great) Diana, that she shall
Know neither rest nor peace, and ever be
In cruel suffering till she will grant
What I request, what I do most desire,
I beg it of her from my very heart!
And if the grace be granted, O Diana!
In honor of thee I will hold this feast,
Feast and drain the goblet deep,
We will dance and wildly leap,
And if thou grant'st the grace which I require,
Then when the dance is wildest, all the lamps
shall be extinguished and we'll freely love!

And thus shall it be done: all shall sit down to the supper all naked, men and women, and the feast over, they shall dance, sing, make music, and then love in the darkness, with all the lights extinguished; for it is the Spirit of Diana who extinguishes them, and so they will dance and make music in her praise.

And it came to pass that Diana, after her daughter had accomplished her mission or spent her time on earth among the living (mortals), recalled her, and gave her the power that when she had been invoked...having done some good deed...she gave her the power to gratify those who had conjured her by granting her or him success in love:

To bless or curse with power friends or enemies (to do good or evil).

To converse with spirits.

To find hidden treasures in ancient ruins.

To conjure the spirits of priests who died leaving treasures.

To understand the voice of the wind.

To change water into wine.

To divine with cards.

To know the secrets of the hand (palmistry)

To cure diseases.

To make those who are ugly beautiful.

To tame wild beasts.

[Note: there is nothing about spells coming back at them for doing magic, no modern day bullshit about "harm none lest ye be harmed."]

And whatever thing should be asked from the spirit of Aradia, that should be granted unto those who merited her favor.

And thus must they invoke her:

Thus do I seek Aradia! Aradia! Aradia! At midnight, at midnight I go into a field, and with me I bear water, wine, and salt, I bear water, wine, and salt, and my talisman - my talisman, my talisman, and a red small bag which I ever hold in my hand - con dentro, con dentro, sale, with salt in it, in it. With water and wine I bless myself, I bless myself with devotion to implore a favour from Aradia, Aradia. (emphasize italics and repetitions)

Invocation to Aradia

Aradia! my Aradia!

Thou art my daughter unto him who was

Most evil of all spirits, who of old

Once reigned in hell when driven away from heaven,

Who by his sister did thy sire become,

But as thy mother did repent her fault,

And wished to mate thee to a spirit who

Should be benevolent,

And not malevolent!

Aradia, Aradia! I implore

Thee by the love which she did bear for thee!

And by the love which I too feel for thee!

I pray thee grant the grace which I require!

And if this grace be granted, may there be

One of three signs distinctly clear to me:

The hiss of a serpent,

The light of a firefly,
The sound of a frog!

But if you do refuse this favour, then
May you in future know no peace nor joy,
And be obliged to seek me from afar,
Until you come to grant me my desire,
In haste, and then thou may'st return again
Unto thy destiny. Therewith, Amen!

~CHAPTER III~

How Diana Made the Stars and the Rain

Diana was the first created before all creation; in her were all things; out of herself, the first **darkness**, she divided herself; into darkness and light she was divided. Lucifer, her brother and son, herself and her other half, was the light.

[Note: see [The Darkness Is One](#) and the figure at the bottom: Diana is Binah, Diana is Shekina, Diana is Sophia, the mother of the Light and of the Dark Defenders and Principles on our Pentacle!]

And when Diana saw that the light was so beautiful, the light which was her other half, her brother **Lucifer**, she yearned for it with exceeding great desire. Wishing to receive the light again into her darkness, to swallow it up in rapture, in delight, she trembled with desire. This desire was the dawn.

[Note: this desire is Lylyth!]

But Lucifer, the light, fled from her, and would not yield to her wishes; he was the light which flies into the most distant parts of heaven, the mouse which flies before the cat.

Then Diana went to the fathers of the Beginning, to the mothers, the spirits who were before the first spirit, and lamented unto them that she could not prevail with Lucifer. And they praised her for her courage; they told her that to rise she must fall; to become the chief of Goddesses she must become mortal.

[Note: this is akin to the legend of Tara in the East, who "falls" into the coils of creation that the Vajra/Light became, in order to have incarnations.]

And in the ages, in the course of time, when the world was made, Diana went on earth, as did Lucifer, who had fallen, and Diana taught magic and sorcery, whence came witches and fairies and goblins - all that is like man, yet not mortal.

And it came thus that Diana took the form of a cat. Her brother had a cat whom he loved beyond all creatures, and it slept every night on his bed, a cat beautiful beyond all other creatures, a fairy: he did not know it.

Diana prevailed with the cat to change forms with her; so she lay with her brother, and in the darkness assumed her own form, and so by Lucifer became the mother of Aradia. But when in the morning he found that he lay by his sister, and that light had been conquered by darkness, Lucifer was extremely angry; but Diana with her wiles of witchcraft so charmed him that he yielded to her love. This was the first fascination; she hummed the song, it was as the buzzing of bees (or a top spinning round), a spinning-wheel spinning life. She spun the lives of all men; all things were spun from the wheel of Diana. Lucifer turned the wheel.

Diana was not known to the witches and spirits, the fairies and elves who dwell in desert place, the goblins, as their mother; she hid herself in humility and was a mortal, but by her will she rose again above all. She had passion for witchcraft, and became so powerful therein, that her greatness could not be hidden.

And thus it came to pass one night, at the meeting of all the sorceresses and fairies, she declared that she would darken the heavens and turn all the stars into mice.

All those who were present said:

"If thou canst do such a strange thing, having risen to such power, thou shalt be our queen."

Diana went into the street; she took the bladder of an ox and a piece of witch-money, which has an edge from a knife - with such money witches cut the earth from men's foot tracks - and she cut the earth, and with it and many mice she filled the bladder, and blew into the bladder till it burst.

And there came a great marvel, for the earth which was in the bladder became the round heaven above, and for three days there was a great rain; the mice became stars or rain. And having made the heaven and stars and the rain, Diana became Queen of the Witches; she was the cat who ruled the star mice, the heaven and the rain.

[Note: this is a highly mythologized version of the Bahu, or Sophia Achamoth, or Demiurge, breaking open which heralded the coming of the Cosmos.]

~CHAPTER IV~

The Charm of the Stones Consecrated to Diana

To find a stone with a hole in it is a special sign of the favour of Diana. He who does so shall take it in his hand and repeat the following, having observed the ceremony as enjoined

Invocation to the Holy-Stone

I have found A holy-stone upon the ground.
O Fate! I thank thee for the happy find.
Also the spirit who upon this road
Hath given it to me;
And may it prove to be for my true good
And my good fortune!

I rise in the morning by the earliest dawn,
And I go forth to walk through (pleasant) vales,
All in the mountains or the meadows fair,
Seeking for luck while onward still I roam,
Seeking for rue and vervain scented sweet,
Because they bring good fortune unto all.
I keep them safely guarded in my bosom,
That none may know it - 'tis a secret thing,
And sacred too, and thus I speak the spell:
"O vervain! ever be a benefit,
And may thy blessing be upon the witch
Or on the fairy who did give thee to me!"

It was Diana who did come to me,
All in the night in a dream, and said to me:

"If thou would'st keep all evil folk afar,
Then ever keep the vervain and the rue
Safely beside thee!"

Great Diana! thou

Who art the queen of heaven and of earth,
And of the infernal lands - yea, thou who art
Protectress of all men unfortunate,
Of thieves and murderers, and of women too
Who lead an evil life, and yet hast known
That their nature was not evil, thou, Diana
Hast still conferred on them some joy in life.

Or I may truly at another time
So conjure thee that thou shalt have no peace
Or happiness, for thou shalt ever be
In suffering until thou greatest that
Which I require in strictest faith from thee!

[Here we have again the threatening of the deity, just as in Eskimo or other Shamanism, which represents the rudest primitive form of conjuring, the spirits are menaced. A trace of this is to be found among rude Roman Catholics. Thus when St. Bruno, some years ago, at a town in the Romagna, did not listen to the prayers of his devotees for rain, they stuck his image in the mud of the river, head downwards. A rain speedily followed, and the Saint was restored in honour to his place in the church..]

The Spell or Conjuraton of the Round Stone

The finding of a round stone, be it great or small, is a good sign, but it should never be given away, because the receiver will then get the good luck, and some disaster befall the giver.

On finding a round stone, raise the eyes to heaven, and throw the stone up three times (catching it every time), and say -

Spirit of good omen,
Who art come to aid me,
Believe I had great need of thee.
Spirit of the Red Goblin,
Since thou hast come to aid me in my need,
I pray of thee do not abandon me;
I beg of thee to enter now this stone,
That in my pocket I may carry thee,
And so when anything is needed by me,
I can call unto thee: be what it may,
Do not abandon me by night or day.

Should I lend money unto any man
Who will not pay when due, I pray of thee,
Thou the Red Goblin, make him pay his debt!
And if he will not and is obstinant,
Go at him with thy cry of "Brie - brie!"
And if he sleeps, awake him with a twitch,
And pull the covering off and frighten him!
And follow him about where'er he goes.

So teach him with thy ceaseless "Brie - brie!"
That he who obligation e'er forgets
Shall be in trouble till he pays his debts.
And so my debtor on the following day
Shall either bring the money which he owes,
Or send it promptly: so I pray of thee,
O my Red Goblin, come unto my aid!
Or should I quarrel with her whom I love,
Then, spirit of good luck, I pray thee go
To her while sleeping - pull her by the hair,
And bear her through the night unto my bed!
And in the morning, when all spirits go
To their repose, do thou, ere thou return'st
Into thy stone, carry her home again,
And leave her there asleep. Therefore, O Sprite!
I beg thee in this pebble make thy home!
Obey in every way all I command.
So in my pocket thou shalt ever be,
And thou and I will ne'er part company!

~CHAPTER V~

The Conjunction of the Lemon and Pins Sacred to Diana

A lemon stuck full of pins of different colours always brings good fortune.

If you receive as a gift a lemon full of pins of divers colours, without any black ones among them, it signifies that your life will be perfectly happy and prosperous and joyful.

But if some black pins are among them, you may enjoy good fortune and health, yet mingled with troubles which may be of small account. [However, to lessen their influence, you must perform the following ceremony, and pronounce this incantation, wherein all is also described.

At the instant when the midnight came,
I have picked a lemon in the garden,
I have picked a lemon, and with it
An orange and a (fragrant) mandarin.
Gathering with care these (precious) things,
And while gathering I said with care:
"Thou who art Queen of the sun and of the moon
And of the stars - lo! here I call to thee!
And with what power I have I conjure thee
To grant to me the favour I implore!
Three things I've gathered in the garden here:
A lemon, orange, and a mandarin;
I've gathered them to bring good luck to me.
Two of them I do grasp here in my hand,
And that which is to serve me for my fate,
Queen of the stars!
Then make that fruit remain firm in my grasp.

(Something is here omitted in the MS. I conjecture that the two are tossed without seeing them into the air, and if the lemon remains, the ceremony proceeds as follows. This is evident, since in it the incantation is confused with a prose direction how to act)

Saying this, one looks up at the sky, and I found the lemon in one hand, and a voice said to me -

"Take many pins, and carefully stick them in the lemon, pins of many colours; and as thou wilt have good luck, and if thou desirest to give the lemon to any one or to a friend, thou shouldst stick in it many pins of varied colours.

"But if thou wilt that evil befall any one, put in it black pins.

"But for this thou must pronounce a different incantation (thus)":

Goddess Diana, I do conjure thee
And with uplifted voice to thee I call,
That thou shalt never have content or peace
Until thou comest to give me all thy aid.
Therefore tomorrow at the stoke of noon
I'll wait for thee, bearing a cup of wine,
Therewith a lens or a small burning glass.
And thirteen pins I'll put into the charm;
Those which I put shall all indeed be black,
But thou, Diana, thou wilt place them all!

And thou shalt call for me the fiends from hell;
Thou'lt send them as companions of the Sun,
And all the fire infernal of itself
Those fiends shall bring, and bring with it the power
Unto the Sun to make this (red) wine boil,
So that these pins by heat may be red-hot;
And with them I do fill the lemon here,
That unto her or him to whom 'tis given
Peace and prosperity shall be unknown.

If this grace I gain from thee
Give a sign, I pray, to me!
Ere the third day shall pass away,
Let me either hear or see
A roaring wind, a rattling rain,
Or hail a clattering on the plain;
Till one of these three signs you show,
Peace, Diana, thou shalt not know.
Answer well the prayer I've sent thee,
Or day and night will I torment thee!

As the orange was the fruit of the Sun, so is the lemon suggestive of the Moon or Diana, its colour being of a lighter yellow. However, the lemon specially chosen for the charm is always a green one, because it "sets hard" and turns black. It is not generally known that orange and lemon peel, subjected to pressure and combined with an adhesive may be made into a hard substance which can be moulded or used for many purposes. I have devoted a chapter to this in an as yet unpublished work entitled One Hundred Minor Arts. This was suggested to me by the hardened lemon given to me for a charm by a witch.

~CHAPTER VI~

A Spell to Win Love

When a wizard, a worshipper of Diana, one who worships the Moon, desires the love of a woman, he can change her into the form of a dog, when she, forgetting who she is, and all things besides,

will at once come to his house, and there, when by him, take on again her natural form and remain with him. And when it is time for her to depart, she will again become a dog and go home, where she will turn into a girl. And she will remember nothing of what has taken place, or at least but little or mere fragments, which will seem as a confused dream. And she will take the form of a dog because Diana has ever a dog by her side.

And this is the spell to be repeated by him who would bring a love to his home.

(The beginning of this spell seems to be merely a prose introduction explaining the nature of the ceremony)

Today is Friday, and I wish to rise very early, not having been able to sleep all night, having seen a very beautiful girl, the daughter of a rich lord, whom I dare not hope to win. Were she poor, I could gain her with money; but as she is rich, I have no hope to do so. Therefore will I conjure Diana to aid me.

Diana, beautiful Diana!
Who art indeed as good as beautiful,
By all the worship I have given thee,
And all the joy of love which thou hast known,
I do implore thee to aid me in my love!
What thou wilt 'tis true
Thou canst ever do:
And if the grace I seek thou'lt grant to me,
Then call, I pray, thy daughter Aradia,
And send her to the bedside of the girl,
And give that girl the likeness of a dog,

And make her then come to me in my room,
But when she once has entered it, I pray
That she may reassume her human form,
As beautiful as e'er she was before,
And may I then make love to her until
Our souls with joy are fully satisfied.
Then by the aid of the great Fairy Queen
And of her daughter, fair Aradia,
May she be turned into a dog again,
And then to human form as once before!

~CHAPTER VII~

To Find or Buy Anything, or to Have Good Fortune Thereby

The man or woman who, when about to go forth into the town, would fain be free from danger or risk of an accident, or to have good fortune in buying, as, for instance, if a scholar hopes that he may find some rare old book or manuscript for sale very cheaply, or if any one wishes to buy anything very desirable or to find bargains or rarities. This scongiurazione serves for good health, cheerfulness of heart, and absence of evil or the overcoming enmity. These are words of gold unto the believer.

'Tis Tuesday now, and at an early hour
I fain would turn good fortune to myself,
Firstly at home and then when I go forth,

And with the aid of beautiful Diana
I pray for luck ere I do leave this house!

First with three drops of oil I do remove
All evil influence, and I humbly pray,
O beautiful Diana, unto thee
That thou wilt take it all away from me,
And send it all to my worst enemy!

When the evil fortune is taken from me,
I'll cast it out to the middle of the street
And if thou wilt grant me this favour,
O beautiful Diana,
Every bell in my house shall merrily ring!

Then well contented
I will go forth to roam,
Because I shall be sure that with thy aid I shall discover ere I return
Some fine and ancient books,
And at a moderate price.

And thou shalt find the man,
The one who owns the book,
And thou thyself wilt go
And put it in his mind,
Inspiring him to know
What 'tis that thou would'st find
And move him into doing
All that thou dost require.
Or if a manuscript
Written in ancient days,
Thou'lt gain it all the same,
It shall come in thy way,
And thus at little cost.
Thou shalt buy what thou wilt
By great Diana's aid.

The foregoing was obtained, after some delay, in reply to a query as to what conjuration would be required before going forth, to make sure that one should find for sale some rare book, or other object desired, at a very moderate price. Therefore the invocation has been so worded as to make it applicable to literary finds; but those who wish to buy anything whatever on equally favorable terms, have but to vary the request, retaining the introduction, in which the magic virtue consists. I cannot, however, resist the conviction that this is most applicable to, and will succeed best with, researches for objects of antiquity, scholarship, and art, and it should accordingly be deeply impressed on the memory of every bric-a-brac hunter and bibliographer. It should be observed, and that earnestly, that the prayer, far from being answered, will turn to the contrary or misfortune, unless the one who repeats it does so in fullest faith, and this cannot be acquired by merely saying to oneself, "I believe." For to acquire real faith in anything requires long and serious mental discipline, there being, in fact, no subject which is so generally spoken of and so little understood. Here indeed, I am speaking seriously, for the man who can train his faith to actually believe in and cultivate or develop his will can really work what the world by common consent regards as miracles. A time will come when this principle will form not only the basis of all education, but also that of all moral and social culture. I have, I trust, fully set it forth in a work entitled "Have you a Strong Will? or how to Develop it or any other Faculty or Attribute of the Mind, and render it Habitual," &c. London: George Redway.

The reader, however, who has devout faith, can, as the witches declare, apply this spell daily before going forth to procuring or obtaining any kind of bargains at shops, to picking up or discovering lost objects, or, in fact, to finds of any kind. If he incline to beauty in female form, he will meet with bonnes fortunes; if a man of business, bargains will be his. The botanist who repeats it before going into the fields will probably discover some new plant, and the astronomer by night be almost certain to run against a brand new planet, or at least an asteroid. It should be repeated before going to the races, to visit friends, places of amusement, to buy or sell, to make speeches, and specially before hunting or any nocturnal goings-forth, since Diana is the goddess of the chase and of night. But woe to him who does it for a jest!

~CHAPTER VIII~

To Have a Good Wine and Very Good Wine by the Aid of Diana

He who would have a good vintage and fine wine, should take a horn full of wine and with this go into the vineyards or farms wherever vines grow, and then drinking from the horn say

I drink, and yet it is not wine I drink,
I drink the blood of Diana,
Since from wine it has changed into her blood,
And spread itself through all my growing vines,
Whence it will give me good return in wines,
Though even if good vintage should be mine,
I'll be free from care, for should it chance
That the grape ripens in the waning moon,
Then all the wine would come to sorrow, but

If drinking from this horn I drink the blood -
The blood of great Diana - by her aid -
If I do kiss my hand to the new moon,
Praying the Queen that she will guard my grapes,
Even from the instant when the bud is born
Until it is a ripe and perfect grape,
And onward to the vintage, and to the last
Until the wine is made - may it be good!
And may it so succeed that I from it
May draw good profit when at last 'tis sold,
So may good fortune come unto my vines,
And into all my land where'er it be!

But should my vines seem in an evil way,
I'll take my horn, and bravely will I blow
In the wine-vault at midnight, and I'll make
Such a tremendous and a terrible sound
That thou, Diana fair, however far
Away thou may'st be, still shalt hear the call,

And casting open door or window wide,
Shalt headlong come upon the rushing wind,
And find and save me - that is, save my vines,
Which will be saving me from dire distress;
For should I lose them I'd be lost myself,

But with thy aid, Diana, I'll be saved.

This is a very interesting invocation and tradition, and probably of great antiquity from very striking intrinsic evidence. For it is firstly devoted to a subject which has received little attention - the connection of Diana as the moon with Bacchus, although in the great *Dizionario Storico Mitologico*, by Pozzoli and others, it is expressly asserted that in Greece her worship was associated with that of Bacchus, Esculapius and Apollo. The connecting link is the horn. In a medal of Alexander Severus, Diana of Ephesus bears the horn of plenty. This is the horn or horn of the new moon, sacred to Diana. According to Callimachus, Apollo himself built an altar consisting entirely of horns to Diana.

The connection of the horn with wine is obvious. It was usual among the old Slavonians for the priest of Svantevit, the Sun god, to see if the horn which the idol held in his hand was full of wine, in order to prophesy a good harvest for the coming year. If it was filled, all was right; if not, he filled the horn, drank from it, and replaced the horn in the hand, and predicted that all would eventually go well. It cannot fail to strike the reader that this ceremony is strangely like that of the Italian invocation, the only difference being that in one the Sun, and in the other the Moon is invoked to secure a good harvest.

In the Legends of Florence there is one of the Via del Corno, in which the hero, falling into a vast tun or tina of wine, is saved from drowning by sounding a horn with tremendous power. At the sound, which penetrates to an incredible distance, even to unknown lands, all came rushing as if enchanted to save him. In this conjuration, Diana, in the depths of heaven, is represented as rushing at the sound of the horn, and leaping through doors or windows to save the vintage of the one who blows. There is a certain singular affinity in these stories.

In the story of the Via del Corno, the hero is saved by the Red Goblin or Robin Goodfellow, who gives him a horn, and it is the same sprite who appears in the conjuration of the Round Stone, which is sacred to Diana. This is because the spirit is nocturnal, and attendant on Diana-Titania.

Kissing the hand to the new moon is a ceremony of unknown antiquity, and Job, even in his time, regarded it as heathenish and forbidden - which always means antiquated and out of fashion - as when he declared (xxxix, 26, 27), "If I beheld the moon walking in brightness...and my hand hath been secretly enticed or my mouth hath kissed my hand...this also were an iniquity to be punished by the Judge, for I should have denied the God that is above." From which it may or ought to be inferred that Job did not understand that God made the moon and appeared in all His works, or else he really believed the moon was an independent deity. In any case, it is curious to see the old forbidden rite still living, and as heretical as ever.

The tradition, as given to me, very evidently omits a part of the ceremony, which may be supplied from classic authority. When the peasant performs the rite, he must not act as once a certain African, who was a servant of a friend of mine, did. The man's duty was to pour out every morning a libation of rum to a fetish - and he poured it down his own throat. The peasant should also sprinkle the vines, just as the Devonshire farmers who observed all Christmas ceremonies, sprinkled, also from a horn, their apple trees.

~CHAPTER IX~

Tana and Endamone, or Diana and Endymion

"Now it is fabled that Endymion, admitted to Olympus, whence he was expelled for want of respect to Juno, was banished for thirty years to earth. And having been allowed to sleep this time in a cave of Mount Latmos, Diana, smitten with his beauty visited him every night till she had by him fifty daughters and one son. And after this Endymion was recalled to Olympus."

-Diz. Stor. Mitol

The following legend and the spells were given under the name or title of TANA. This was the old Etruscan name for Diana, which is still preserved in the Romagna Toscana. In more than one Italian and French work I have found some account or tale how a witch charmed a girl to sleep for a lover, but this is the only explanation of the whole ceremony known to me.

Tana

Tana is a beautiful goddess, and she loved a marvelously handsome youth names Endamone; but her love was crossed by a witch who was her rival, although Endamone did not care for the latter.

But the witch resolved to win him, whether he would or not, and with this intent she induced the servant of Endamone to let her pass the night in the latter's room. And when there, she assumed the appearance of Tana, whom he loved, so that he was delighted to behold her, as he thought, and welcomed her with passionate embraces. Yet this gave him into her power, for it enabled her to perform a certain magic spell by clipping a lock of his hair.

Then she went home, and taking a piece of sheep's intestine, formed of it a purse, and in this she put that which she had taken, with a red and a black ribbon bound together, with a feather, and pepper and salt, and then sang a song. These are the words, a song of witchcraft of the very old time.

This bag for Endamon' I wove,
It is my vengeance for the love,
For the deep love I had for thee,
Which thou would'st not return to me,
But bore it all to Tana's shrine,
And Tana never shall be thine!
Now every night in agony
By me thou shalt oppressed be!
From day to day, from hour to hour,
I'll make thee feel the witch's power;
With passion thou shalt be tormented,
And yet with pleasure ne'er be contented;
Enwrapped in slumber thou shalt lie,
To know that thy beloved is by,
And, ever dying, never die,
Without the power to speak a word,
Nor shall her voice by thee be heard;
Tormented by Love's agony,
There shall be no relief for thee!
For my strong spell thou canst not break,
And from that sleep thou ne'er shalt wake;
Little by little thou shalt waste,
Like taper by the embers placed.
Little by little thou shalt die,
Yet, ever living, tortured lie,
Strong in desire, yet ever weak,
Without the power to move or speak,
With all the love I had for thee,
Shalt thou thyself tormented be,
Since all the love I felt of late
I'll make thee feel in burning hate,
For ever on thy torture bent,
I am revenged, and now content.

But Tana, who was far more powerful than the witch, though not able to break the spell by which he was compelled to sleep, took from him all pain (he knew her in dreams), and embracing him, she sang this counter charm.

Endamone, Endamone, Endamone!
By the love I feel, which I
Shall ever feel until I die,
Three crosses on thy bed I make,
And then three wild horse chestnuts take,
In that bed the nuts I hide,
And then the window open wide,
That the full moon may cast her light
Upon the love as fair and bright,
And so I pray to her above
To give wild rapture to our love,
And cast her fire in either heart,
Which wildly loves to never part;
And one thing more I beg of thee!
If any one enamoured be,
And in my aid his love hath placed,
Unto his call I'll come in haste.

So it came to pass that the fair goddess made love with Endamone as if they had been awake (yet communing in dreams). And so it is to this day, that whoever would make love with him or her who sleeps, should have recourse to the beautiful Tana, and so doing there will be success.

This legend, while agreeing in many details with the classical myth, is strangely intermingled with practices of witchcraft, but even these, if investigated, would all prove to be as ancient as the rest of the text. Thus the sheep's intestine - used instead of the red woolen bag which is employed in beneficent magic - the red and black ribbon, which mingles threads of joy and woe, the (peacock) feather, pepper and salt, occur in many other incantations, but always to bring evil and cause suffering.

I have never seen it observed, but it is true, that Keats in his exquisite poem of Endymion completely departs from or ignores the whole spirit and meaning of the ancient myth, while in this rude witch-song it is minutely developed. The conception is that of a beautiful youth furtively kissed in his slumber by Diana of reputed chastity. The ancient myth is, to begin with, one of darkness and light, or day and night, from which are born the fifty-one (now fifty-two) weeks of the year. This is Diana, the night, and Apollo, the sun, or light [Lucifer] in another form. It is expressed as love-making during sleep, which, when it occurs in real life, generally has for active agent some one who, without being absolutely modest, wishes to preserve appearances. The established character of Diana among the Initiated (for which she was bitterly reviled by the Fathers of the Church) was that of a beautiful hypocrite who pursued amours in silent secrecy.

"Thus as the moon Endymion lay with her, So did Hippolytus and Verbio."

But there is an exquisitely subtle, delicately strange idea or ideal in the conception of the apparently chaste "clear, cold moon" casting her living light by stealth into the hidden recesses of darkness and acting in the occult mysteries of love or dreams. So it struck Byron as an original thought that the sun does not shine on half the forbidden deeds which the moon witnesses, and this is emphasized in the Italian witch-poem. In it the moon is distinctly invoked as the protectress of a strange and secret amour, and as the deity to be especially invoked for such love-making. The one invoking says that the window is opened, that the moon may shine splendidly on the bed, even as our love is bright and beautiful...and I pray her to give great rapture to us.

The quivering, mysteriously beautiful light of the moon, which seems to cast a spirit of intelligence or emotion over silent Nature, and dimly half awaken it - raising shadows into thoughts and causing every tree and rock to assume the semblance of a living form, but one which, while shimmering and breathing, still sleeps in a dream - could not escape the Greeks, and they expressed it as Diana embracing Endymion. But as night is the time sacred to secrecy, and as the true Diana of the Mysteries was the Queen of Night, who wore the crescent moon, and mistress of all hidden things, including "sweet secret sins and loved iniquities," there was attached to this myth far more than meets the eye. And just in the degree to which Diana was believed to be Queen of the emancipated witches and of Night, or the nocturnal Venus-Astarte herself, so far would the love for sleeping Endymion be understood as sensual, yet sacred and allegorical. And it is entirely in this sense that the witches in Italy, who may claim with some right to be its true inheritors, have preserved and understood the myth.

It is a realization of forbidden or secret love, with attraction to the dimly seen beautiful-by-moonlight, with the fairy or witch-like charm of the supernatural - a romance combined in a single strange form - the spell of Night!

"There is a dangerous silence in that hour
A stillness which leaves room for the full soul
To open all itself, without the power
Of calling wholly back its self-control;
The silver light which, hallowing tree and flower,
Sheds beauty and deep softness o'er the whole,
Breathes also to the heart, and o'er it throws
A loving languor which is not repose."

This is what is meant by the myth of Diana and Endymion. It is the making divine or aesthetic (which to the Greeks was one and the same) that which is impassioned, secret, and forbidden. It was the charm of the stolen waters which are sweet, intensified to poetry. And it is remarkable that it has been so strangely preserved in Italian with traditions.

~CHAPTER X~

Madonna Diana

Once there was, in the very old time in Cettardo Alto, a girl of astonishing beauty, and she was betrothed to a young man who was as remarkable for good looks as herself; but though well born and bred, the fortune or misfortunes of war or fate had made them both extremely poor. And if the young lady had one fault, it was her great pride, nor would she willingly be married unless in good style, with luxury and festivity, in a fine garment, with many bridesmaids of rank.

And this became to the beautiful Rorasa - for such was her name - such an object of desire, that her head was half turned with it, and the other girls of her acquaintance, to say nothing of the many men whom she had refused, mocked her so bitterly, asking her when the fine wedding was to be, with many other jeers and sneers, that at last in a moment of madness she went to the top of a high tower, whence she cast herself; and to make it worse, there was below a terrible ravine into which she fell.

Yet she took no harm, for as she fell there appeared to her a very beautiful woman, truly not of earth, who took her by the hand and bore her through the air to a safe place.

Then all the people round who saw or heard of this thing cried out, "Lo, a miracle!" and they came and made a great festival, and would fain persuade Rorasa that she had been saved by the Madonna.

But the lady who had saved her, coming to her secretly, said, "If thou hast any desire, follow the Gospel of Diana, or what is called the Gospel of the Witches, who worship the moon."

"If thou adorest Luna, then What thou desir'st thou shalt obtain!"

Then the beautiful girl went forth alone by night to the fields, and kneeling on a stone in an old ruin, she worshipped the moon and invoked Diana thus:

Diana, beautiful Diana!
Thou who didst save from a dreadful death
When I did fall into the dark ravine!
I pray thee grant me still another grace.
Give me one glorious wedding, and with it
Full many bridesmaids, beautiful and grand;
And if this favour thou wilt grant me,
True to the Witches' Gospel I will be!

When Rorasa awoke in the morning, she found herself in another house, where all was far more magnificent, and having risen, a beautiful maid led her into another room, where she was dressed in a superb wedding garment of white silk with diamonds, for it was her wedding dress indeed. Then there appeared ten young ladies, all splendidly attired, and with them and many distinguished persons she went to the church in a carriage. And all the streets were filled with music and people bearing flowers.

So she found the bridegrooms, and was wedded to her heart's desire, ten times more grandly than she had ever dreamed of. Then, after the ceremony, there was spread a feast at which all the nobility of Cettardo were present, and, moreover, the whole town, rich and poor, were feasted.

When the wedding was finished, the bridesmaids made every one a magnificent present to the bride - one gave diamonds, another a parchment (written) in gold, after which they asked permission to go all together into the sacristy. And there they remained for some hours undisturbed, until the priest sent his chierico to inquire whether they wanted anything. But what was the youth's amazement at beholding, not the ten bridesmaids, but their ten images or likenesses in wood and in terra-cotta, with that of Diana standing on a moon, and they were all so magnificently made and adorned as to be of immense value.

Therefore the priest put these images in the church, which is the most ancient in Cettardo, and now in many churches you may see the Madonna and Moon, but it is Diana. The name Rorasa seems to indicate the Latin rose the dew, *rorare*, to bedew, *rorulenta*, bedewed - in fact, the goddess of the dew. Her great fall and being lifted by Diana suggest the fall of dew by night, and its rising in vapor under the influence of the moon. It is possible that this is a very old Latin mythic tale. The white silk and diamonds indicate the dew.

~CHAPTER XI~

The House of the Wind

The following story does not belong to the Gospel of Witches, but I add it as it confirms the fact that the worship of Diana existed for a long time contemporary with Christianity. Its full title in the original MS, which was written out by Maddalena, after hearing it from a man who was a native of Volterra, is "The Female Pilgrim of the House of the Wind." It may be added that, as the tale declares, the house in question is still standing.

There is a peasants house at the beginning of the hill or ascent leading to Volterra, and it is called the House of the Wind. Near it there once stood a small palace, wherein dwelt a married couple,

who had but one child, a daughter, whom they adored. Truly if the child had but a headache, they each had a worse attack from fear.

Little by little as the girl grew older, and all the thought of the mother, who was very devout, was that she should become a nun. But the girl did not like this, and declared that she hoped to be married like others. And when looking from her window one day, she saw and heard the birds singing in the vines and among the trees all so merrily, she said to her mother that she hoped some day to have a family of little birds of her own, singing round her in a cheerful nest. At which the mother was so angry that she gave her daughter a cuff. And the young lady wept, but replied with spirit, that if beaten or treated in any such manner, that she would certainly soon find some way to escape and get married, for she had no idea of being made a nun against her will.

At hearing this the mother was seriously frightened, for she knew the spirit of her child, and was afraid lest the girl already had a lover, and would make a great scandal over the blow; and turning it all over, she thought of an elderly lady of good family, but much reduced, who was famous for her intelligence, learning, and power of persuasion, and she thought, "This will be just the person to induce my daughter to become pious, and fill her head with devotion and make a nun of her." So she sent for this clever person, who was at once appointed the governess and constant attendant of the young lady, who, instead of quarreling with her guardian, became devoted to her.

However, everything in this world does not go exactly as we would have it, and no one knows what fish or crab may hide under a rock in a river. For it so happened that the governess was not a Catholic at all, as will presently appear, and did not vex her pupil with any threats of a nun's life, nor even with an approval of it.

It came to pass that the young lady, who was in the habit of lying awake on moonlight nights to hear the nightingales sing, thought she heard her governess in the next room, of which the door was open, rise and go forth on the great balcony. The next night the same thing took place, and rising very softly and unseen, she beheld the lady praying, or at least kneeling in the moonlight, which seemed to her to be very singular conduct, the more so because the lady kneeling uttered words which the younger could not understand, and which certainly formed no part of the Church service.

And being much exercised over the strange occurrence, she at last, with timid excuses, told her governess what she had seen. Then the latter, after a little reflection, first binding her to a secrecy of life and death, for, as she declared, it was a matter of great peril, spoke as follows:

"I, like thee, was instructed when young by priests to worship an invisible god. But an old woman in whom I had great confidence once said to me, 'Why worship a deity whom you cannot see, when there is the Moon in all her splendor visible? Worship her. Invoke Diana, the goddess of the Moon, and she will grant your prayers.' This shalt thou do, obeying the Gospel of (the Witches and of) Diana, who is Queen of the Fairies and of the Moon."

Now the young lady being persuaded, was converted to the worship of Diana and the Moon, and having prayed with all her heart for a lover (having learned the conjuration to the goddess), was soon rewarded by the attention and devotion of a brave and wealthy cavalier, who was indeed as admirable a suitor as any one could desire. But the mother, who was far more bent on gratifying vindictiveness and cruel vanity than on her daughter's happiness, was infuriated at this, and when the gentleman came to her, she bade him begone, for her daughter was vowed to become a nun, and a nun she should be or die.

Then the young lady was shut up in a cell in a tower, without even the company of her governess, and put to strong and hard pain, being made to sleep on the stone floor, and would have died of hunger had her mother had her way.

Then in this dire need she prayed to Diana to set her free; when lo! she found the prison door unfastened, and easily escaped. Then having obtained a pilgrims dress, she traveled far and wide, teaching and preaching the religion of old times, the religion of Diana, the Queen of the Fairies and of the Moon, the goddess of the poor and oppressed.

And the fame of her wisdom and beauty went forth over all the land, and the people worshipped her, calling her La Bella Pellegrina. At last her mother, hearing of her, was in a greater rage than ever, and, in fine, after much trouble, succeeded in having her arrested and cast into prison. And then in evil temper indeed she asked her whether she would become a nun; to which she replied that it was not possible, because she had left the Catholic Church and become a worshipper of Diana and of the Moon.

And the end of it was that the mother, regarding her daughter as lost, gave her up to the priests to be put to torture and death, as they did all who would not agree with them or who left their religion.

But the people were not well pleased with this, because they adored her beauty and goodness, and there were few who had not enjoyed her charity.

But by the aid of her lover she obtained, as a last grace, that on the night before she was to be tortured and executed she might, with a guard, go forth into the garden of the palace and pray. This she did, and standing by the door of the house, which is still there, prayed in the light of the full moon to Diana, that she might be delivered from the dire persecution to which she had been subjected, since even her own parents had willingly given her over to an awful death.

Now her parents and the priests, and all who sought her death, were in the palace watching lest she should escape.

When lo! in answer to her prayer there came a terrible tempest and overwhelming wind, a storm such as man had never seen before, which overthrew and swept away the palace with all who were in it; there was not one stone left upon another, nor one soul alive of all who were there. The gods had replied to the prayer.

The young lady escaped happily with her lover, wedded him, and the house of the peasant where the lady stood is still called the House of the Wind.

This is very accurately the story as I received it, but I freely admit that I have very much condensed the language of the original text, which consists of twenty pages, and which, as regards needless padding, indicates a capacity on the part of the narrator to write an average modern fashionable novel, even a second rate French one, which is saying a great deal. It is true that there are in it no detailed descriptions of scenery, skies, trees, or clouds - and a great deal might be made of Volterra in that way - but it is prolonged in a manner which shows a gift for it. However, the narrative itself is strangely original and vigorous, for it is such a relic of pure classic heathenism, and such a survival of faith in the old mythology, as all the reflected second hand Hellenism of the Aesthetes cannot equal. That a real worship of or belief in classic divinities should have survived to the present day in the very land of Papacy itself, is a much more curious fact than if a living mammoth had been discovered in some out of the way corner of the earth, because the former is a human phenomenon. I foresee that the day will come, and that perhaps not so very far distant, when the world of scholars will be amazed to consider to what a late period an immense body of antique tradition survived in Northern Italy, and how indifferent the learned were regarding it; there having been in very truth only one man, and he a foreigner, who earnestly occupied himself with collecting and preserving it.

It is very probably that there were as many touching episodes among the heathen martyrs who were forced to give up their beloved deities, such as Diana, Venus, the Graces, and others, who were worshipped for beauty, as there were even among the Christians who were thrown to the lions. For the heathen loved their gods with a human personal sympathy, without mysticism or fear,

as if they had been blood relations; and there were many among them who really believed that such was the case when some damsel who had made a faux pas got out of it by attributing it all to some god, faun, or satyr; which is very touching. There is a great deal to be said for as well as against the idolaters or worshippers of dolls, as I heard a small girl define them. ~CHAPTER XII~

Tana the Moon Goddess

The following story, which appeared originally in the "Legends of Florence," collected from the people by me, does not properly belong to the Witch's Gospel, as it is not strictly in accordance with it; and yet it could not well be omitted, since it is on the same subject. In it Diana appears simply as the lunar goddess of chastity, therefor not as a witch. It was given to me as Fana, but my informant said that it might be Tana; she was not sure. As Tana occurs in another tale, and as the subject is certainly Diana, there can hardly be a question of this. [Note: E. European Goddess: Tanfana]

Tana was a very beautiful girl, but extremely poor, and as modest and pure as she was beautiful and humble. She went from one contadino to another, or from farm to farm to work, and thus led an honest life.

There was a young boor, a very ugly, bestial, and brutish fellow, who was after his fashion raging with love for her, but she could not so much as bear to look at him, and repelled all his advances.

But late one night, when she was returning alone from the farmhouse where she had worked to her home, this man who had hidden himself in a thicket, leaped out on her and cried, "Thou canst not flee; mine thou shalt be!"

And seeing no help near, and only the full moon looking down on her from heaven, Tana in despair cast herself on her knees and cried to it:

"I have no one on earth to defend me,
Thou alone dost see me in this strait;
Therefore I pray to thee, O Moon!
As thou art beautiful so thou art bright
Flashing thy splendor over all mankind;
Even so I pray thee light up the mind
Of this poor ruffian, who would wrong me here,
Even to the worst. Cast light into his soul,
That he may let me be in peace, and then
Return in all thy light unto my home!"

When she had said this, there appeared before her a bright but shadowy form, which said:

"Rise, and go to thy home!
Thou has well deserved this grace;
No one shall trouble thee more,
Purest of all on earth!
Thou shalt a goddess be,
The Goddess of the Moon,
Of all enchantment Queen!"

Thus it came to pass that Tana became the Dea or spirit of the Moon.

Though the air be set to a different key, this is a poem of pure melody, and the same as Wordsworth's "Goody Blake and Harry Gill." Both Tana and the old dame are surprised and terrified; both pray to a power above:

"The cold, cold moon above her head,
Thus on her knees did Goody pray;
Young Harry heard what she had said,
And icy cold he turned away."

The dramatic center is just the same in both. The English ballad soberly turns into an incurable fit of ague inflicted on a greedy young boor; the Italian witch-poetess, with finer sense, or with more sympathy for the heroine, casts the brute aside without further mention, and apotheosizes the maiden, identifying her with the Moon. The former is more practical and probable, the latter more poetical.

And here it is worth while, despite digression, to remark what an immense majority there are of people who can perceive, feel, and value poetry in mere words or form - that is to say, objectively - and hardly know or note it when it is presented subjectively or as thought, but not put into some kind of verse or measure, or regulated form. This is a curious experiment and worth studying. Take a passage from some famous poet; write it out in pure simple prose, doing full justice to its real meaning, and if it still actually thrills or moves as poetry, then it is of the first class. But if it has lost its glamour absolutely, it is second rate or inferior; for the best cannot be made out of mere words varnished with associations, be they of thought or feeling.

This is not such a far cry from the subject as might be deemed. Reading and feeling them subjectively, I am often struck by the fact that in these Witch traditions which I have gathered there is a wondrous poetry of thought, which far excels the efforts of many modern bards, and which only requires the aid of some clever workman in words to assume the highest rank. A proof of what I have asserted may be found in the fact that, in such famous poems as the Finding of the Lyre, by James Russell Lowell, and that on the invention of the pipe by Pan, by Mrs. Browning, that which formed the most exquisite and refined portion of the original myths is omitted by both authors, simply because they missed or did not perceive it. For in the former we are not told that it was the breathing of the god Air (who was the inspiring soul of ancient music, and the Bellaria of modern witch-mythology) on the dried filament of the tortoise, which suggested to Hermes the making an instrument wherewith he made the music of the spheres and guided the course of the planets. As for Mrs. Browning, she leaves out Syrinx altogether, that is to say, the voice of the nymph still lingering in the pipe which had been her body. Now to my mind the old prose narrative of these myths is much more deeply poetical and moving, and far more inspired with beauty and romance, than are the well-rhymed and measured, but very imperfect versions given by our poets. And in fact, such want of intelligence or perception may be found in all the 'classic' poems, not only of Keats, but of almost every poet of the age who has dealt in Greek subjects.

Great license is allowed to painters and poets, but when they take a subjective, especially a deep tradition, and fail to perceive its real meaning or catch its point, and simply give us something very pretty, but not so inspired with meaning as the original, it can hardly be claimed that they have done their work as it might, or, in fact, should have been done. I find that this fault does not occur in the Italian or Tuscan witch versions of the ancient fables; on the contrary, they keenly appreciate, and even expand, the antique spirit. Hence I have often had occasion to remark that it was not impossible that in some cases popular tradition, even as it now exists, has been preserved more fully and accurately than we find it in any Latin writer.

Now apropos of missing the point, I would remind certain very literal readers that if they find many faults of grammar, misspelling, and worse in the Italian texts in this book, they will not, as a distinguished reviewer has done, attribute them all to the ignorance of the author, but to the imperfect education of the person who collected and recorded them. I am reminded of this by having seen in a circulating library copy of my Legend of Florence, in which some good careful soul had taken pains with a pencil to correct all the archaisms. Wherein, he or she was like a certain Boston proof reader, who in a book of mine changed the spelling of many citations from Chaucer, Spenser, and others into the purest, or impurest, Webster; he being under the impression that I was

extremely ignorant of orthography. As for the writing in or injuring books, which always belong partly to posterity, it is a sin of vulgarity as well as morality, and indicates what people are more than they dream.

"Only a cad as low as a thief Would write in a book or turn down a leaf, Since 'tis thievery, as well is know, To make free with that which is not our own."

~CHAPTER XIII~

Diana and the Children

There was in Florence in the oldest time a noble family, but grown so poor that their feast days were few and far between. However, they dwelt in their old palace (which was in the street now called La Via Cittadella), which was a fine old building, and so they kept up a brave show before the world, when many a day they hardly had anything to eat.

Round this palace was a large garden, in which stood an ancient marble statue of Diana, like a beautiful woman who seemed to be running with a dog by her side. She held in her hand a bow, and on her forehead was a small moon. And it was said that by night, when all was still, the statue became like life and fled, and did not return till the moon set or the sun rose.

The father of the family had two children, who were good and intelligent. On day they came home with many flowers that had been given to them, and the little girl said to the brother, "The beautiful lady with the bow ought to have some of these!"

Saying this, they laid flowers before the statue and made a wreath, which the boy placed on her head.

Just then the great poet and magician Virgil, who knew everything about the god and fairies, entered the garden and said, smiling, "You have made the offering of flowers to the goddess quite correctly, as they did of old; all that remains is to pronounce the prayer properly, and it is this:"

So he repeated the invocation of Diana:

Lovely Goddess of the bow!
Lovely Goddess of the arrows!
Of all hounds and of all hunting
Thou who wakest in starry heaven
When the sun is sunk in slumber
Thou with moon upon thy forehead,
Who the chase by night preferrest
Unto hunting in the daylight,
With thy nymphs unto the music
Of the horn - thyself the huntress,
And most powerful: I pray thee
Think, although but for an instant,
Upon us who pray unto thee!

Then Virgil taught them also the spell to be uttered when good fortune or aught is specially required

Fair goddess of the rainbow,
Of the stars and of the moon!
The queen most powerful
Of hunters and the night!
We beg of thee thy aid,

That thou may'st give to us
The best of fortune ever!
If thou heed'st our evocation
And wilt give good fortune to us,
Then in proof give us a token!

And having taught them this, Virgil departed.

Then the children ran to tell their parents all that had happened, and the latter impressed it on them to keep it a secret, nor breathe a word or hint thereof to any one. But what was their amazement when they found early the next morning before the statue a deer freshly killed, which gave them good dinners for many a day; nor did they want thereafter at any time game of all kinds, when the prayer had been devoutly pronounced.

There was a neighbor of this family, a priest, who held in hate all the ways and worship of the gods of the old time, and whatever did not belong to his religion, and he, passing the garden one day, beheld the statue of Diana crowned with roses and other flowers. And being in a rage, and seeing in the street a decayed cabbage, he rolled it in the mud, and threw it all dripping at the face of the goddess, saying, "Behold, thou vile beast of idolatry, this is the worship which thou has from me, and the devil do the rest for thee!"

Then the priest heard a voice in the gloom where the leaves were dense, and it said, "It is well! I give thee warning, since thou hast made thy offering, some of the game to thee I'll bring; thou'lt have thy share in the morning."

All that night the priest suffered from horrible dreams and dread, and when at last, just before three o'clock, he fell asleep, he suddenly awoke from a nightmare in which it seemed as if something heavy rested on his chest. And something indeed fell from him and rolled on the floor. And when he rose and picked it up, and looked at it by the light of the moon, he saw that it was a human head, half decayed.

Another priest, who had heard his cry of terror, entered his room, and having looked at the head, said, "I know that face! It is of a man whom I confessed, and who was beheaded three months ago at Siena."

And three days after, the priest who had insulted the goddess died.

The foregoing tale was not given to me as belonging to the Gospel of Witches, but as one of a very large series of traditions relating to Virgil as a magician. But it has its proper place in this book, because it contains the invocation to and incantation of Diana, these being remarkably beautiful and original. When we remember how these 'hymns' have been handed down or preserved by old women, and doubtless much garbled, changed, and deformed by transmission, it cannot but seem wonderful that so much classic beauty still remains in them, as, for instance, in -

Lovely Goddess of the bow!
Lovely Goddess of the arrows!
Thou who walk'st I starry heaven!

Robert Browning was a great poet, but if we compare all the Italian witch poems of and to Diana with the former's much admired speech of Diana-Artemis, it will certainly be admitted by impartial critics that the spells are fully equal to the following by the bard -

I am a goddess of the ambrosial courts,
And save by Here, Queen of Pride, surpassed
By none whose temples whiten this the world;
Through heaven I roll my lucid moon along,

I shed in Hell o'er my pale people peace,
On Earth, I, caring for the creatures, guard
Each pregnant yellow wolf and fox bitch sleek,
And every feathered mother's callow brood,
And all that love green haunts and loneliness.

This is pretty, but it is only imitation, and neither in form or spirit really equal to the incantations, which are sincere on faith. And it may here be observed in sorrow, yet in very truth, that in a very great number of modern poetical handlings of classic mythic subjects, the writers have, despite all their genius as artists, produced rococo work which will appear to be such to another generation, simply from their having missed the point, or omitted from ignorance something vital which the folklorist would probably not have lost. Achilles may be admirably drawn, as I have seen him, in a Louis XIV. wig with a Turkish scimitar, but still one could wish that the designer had been a little more familiar with Greek garments and weapons.

~CHAPTER XIV~

The Goblin Messengers of Diana and Mercury

The following tale was not given to me as connected with the Gospel of the Witches, but as Diana appears in it, and as the whole conception is that of Diana and Apollo in another form, I include it in the series.

Many centuries ago there was a goblin, or spirit or devil-angel, and Mercury, who was the god of speed and of quickness, being much pleased with this imp, bestowed on him the gift of running like the wind, with the privilege that whatever he pursued, be it spirit, a human being, or animal, he should certainly overtake or catch it.

This goblin had a beautiful sister, who like him, ran errands, not for the gods, but for the goddesses (there was a female god for every male, even down to the small spirits); and Diana on the same day gave to this fairy the power that, whoever might chase her, she should, if pursued, never be overtaken.

On day the brother saw his sister speeding like a flash of lightning across the heaven, and he felt a sudden strange desire in rivalry to overtake her. So he dashed after as she flitted on; but though it was his destiny to catch, she had been fated never to be caught, and so the will of one supreme god was balanced by that of another.

So the two kept flying round and round the edge of heaven, and at first all the gods roared with laughter, but when they understood the case, they grew serious, and asked one another how it was to end.

Then the great father-god said, "Behold the earth, which is in darkness and gloom! I will change the sister into a Moon, and her brother into a sun. And so shall she ever escape him, yet will he ever catch her with his light, which shall fall on her from afar; for the rays of the sun are his hands, which reach forth with burning grasp, yet which are ever eluded."

And thus it is said that this race begins anew with, the first of every month, when the moon being cold, is covered with as many coats as an onion. But while the race is being run, as the moon becomes warm she casts off one garment after another, till she is naked and then stops, and then when dressed the race begins again.

As the vast storm cloud falls in glittering drops, even so the great myths of the olden time are broken up into small fairy tales, and as these drops in turn reunite.

"On silent lake or streamlet lone" as Villon hath it, even so minor myths are again formed from the fallen waters. In this story we clearly have the dog made by Vulcan and the wolf - Jupiter settled the question by petrifying them - as you may read in Julius Pollux his fifth book, or any other on mythology.

"Which hunting hound, as well is known,
Was changed by Jupiter to stone."

It is remarkable that in this story the moon is compared to an onion. "The onion," says Friedrich, "was, on account of its many skins, among the Egyptians the emblem and hieroglyph of the many formed moon, whose different phases are so clearly seen in the root when it is cut through, also because its growth or decrease corresponds with that of the planet. Therefore it was dedicated to Isis, the Moon Goddess." And for this reason the onion was so holy as to be regarded as having in itself something of deity; for which reason Juvenal remarks that the Egyptians were happy people to have gods growing in their gardens.

~CHAPTER XV~

Laverna

The following very curious tale, with the incantation, was not in the text of the Vangelo, but it very evidently belongs to the cycle or series of legends connected with it. Diana is declared to be the protectress of all outcasts, those to whom the night is their day, consequently of thieves; and Laverna, as we may learn from Horace and Plautus, was pre-eminently the patroness of pilfering and all rascality. In this story she also appears as a witch and humorist.

It was given to me as a tradition of Virgil, who often appears as one familiar with the marvelous and hidden lore of the olden time.

It happened on a time that Virgil, who knew all things hidden or magical, he who was a magician and poet, having heard a speech (or oration) by a famous talker who had not much in him, was asked what he thought of it. And he replied, "It seems to me to be impossible to tell whether it was all introduction or all conclusion; certainly there was no body in it. It was like certain fish of whom one is in doubt whether they are all head or all tail, or only head and tail; or the goddess Laverna, of whom no one ever knew whether she was all head or all body, or neither or both."

Then the emperor inquired who this deity might be, for he had never heard of her.

And Virgil replied, "Among the gods or spirits who were of ancient times - may they be ever favorable to us! Among them (was) one female who was the craftiest and most knavish of them all. She was called Laverna. She was a thief, and very little known to the other deities, who were honest and dignified, for she was rarely in heaven or in the country of the fairies.

"She was almost always on earth, among thieves, pickpockets, and panders - she lived in darkness.

"Once it happened that she went (to a mortal), a great priest in the form and guise of a very beautiful stately priestess (of some goddess), and said to him:

" 'You have an estate which I wish to buy. I intend to build on it a temple to (our) God. I swear to you on my body that I will pay thee within a year'

"Therefore the priest transferred to her the estate.

"And very soon Laverna had sold off all the crops, grain, cattle, wood, and poultry. There was not left the value of four farthings.

"But on the day fixed for payment there was no Laverna to be seen. The fair goddess was far away, and had left her creditor in the lurch!

"At the same time Laverna went to a great lord and bought of him a castle, well furnished within and broad rich lands without.

"But this time she swore on her head to pay in full in six months.

"And as she had done by the priest so she acted to the lord of the castle, and stole and sold every stick, furniture, cattle, men, and mice - there was not left wherewith to feed a fly.

"Then the priest and the lord, finding out who this was, appealed to the gods, complaining that they had been robbed by a goddess.

"And it was soon made known to them all that this was Laverna.

"Therefore she was called to judgment before all the gods.

"And when she was asked what she had done with the property of the priest, unto whom she had sworn by her body to make payment at the time appointed (and why she had broken her oath)?

"She replied by a strange deed which amazed them all, for she made her body disappear, so that only her head remained visible, and it cried: -

" 'Behold me! I swore by my body, but body have I none!'

"Then all the gods laughed.

"After the priest came the lord who had also been tricked, and to whom she had sworn by her head. And in reply to him Laverna showed all present her whole body without mincing matters, and it was one of extreme beauty, but without a head; and from the neck thereof came a voice which said: -

'Behold me, for I am Laverna, who have come to answer to that lord's complaint, Who swears that I contracted debt to him, And have not paid although the time is o'er And that I am a thief because I swore Upon my head - but, as you all can see, I have no head at all, and therefore I Assuredly ne'er swore by such an oath.'

"Then there was indeed a storm of laughter among the gods, who made the matter right by ordering the head to join the body, and bidding Laverna pay up her debts, which she did.

"Then Jove spoke and said: -

" 'Here is a roguish goddess without a duty (or a worshipper), while there are in Rome innumerable thieves, sharpers, cheats, and rascals who live by deceit.

" 'These good folk have neither a church nor a god, and it is a great pity, for even the very devils have their master, Satan, as the head of the family. Therefore, I command that in future Laverna shall be the goddess of all the knaves or dishonest tradesman, with the whole rubbish and refuse of the human race, who have been hitherto without a god or a devil, inasmuch as they have been too despicable for the one or the other.'

"And so Laverna became the goddess of all dishonest and shabby people.

"Whenever any one planned or intended any knavery or aught wicked, he entered her temple, and invoked Laverna, who appeared to him as a woman's head. But if he did his work of knavery badly or maladroitly, when he again invoked her he saw only the body; but if he was clever, then he beheld the whole goddess, head and body.

"Laverna was no more chaste than she was honest, and had many lovers and many children. It was said that not being bad at heart or cruel, she often repented her life and sins; but do what she might, she could not reform, because her passions were so inveterate.

"And if a man had got any woman with child or any maid found herself enceinte, and would hide it from the world and escape scandal, they would go every day to invoke Laverna.

"Then when the time came for the suppliant to be delivered, Laverna would bear her in sleep during the night to her temple, and after the birth cast her into slumber again, and bear her back to her bed at home. And when she woke in the morning, she was ever in vigorous health and felt no weariness, and all seemed to her as a dream.

"But to those who desired in time to reclaim their children, Laverna was indulgent if they led such lives as pleased her and faithfully worshipped her.

"And this is the ceremony to be performed and the incantation to be offered every night to Laverna.

"There must be a set place devoted to the goddess, be it a room, a cellar, or a grove, but ever a solitary place.

"Then take a small table of the size of forty playing cards set close together, and this must be hid in the same place, and going there at night...

"Take forty cards and spread them on the table, making of them a close carpet or cover on it.

"Take of the herbs paura and concordia, and boil the two together, repeating meanwhile the following:

I boil the cluster of concordia To keep in concord and at peace with me Laverna, that she may restore to me My child, and that she by her favoring care May guard me well from danger all my life! I boil this herb, yet 'tis not it which boils, I boil the fear, that it may keep afar Any intruder, and if such should come (to spy upon my rite), may he be struck With fear and in his terror haste away!

Having said thus, put the boiled herbs in a bottle and spread the cards on the table one by one, saying: -

I spread before me now the forty cards Yet 'tis not forty cards which here I spread, But forty of the gods superior To the deity Laverna, that their forms May each and all become volcanoes hot, Until Laverna comes and brings my child; And 'till 'tis done may they all cast at her Hot flames of fire, and with them glowing coals From noses, mouths, and ears (until she yields); Then may they leave Laverna at her peace, Free to embrace her children at her will!

"Laverna was the Roman goddess of thieves, pickpockets, shopkeepers or dealers, plagiarists, rascals, and hypocrites. There was near Rome a temple in a grove where robbers went to divide their plunder. There was a statue of the goddess. Her image, according to some, was a head without a body; according to others, a body without a head; but the epithet of 'beautiful' applied to her by Horace indicates that she who gave disguises to her worshippers had kept one to herself." She was worshipped in perfect silence. This is confirmed by a passage to Horace, where an impostor, hardly daring to move his lips, repeats the following prayer or incantation: -

"O goddess Laverna! Give me the art of cheating and deceiving, Of making men believe that I am just, Holy, and innocent! extend all darkness And deep obscurity o'er my misdeeds!"

It is interesting to compare this unquestionably ancient classic invocation to Laverna with the one which is before given. The goddess was extensively known to the lower orders, and in Plautus a cook who has been robbed of his implements calls on her to revenge him.

I call special attention to the fact that in this, as in a great number of Italian witch incantations, the deity or spirit who is worshipped, be it Diana herself or Laverna, is threatened with torment by a higher power until he or she grants the favour demanded. This is quite classic (Greco-Roman or Oriental) in all of which sources the magician relies not on favour, aid, or power granted by either God or Satan, but simply on what he has been able to wrench and wring, as it were, out of infinite nature or the primal source by penance and study. I mention this because a reviewer has reproached me with exaggerating the degree to which diabolism - introduced by the Church since 1500 - is deficient in Italy. But in fact, among the higher classes of witches, or in their traditions, it is hardly to be found at all. In Christian diabolism the witch never dares to threaten Satan or God, or any of the Trinity or angels, for the whole system is based on the conception of a Church and of obedience.

The herb concordia probably takes its name from that of the goddess Concordia, who was represented as holding a branch. It plays a great part in witchcraft, after verbena and rue.

THE CHILDREN OF DIANA, OR HOW THE FAIRIES WERE BORN

All things were made by Diana, the great spirits of the stars, men in their time and place, the giants which were of old, and the dwarfs who dwell in the rocks, and once a month worship her with cakes.

There was once a young man who was poor, without parents, yet he was good.

One night he sat in a lonely place, yet it was very beautiful, and there he saw a thousand little fairies, shining white, dancing in the light of the full moon.

"Gladly would I be like you, O fairies!" said the youth, "free from care, needing no food. But what are ye?"

"We are moon rays, the children of Diana," replied one - We are children of the Moon. We are born of shining light; When the Moon shoots forth a ray, Then it takes a fairy's form.

"And thou art one of us because thou wert born when the Moon, our mother Diana, was full; yes, our brother, kin to us, belonging to our band.

"And if thou art hungry and poor...and wilt have money in thy pocket, then think upon the Moon, on Diana, unto whom thou wert born; then repeat these words -

"Moon, Moon, beautiful Moon! Fairer far than any star; Moon, O Moon, if it may be, Bring good fortune unto me!"

"And then, if thou has money in thy pocket, thou wilt have it doubled.

"For the children who are born in a full moon are sons or daughters of the Moon,

'Good evening, fair goat! And he will reply, 'Good evening, fair sir! I am so weary That I can go no farther And thou shalt reply as usual, 'Fairy Diana, I conjure thee To give to this goat relief and peace!'

"Then will we enter in a great hall where thou wilt see many beautiful ladies who will try to fascinate thee; but let thy answer ever be, 'She whom I love is her of Monteroni.'

"And now Gianni, to horse; mount and away!" So he mounted the cat, which flew as quick as thought, and found the mare, and having pronounced over it the incantation, it became a woman and said -

In the name of the Fairy Diana! Mayest thou hereby become A beautiful young man, Red and white in hue, Like to milk and blood!

After this he found the goat and conjured it in like manner, and it replied -

In the name of the Fairy Diana! Be thou attired more richly than a prince!

So he passed to the hall, where he was wooed by beautiful ladies, but his answer to them all was that his love was at Monterone.

Then he saw or knew no more, but on awakening found himself in Monterone, and so changed to a handsome youth that no one knew him. So he married his beautiful lady, and all lived the hidden life of witches and wizards from that day, and are now in fairy land.

NOTES

As a curious illustration of the fact that the faith in Diana and the other deities of the Roman mythology, as connected with divination, still survives among the Italians of 'the people,' I may mention that after this work went to press, I purchased for two soldi or one penny, a small chapbook in which is shown how, by a process of conjuration or evocation and numbers, not only Diana, but 39 other deities may be made to give answers to certain questions. The work is probably taken from some old manuscript, as it is declared to have been discovered and translated by P.P. Francesco di Villanova Monteleone. It is divided into two parts, one entitled Circe and the other Medea.

As such works must have pictures, Circe is set forth by a page cut of a very ugly old woman in the most modern costume of shawl and mob cap with ribbons. She is holding an ordinary candlestick. It is quite the ideal of a common fortune teller, and it is probably that the words Maga Circe suggested nothing more or less than such a person to him who 'made up' the book. That of Medea is, however, quite correct, even artistic, representing the sorceress as conjuring the magic bath, and was probably taken from some work on mythology. It is ever so in Italy, where the most grotesque and modern conceptions of classic subjects are mingled with much that is accurate and beautiful - of which indeed this work supplies many examples.

~APPENDIX~

So long ago as the year 1886 I learned that there was in existence a manuscript setting forth the doctrines of Italian witchcraft, and I was promised that, if possible, it should be obtained for me. In this I was for a time disappointed. But having urged it on Maddalena, my collector of folk lore, while she was leading a wandering life in Tuscany, to make an effort to obtain or recover something of the kind, I at last received from her, on January 1, 1897, from Colle, Val d'Elsa, near Siena, the MS entitled Aradia, or the Gospel of the Witches.

Now be it observed, that every leading point which forms the plot or center of this Vangel, such as that Diana is Queen of the Witches; an associate of Herodius (Aradia) in her relations to sorcery; that she bore a child to her brother the Sun (here Lucifer); that as a moon-goddess she is in some relation to Cain, who dwells as prisoner in the moon, and that the witches of old were people oppressed by feudal lands, the former revenging themselves in every way, and holding orgies to Diana which the Church represented as being the worship of Satan - all of this, I repeat, had been told or written out for me in fragments by Maddalena (not to speak of other authorities), even as it had been chronicled by Horst or Michelet; therefore all this is in the present document of minor importance. All of this I expected, but what I did not expect, and what was new to me, was that portion which is given as prose-poetry and which I have rendered in meter or verse. This being traditional, and taken down from wizards, is extremely curious and interesting, since in it are preserved many relics of lore which, as may be verified from records, have come down from days of yore.

Aradia is evidently enough Herodias, who was regarded in the beginning as associated with Diana as chief of the witches. This was not, as I opined, derived from the Herodias of the New Testament, but from an earlier replica of Lilith, bearing the same name. It is, in fact an identification or twin-ing of the Aryan and Shemitic Queens of Heaven, or of Night and of Sorcery, and it may be that this was known to the earliest myth makers. So far back as the sixth century the worship of Herodias and Diana by witches was condemned by a Church Council at Ancyra. Pipernus and other writers have noted the evident identity of Herodias with Lilith. Isis preceded both.

Diana is very vigorously, even dramatically, set forth in this poem as the goddess of the god forsaken and ungodly, of thieves, harlots, and, truthfully enough, of the 'minions of the moon,' as Falstaff would have fain had them called. It was recognized in ancient Rome, as it is in modern India, that no human being can be so bad or vile as to have forfeited all right to divine protection of some kind or other, and Diana was this protectress. It may be as well to observe here, that among all free thinking philosophers, educated parias, and literary or book bohemians, there has ever been a most unorthodox tendency to believe that the faults and errors of humanity are more due (if not altogether due) to unavoidable causes which we cannot help, as, for instance, heredity, the being born savages, or poor, or in vice, or unto 'bigotry and virtue' in excess, or unto inquisitioning - that is to say, when we are so over burdened with innately born sin that all our free will cannot set us free from it.

It was during the so called Dark Ages, or from the downfall of the Roman Empire until the thirteenth century, that the belief that all which was worst in man owed its origin solely to the monstrous abuses and tyranny of Church and State. For then, at every turn in life, the vast majority encountered downright shameless, palpable iniquity and injustice, with no law for the weak who were without patrons.

The perception of this drove vast numbers of the discontented into rebellion, and as they could not prevail by open warfare, they took their hatred out in a form of secret anarchy, which was, however, intimately blended with superstition and fragments of old tradition. Prominent in this, and naturally enough, was the worship of Diana the protectress, for the alleged adoration of Satan was a far later invention of the Church, and it has never really found a leading place in Italian witchcraft to this day. That is to say, purely diabolical witchcraft did not find general acceptance till the end of the fifteenth century, when it was, one may almost say, invented in Rome to supply means wherewith to destroy the threatening heresy of Germany.

The growth of Sentiment is the increase of suffering; man is never entirely miserable until he finds out how wronged he is and fancies that he sees far ahead a possible freedom. In ancient times men as slaves suffered less under even more abuse, because they believed they were born to low conditions of life. Even the best reform brings pain with it, and the great awakening of man was accompanied with griefs, many of which even yet endure. Pessimism is the result of too much culture and introversion.

It appears to be strangely out of sight and out of mind with all historians, that the sufferings of the vast majority of mankind, or the enslaved and poor, were far greater under early Christianity, or till the end of the Middle Ages and the Emancipation of Serfs, than they were before. The reason for this was that in the old 'heathen' time the humble did not know, or even dream, that all are equal before God, or that they had many rights, even here on earth, as slaves; for, in fact, the whole moral tendency of the New Testament is utterly opposed to slavery, or even severe servitude. Every word uttered teaching Christ's mercy and love, humility and charity, was, in fact, a bitter reproof, not only to every lord in the land, but to the Church itself, and its arrogant prelates. The fact that many abuses had been mitigated and that there were benevolent saints, does not affect the fact that, on the whole, mankind was for a long time worse off than before, and the greatest cause of this suffering was what may be called a sentimental one, or a newly born consciousness of rights withheld, which is always of itself a torture. And this was greatly aggravated by the endless preaching to the people that it was a duty to suffer and endure oppression and tyranny, and that the

rights of Authority of all kinds were so great that they on the whole even excused their worst abuses. For by upholding Authority in the nobility the Church maintained its own.

The result of it all was a vast development of rebels, outcasts, and all the discontented, who adopted witchcraft or sorcery for a religion, and wizards as their priests. They had secret meetings in desert places, among old ruins accursed by priests as the haunt of evil spirits or ancient heathen gods, or in the mountains. To this day the dweller in Italy may often find secluded spots environed by ancient chestnut forests, rocks, and walls, which suggest fit places for the Sabbat, and are sometimes still believed by tradition to be such. And I also believe that in this Gospel of the Witches we have a trustworthy outline at least of the doctrine and rites observed at these meetings. They adored forbidden deities and practiced forbidden deeds, inspired as much by rebellion against Society as their own passions.

There is, however, in the Evangel of the Witches an effort made to distinguish between the naturally wicked or corrupt and those who are outcasts or oppressed, as appears from the passage:

"Yet like Cain's daughter (offspring) thou shalt never be, Nor like the race who have become at last Wicked and infamous from suffering, As are the Jews and wandering Zingari, Who are all thieves: like then ye shall not be."

The supper of the Witches, the cakes of meal, salt, and honey, in the form of crescent moons, are known to every classical scholar. The moon or horn shaped cakes are still common. I have eaten of them this very day, and though they are known all over the world, I believe they owe their fashion to tradition.

In the conjuration of the meal there is a very curious tradition introduced to the effect that the glittering grains of wheat from which spikes shoot like sun rays, owe their brilliant likeness to a resemblance to the firefly, 'who comes to give the light.' We have, I doubt not, in this a classic tradition, but I cannot verify it. Hereupon the Vangelo cites a common nursery rhyme, which may also be found a nursery tale, yet which, like others, is derived from witch lore, by which the lucciola is put under a glass and conjured to give by its light certain answers.

The conjuration of the meal or bread, as being literally our body as contributing to form it, and deeply sacred because it had lain in the earth, where dark and wondrous secrets bide, seems to cast a new light on the Christian sacrament. It is a type of resurrection from earth, and was therefore used at the Mysteries and Holy Supper, and the grain had pertained to chthonic secrets, or to what had been under the earth in darkness. Thus even earthworms are invoked in modern witchcraft as familiar with dark mysteries, and the shepherd's pipe to win the Orphic power must be buried three days in the earth. And so all was, and is, in sorcery a kind of wild poetry based on symbols, all blending into one another, light and darkness, fireflies and grain, life and death.

Very strange indeed, but very strictly according to ancient magic as described by classic authorities, is the threatening Diana, in case she will not grant a prayer. This recurs continually in the witch exorcisms or spells. The magus, or witch, worships the spirit, but claims to have the right, drawn from a higher power, to compel even the Queen of Earth, Heaven and Hell to grant the request. "Give what I ask, and thou shalt have honor and offerings; refuse, and I will vex thee by insult." So Canidia and her kind boasted that they could compel the gods to appear. This is all classic. No one ever heard of a Satanic witch invoking or threatening the Trinity, or Christ or even the angels or saints. In fact, they cannot even compel the devil or his imps to obey - they work entirely by his good will as slaves. But in the old Italian lore the sorcerer or witch is all or nothing, and aims at limitless will or power.

Of the ancient belief in the virtues of a perforated stone I need not speak. But it is to be remarked that in the invocation the witch goes forth in the earliest morning to seek for verbena or verbain. The ancient Persian magi, or rather their daughters, worshipped the sun as it rose by waving freshly

plucked verbenas, which was one of the seven most powerful plants in magic. These Persian priestesses were naked while they thus worshipped, nudity being a symbol of truth and sincerity.

The extinguishing the lights, nakedness, and the orgy, were regarded as symbolical of the body being laid in the ground, the grain being planted, or of entering into darkness and death, to be revived in new forms, or regeneration and light. It was the laying aside of daily life.

The Gospel of the Witches, as I have given it, is in reality only the initial chapter of the collection of ceremonies, incantations, and traditions current in the fraternity or sisterhood, the whole of which are in the main to be found in my Etruscan Roman Remains and Florentine Legends. I have, it is true, a great number as yet unpublished, and there are more ungathered, but the whole scripture of this sorcery, all its principal tenets, formulas, medicaments, and mysteries may be found in what I have collected and printed. Yet I would urge that it would be worth while to arrange and edit it all into one work, because it would be to every student of archeology, folk lore, or history of great value. It has been the faith of millions in the past it has made itself felt in innumerable traditions, which deserve to be better understood than they are, and I would gladly undertake the work if I believed that the public would make it worth the publisher's outlay and pains. ONT

It may be observed with truth that I have not treated this Gospel, nor even the subject of witchcraft, entirely as folk lore, as the word is strictly defined and carried out; that is, as a mere traditional fact or thing to be chiefly regarded as a variant like or unlike sundry other traditions, or to be tabulated and put away in pigeon holes for reference. That it is useful and sensible to do all this is perfectly true, and it has led to an immense amount of valuable search, collection, and preservation. But there is this to be said, and I have observed that here and there a few genial minds are beginning to awake to it, that the mere study of the letter in this way has developed a great indifference to the spirit, going in many cases so far as to produce, like Realism in Art (to which it is allied), even a contempt for the matter or meaning of it, as originally believed in.

I was lately much struck by the fact that in a very learned work on Music, the author, in discussing that of ancient times and of the East, while extremely accurate and minute in determining pentatonic and all other scales, and what may be called the mere machinery and history of composition, showed that he was utterly ignorant of the fundamental fact that notes and chords, bars and melodies, were in themselves ideas or thoughts. Thus Confucius is said to have composed a melody which was a personal description of himself. Now if this be not understood, we cannot understand the soul of early music, and the folklorist who cannot get beyond the letter and fancies himself 'scientific' is exactly like the musician who has no idea of how or why melodies were anciently composed.

The strange and mystical chapter 'How Diana made the Stars and the Rain' is the same given in my Legends of Florence, but much enlarged, or developed to a cosmogonic-mythologic sketch. And here a reflection occurs which is perhaps the most remarkable which all this Witch Evangel suggests. In all other Scriptures of all races, it is the male, Jehovah, Buddha [he's totally wrong here on Buddha] or Brahma, who creates the universe; in Witch Sorcery it is the female who is the primitive principle. Whenever in history there is a period of radical intellectual rebellion against long established conservatism, hierarchy, and the like, there is always an effort to regard Woman as the fully equal, which means the superior sex. Thus in the extraordinary war of conflicting elements, strange schools of sorcery, Neo-Platonism, Cabala, Hermetic Christianity, Gnosticism, Persian Magism and Dualism, with the remains of old Greek and Egyptian theologies in the third and fourth centuries at Alexandria, and in the House of Light of Cairo in the ninth, the equality of Woman was a prominent doctrine. It was Sophia or Helena, the enfranchised, who was then the true Christ who was to save mankind.

[Note: ONLY by allowing in the Darkness, does the Logos rise up. By Christ, he must mean Christos - another name for Logos.]

When Illumination, in company with magic and mysticism, and a resolve to regenerate society according to extreme free thought, inspired the Templars to the hope that they would master the Church and the world, the equality of Woman derived from the Cairene traditions, again received attention. And it may be observed that during the Middle Ages, and even so late as the intense excitements which inspired the French Huguenots, the Jansenists and the Anabaptists, Woman always came forth more prominently or played a far greater part than she had done in social or political life. This was also the case in the Spiritualism founded by the Fox sisters of Rochester, New York, and it is manifesting itself in many ways in the Fin de Siecle, which is also a nervous chaos according to Nordau - Woman being evidently a fish who shows herself most when the waters are troubled.

But we should also remember that in the earlier ages the vast majority of mankind itself, suppressed by the too great or greatly abused power of Church and State, only manifested itself at such periods of rebellion against forms or ideas grown old. And with every new rebellion, every fresh outburst or wild inundation and bursting over the barriers, humanity and woman gain something, that is to say, their just dues or rights. For as every freshet spreads more widely its waters over the fields, which are in due time the more fertilized thereby, so the world at large gains by every revolution, however terrible or repugnant it may be for a time.

The Emancipated or Woman's Rights woman, when too enthusiastic, generally considers man as limited, while Woman is destined to gain on him. In earlier ages a contrary opinion prevailed, and both are, or were, apparently in the wrong, so far as the future is concerned. For in truth both sexes are progressive, and progress in this respect means not a conflict of the male and female principle, such as formed the basis of the Mahabarata, but a gradual ascertaining of true ability and adjustment of relations or coordination of powers.

These remarks are appropriate to my text and subject, because it is in studying the epochs when woman has made herself prominent and influential that we learn what the capacities of the female sex truly are. Among these, that of witchcraft as it truly was - not as it is generally quite misunderstood - is a deeply interesting as any other. For the witch, laying aside all question as to magic or its non-existence - was once a real factor or great power in rebellious social life, and to this very day it is recognized that there is something uncanny, mysterious, and incomprehensible in woman, which neither she herself nor man can explain.

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WICCA?

This url http://www.geocities.com/wicca_hoax/ contains articles dedicated to the trashing of Wicca and Paganism.

On this issue, I had something to say. My essay to them appears here:

Wicca, Legit or Not - What Constitutes Being Legitimate? Does it Even Matter? By: Tani Jantsang
Thanks to Comrade Kaiden for additional information on 1800's Satanism. Thanks to Comrade Proletariat for additional information on Newton.

Pagan-Christian, or Shamanistic or Pagan agrarian traditions of serfs during middle-age and dark-age Europe are synthesized now and referred to by Wiccans as "traditional witchcraft." And yes, it is most definitely political in a sense of self-empowerment. I suggest you check into Robert Graves's accounts of the Goddess and of Hellenic Pagan traditions. Most modern practitioners of Wicca do not live on farms and are not serfs. They are working women in an industrial/technological world.

Yes, all of this WAS simply folk magic as one of your flustered scholars is belaboring (the obvious) - or let us say these were The People's Beliefs, and no one has to "cast serious doubts" on the idea of witchcraft as an ancient organized religion. Peasants didn't organize as a general rule, without getting slaughtered for trying. The people into Wicca TODAY have synthesized this as an alternative to the prevailing Christian organized religion. Once upon a time, a few Jews created Christianity against the prevailing organized Judean organized religion. And at that, it went through some quick changes. Are you saying that people can't ORGANIZE and have their own beliefs? Or that they can't make a system out of these beliefs - JUST AS the Christians eventually came to make a system with specific dogma? Of course ALL of this is political at the roots. Wicca is a religion that appeals to women who'd rather identify with The Goddess than identify with Eve, a subjugated and maligned woman. Much of this also appeals to the Gay Community who's members would be foolish to identify with a religion that calls them damned and evil.

Crowley and Gardner are mentioned as having much to do with modern Wiccan thought. You forgot about Dennis Wheatley? While they may have had a lot, or a little to do with these things, what about Jules Michelet? He tells you a story and pretty much nails it right on the head, on target: SERFS - get it? Feudal Lords - GET IT? A thing around which serfs can organize - as they do even right now. Do the Moslems of today (2001) turn the American flag upside down? Yes, they do. They also make effigies of Bush, like voodoo dolls, and mutilate them. Did the serfs in the past practicing "whatever" turn the cross upside down? Yes, they did, one would almost have to assume this as an as-given - the cross was a symbol of MILITARY power that the Pope had back then. There were also the legitimate lodges which are wholly apart from Crowley or Gardner, despite claims these two might have made to the contrary.

Of course the real thing is political. Why not? Are you saying that Christianity is a "legit" religion and not some STUPID concoction pieced together from scant Judaism, much Manichaeism and much Paganism? If you want to go that route, then the ONLY legit indigenous real religion is SHAMANISM. Why put a time limit on when something can be "legit?" What's legit about Islam?

To see all this wasted scholarship over the "Wiccan issue" is a joke. Someone has a real bug up their buns over this non-issue. You can only legitimize this by putting a time limit on something? When DID Christianity or er, Catholicism, standardized as we know it, start? At the year 1? No, it actually started when the Council of Nicea legitimized and standardized the junk - the distinction

was born; it was OFFICIAL, so said these men (heh). Then, exact date back then, we had Orthodox Catholicism versus everything else. Are any of the characters in the New Testament even real people? Some Rabbis say NO (CF Refuting Missionaries on www.apodion.com/vad/ look in alphabetical index). We don't even know if "Jesus Christ" or "Jeshua ben Josef" even existed. We DO know that his last name wasn't Christ - the Christos is exclusively a Gnostic concept and had nothing to do with Judaism. Standardized Catholics merged these two things together. So doesn't that delegitimize Christianity as a religion, too? Sure it does. And so what? Go tell millions of Christians, advocate pulling their books out of stores, ban the Bible will ya?

I sell an article entitled "Real Wicca" with a lot of the modern mythology blown ([see AD](#)).

You speak of religious fraud? What is Christianity? What is Islam? Then let's ask what is Protestantism or Catholicism or Pentacostalism or - the many other KINDS of Christianity - including Santeria? What is Sunni and what is Shi'ite - and then what is Sufi? One might say that Judaism is not a religious fraud since they don't try to convert people, but modern Judaism is Rabbinical and very different from the Israelite or Hebrew religion; Jews explain this themselves.

We have an organization, Satanic Reds, that utilizes Left Hand Path LEGIT stuff from Vedanta, Tantra, Taoism and Hermeticism. All of this tradition is older than Christianity or Islam. All of it is related since this tradition speaks of a Boundless Darkness OUT OF WHICH a Light emanated and out of which all things that exist emanated. It is opposed to creationism and theologically classified as atheistic. It is more akin to Deism in some ways. And we have POLITICS up front. FD Roosevelt is one of our "Saints" or Heroes. So is Gene Roddenberry. Does this make it NON legit? Of course not.

Someone ought to inform Raymond Buckland about the Heterae, and the Age of Aspasia in fact. Perhaps a reading of "Tree of Destruction" would help - it is in our socio-political section (www.geocities.com/satanicreds/). Buckland seems to have "control" issues. No one needs to read this pop bullshit. Robert Graves is superb on these issues. The ONLY real "cult" that existed amongst agrarian peoples was Shamanistic. That different cultures shared similar beliefs, e.g., regarding the sun and the moon, is explained by the work they did and the conditions in which they all lived. If someone wants to call this all "witchcraft" so what? That's what organized religion branded them all. If they want to become an organized religion today - more power to them! Why shouldn't they organize?

There are plenty of books by Christians regarding their angelic encounters; Born Again "How Jesus saved my life" books. Do you advocate banning these books, too?

Right now, we have people in our (USA) government wanting to take away a lot of our rights and privacies - all due to the actions of MOSLEMS. This is something to be concerned about, not some book that buyers can choose to buy or not buy. The USA is not a Christian government founded on Christian religion or principles and never was: Treaty of Tripoli 1803 I think. Why don't you tell that to Ashcroft and to the Fundies that do Christian prayers in our own White House everyday? I don't see how stores selling books infringes upon my TAX DOLLARS. What they are doing in the White House does.

Ultimately, I have to wonder why all these anti-Wiccans CARE so much about this non-issue. Do they wish to convert these Wiccans/Pagans to some OTHER religion? Or to Atheism? If so: WHY?

Do you want to know what Wicca is in a nice, short and sweet sum up? Read Robert Graves, "White Goddess." Do you want to know how it became political? Read Jules Michelet, "Satanism and Witchcraft." What IS this Wicca? It's a synthesis of many folk ways of many ethnic groups of agrarian peoples, mostly serfs and other disenfranchised peoples of the past, and shamanism. It is extremely positive toward women's empowerment and rights and extremely tolerant toward our, as Plato called it, Third Sex - the Gays (male or female). It is also extremely progressive toward the Working Class. That's good enough reason for it to be Established Religion and legitimized.

Now, for the tour de force for refuting the modern notion that Wiccans got it all in a modern time from Gardner and Crowley, as the url I mentioned stated.

The history of Witchcraft is very difficult to accurately document. This leads to wild claims on both sides, alleging it to be a 20th century fabrication on one end, and an unbroken line of unaltered tradition dating back from the Paleolithic on the other. The main problem is that the people who were likely to become Witches, real witches, were unimportant in the eyes of those who created the history. The very image the word Witch conjures up is *female*, and even those who preserved the history of magic, like Eliphas Levi and A. E. Waite, preserve the history of male artifice rather than the natural Theurgy of the Witch. Michelet preserved the essence in his "Satanism and Witchcraft" of the Sorceress.

The following text is taken from the now out-of-print book "Witches" by Una Woodruff (the book itself is an art book, the text is all from the English occult scholar Colin Wilson). This should serve to document, once and for all, that an actual Witch cult with definite Satanic leanings existed - and perhaps continues to exist - in Europe.

It absolutely proves what I said in refutation to an anti-Wiccan pile of bullcrap. I said that Witchcraft is NOT some modern invention based on Gardner and Crowley. AND - as Michelet said, Witchcraft and Satanism are Comrades.

[Starting on page 26 of the Introduction]

"Historically speaking, the oddest thing about witchcraft is that nobody bothered much about it until the year 1300. An early church document called the *Canon Episcopi* denounced the notion that 'certain abandoned woman perverted by Satan' really flew through the air at night 'with the pagan goddess Diana' as an absurd delusion or dreams. In practice, local healers and 'wise women' were a common feature of country life. The 'witchcraft craze' began when the Church decided it was time to stamp out a heretical sect called the Cathars – also known as the Bogomills, Albigenses and (later) Waldenses. The Cathars were religious 'purists', the mediaeval equivalent of Quakers or Methodists; they denounced the wealth and corruption of the Church and insisted that the only way to get to heaven was by leading a godly life. Understandably, this worried the princes of the Church. The Cathars also believed that everything to do with matter is evil, while everything to do with spirit is good. The world, they said, was created by the devil, and the truly religious man should reject all worldly things. One of the odder beliefs of the Cathars was that since Jesus was wholly good, he could not have possessed a human body; so they taught that Jesus was a phantom. In 1208, the Pope – Innocent III – declared a crusade against the Cathars – and in particular, against Count Raymond of Toulouse, one of whose squires has assassinated the Papal Legate. In 1209 and 1210, twenty thousand crusaders swept across Languedoc, storming towns and massacring their inhabitants. A monk named Dominic Guzman – later St. Dominic – set up the Inquisition in Toulouse in 1229, and his agents went around Languedoc rooting out heresy and burning heretics. Rather like the late Senator Joseph Macarthy, Dominic got carried away by his mission until he saw heretics everywhere. It was easy to distort the Cathar belief that the world was created by the devil into the notion that the Cathars worshipped the devil [since the bible said God created the world - the devil must have been the Cathar God]. But it was another century before a new Pope – the paranoid John XXII, who believed his enemies were plotting to kill him by magic – finally gave the Dominicans his support. The 'witch hunt' now really began: at first in the Pyrenees and the Alps, into whose valleys the remnants of the heretics had retreated. The aim was no longer merely to root out heresy – unsound doctrines – but to destroy the servants of the devil. And during the next four centuries, many thousands of 'witches' were strangled and burned – many of them, perhaps most, undoubtedly innocent. In England, the repeal of the witchcraft act in 1736 put an end to the persecutions; the same thing happened all over Europe. The spirit of science, symbolized by Isaac Newton's *Principia Mathematica*, made belief in magic seem absurd.

"But was the 'witchcraft craze' really smoke without fire? The remark in the *Canon Episcopi* (dating from about the 4th century AD) about the **goddess Diana** offers an interesting clue. Why Diana, the Roman moon goddess? Because from the very beginning, the history of magic has been associated with the moon. Diana was also the earth goddess – and therefore the goddess of fertility. This association of witches with Diana can be found throughout the centuries. In the 1880s, an American scholar named Charles Leland became fascinated by the English Gypsies – as George Barrow had been half a century earlier – and became president of the Gypsy Lore Society. In 1886 he went to Florence, continuing his studies of Gypsy magic and lore, and encountered an Italian witch named Maddelena, who told fortunes and sold amulets. He employed Maddelena to gather what traditions she could about the origins of Italian witchcraft, which was known as *la vecchia religione*, the old religion. She finally provided him with a handwritten manuscript called *Aradia*, or the *Gospel of the Witches*. This tells the story of the goddess Diana who had an incestuous affair with her brother Lucifer, and gave birth to Aradia (or Herodias); it was Aradia who eventually came down to earth and taught men and women the secrets of magic. This, according to *The Gospel of the Witches*, was because the Church and the aristocracy were treating the poor with such cruelty that Diana felt they needed to be provided with some means of self-defense. That is to say, witchcraft was originally a movement of **social protest**, like the Peasant's Revolt. In his *Witchcraft, Magic and Alchemy* (1931), Grillo de Givry hits upon the same idea: '... it is perfectly logical that certain men ... having seen that God possessed his rich and hounoured Church on earth ... should have asked themselves – above all, if they believed they had a right to complain of God, Who had condemned them to a wretched state of life and denied them worldly goods – why Satan ... should not have his Church also ... why they themselves should not be priests of this demon, who would, perhaps, give them what God did not deign to give ...'"

This is the same sentiment eloquently echoed and strongly stated by Jules Michelet in 1862.

The text continues: "There is every reason to believe that *Aradia* is a genuine document, for there could be no possible reason to forge such a work. It would hardly attract the attention of anyone but a folklorist – and, in fact, it went out of print almost immediately. It proved one of the most powerful pieces of evidence that witchcraft was a survival of a pagan cult of the moon and earth goddess – a fertility cult.

"During the First World War, an English archeologist named Margaret Murray was living in Glastonbury when she decided to study the history of witchcraft. Without, apparently, studying *Aradia* (at least she never mentions it), Margaret Murray reached the conclusion that witchcraft was a survival of a pagan fertility cult. It was her view that the image of the devil – as a horned man with a tail – originated in the hunting rituals of our Cro-Magnon ancestors in which the *shaman* wore the skin of the animal about to be hunted. When man became a farmer rather than a hunter, he directed his magic towards the earth with the object of ensuring a good harvest. These innocent pagan festivals continued down the ages. The Church attempted to stamp them out, partly because they were a pagan survival, partly because of their strong sexual undertones – but in many country areas the 'old religion' was simply blended with the new, dances around the maypole replaced the pagan fertility ceremony with its ritual phallus.

"In recent years, Margaret Murray's theory – which was once accepted by most respectable scholars – has been violently attacked, on the grounds that she censored the evidence about witchcraft cults and sabbats to support theories. And there can be no doubt that her later book *The Divine King in England* (which appeared when she was 94) is wildly eccentric, with its theory that many of the English kings were members of the 'old religion'. Yet no one who looks impartially at the evidence can doubt that witchcraft was closely bound up with the cult of Diana, and that many of its ceremonies were pagan survivals. In his book *The Roots of Witchcraft*, Michael Harrison mentions that after the Second World War, Professor Geoffrey Webb was given the task of surveying damaged churches built before the Black Death which contained stone phalluses. (Scholars have long been puzzled by carvings on many ancient churches showing a crouching woman holding open the lips of her vagina – they are known as Sheila-na-gigs.) Harrison also

mentions an event documented in the Bishop's Register of Exeter in the 14th century, which states that the monks of Frithelstick Priory in Devon were caught worshipping a statue of 'the unchaste Diana' in the woods, and made them destroy it. Why 'unchaste' Diana, when she is usually known as the 'queen and huntress, chaste and fair'? Because the Bishop recognized the ceremony for what it was – a fertility ritual.

"Amusingly enough, Montague Summers [the translator of the *Malleus Maleficarum*] is enraged by the theory of Margaret Murray, and denounces it as imaginative moonshine. He is determined to promote his own view that the witches were genuine heretics, inspired by the devil, and that the church was right to 'stamp out the infection lest the whole of society be corrupted and damned'. As we have seen, there is a great deal to be said for his opinions – even though he takes them to the point of absurdity. He is almost certainly in the right when he attacks Margaret Murray's view that Joan of Arc and Gilles de Rais were priests of the Dianic cult who were sacrificed for their faith.

"All of which only demonstrates that the subject of witchcraft is far more complicated than it at first appears. The truth seems to be roughly this: the 'old religion' survived from the days of our Cro-Magnon ancestors, and in late Neolithic times led to the construction of stone 'temples' like Avebury, Stonehenge and Carnac. This religion involved the invocation of earth spirits and deities – like Van Der Post's 'spirits of the Slippery Hills'. It managed to co-exist quietly with Christianity in Europe – although the authors of the *Canon Episcopi* knew about it nearly a thousand years before Pope John XXII made it a crime. Almost certainly, it has nothing to do with the rise of Catharism, whose roots are in Manichaeism and Gnosticism. But the persecution of the Cathars drew the attention of the Church to the Old Religion, with dire results. In fact, one of the first results of the persecution of witches was probably to cause them to band together and take their stand against the doctrines of Christianity. So, to some extent, the church created the heresy it was so determined to destroy. If we can believe *Aradia*, they did worship the devil – or Lucifer, the sun god – as well as his sister Diana. And many of them probably practiced ancient forms of magic passed down from paleolithic times. It was not the Church that stamped out witchcraft – it was Newton and Leibniz and Dalton." This actually, is an incorrect statement about scientists!

"And now, it seems, the wheel has come full circle. As we begin to understand something of the mysterious powers of the human mind – as, for example, an increasing number of people recognize that dowsing actually works – we can also begin to sense something of that magical understanding of the universe possessed by our ancestors."

The characterization of Newtonian physics as antithetical to the magical view of the world needs to be heavily qualified. When John Maynard Keynes bought a trunk full of Isaac Newton's papers and inspected them, he was startled to find that Newton spent as much time studying alchemy and numerology as he did formulating his laws of motion. Newton, Keynes declared, "was the last of the magicians." The essential worldview and his fellow travelers in the Enlightenment was that the world was a beautiful place infused with the Divine in the form of rationally comprehensible natural laws (contra the Christian view that the world is awful, mankind is a cursed being, and is ruled by the devil) and that nature, to be commanded, must be obeyed" (to use Francis Bacon's phrase). On these points, Newton's Enlightenment worldview is fundamentally similar to the LHP and RHP views of older, magical cultures - and antithetical to the medieval Christian worldview.

So the quoted text above that depicts Newton and magic as opposing worldviews, it would be more accurate to say that the scientific worldview of Newton was in many ways a continuation, clarification, and elaboration of the magical worldview (which included watered-down versions of ancient science, including Classical science and philosophy), which viewed nature with admiration and curiosity - and the antithesis to the Christian or Manichean worldview, which viewed nature with hatred, ignorance, and contempt.

For more information on Newton, see *The World Treasury of Physics, Astronomy, and Mathematics*, edited by Timothy Ferris, in which there is an essay *Black Magic and White Magic* by Jacob

Bronowski. There's now also a Newton biography called *The Last Sorcerer* by Michael White.

[Back to Satanic Reds index](#)

SUMERIA, AND THE TURANIAN PEOPLES INCLUDING PELASGIANS

See also these informational links on other sites:

[Turkic History - http://www.turkicworld.org](http://www.turkicworld.org)

Turanian Resource Center - <http://www.hunmagyar.org/> -

<http://www.hunmagyar.org/turan/turemp.html> - <http://www.hunmagyar.org/turan.html>

Ural-Altaic languages - http://members.tripod.com/~Yukon_2/language2.html

"When the Moon of the Turans reaches its zenith it will be vanquished by the sun of Iran." A political statement in the Shahnamah. Perhaps they spoke far too soon. Everything has a season.

See also "[Serpents versus Adamites](#)" for the Chandravansa (moon race) and the Suryavansa (sun race). See also "[Western Roots One](#)" which states that the Pelasgian people were Turanians (Ural-Altaic) using anthropological finds. This author shows this definitively in his translation of the Lemnos tablets! Turanian, Turan, is a name that many Ural-Altaic people give to themselves. During Lenin's time, the Pan-Turanian movement was quite large. Another name for this is Turko-Tatar, or Turkic. Turan or Turia was the name given to these people by the very early Zoroastrian Persians - who themselves were called Iran or Aryan. They were enemies back then. I had always wondered why Islam would use the symbol they used, the same one the Wiccans use - something that has nothing to do with Islam. I knew what it was, but I couldn't prove there was a connection.

This is not so much about the Turanian peoples, but it is about SUMERIA which has come to take a place in some Satanic thought, and about Pelasgians: Pythagoras claimed to be a Pelasgian! [It is also worth mentioning that modern Tuva, a Turanian people, call their shamanic protector spirits *éréni* - a cognate term for the ancient Hellenic *erinyes*, which were dark "Fury" spirits that punished and pursued sinners (see "Shamanism" by Mircea Eliade, p.498)]

This is an article by an expert. We present it here for **educational purposes**.

All notes I put in to clarify things are enclosed in { } brackets. All other [] or () are the author's.

(see pictures below each article)

"Search For the Origin of the Crescent and Star Motif in the Turkish Flag"

By: Polat Kaya, M. Sc. E. E. Copyright © 1997 There are illustrations on his article.

http://www.compmore.net/~tntr/crescent_stara.html

1. INTRODUCTION

The word "crescent" is associated with the moon and is used to describe the moon's shape in its early phase of the first quarter. Historically, it was a religious symbol from the earliest times. It has been used alone or together with a star or sun symbol on war standards, ancient seals, coins and monuments. According to the Encyclopaedia Britannica, the earliest that it has been used by the Ottoman Turks was on the standards of Turkish infantry units under Sultan Orkhan (c1326 - 1360) [EB, p.726].

The star used in the 'crescent and star' motif represented the Sun and hence the sun-god most of the times. In other times it represented the planet Venus and hence the goddess "Inanna" of Sumerians also known by the name "Ishtar" to Babylonians. {Please note that Sumeria and Babylonia are the same place - an older name for that was Ur or Uruq - and today's name for this is Iraq.} Particularly when the planet Venus makes conjunction with the moon in its crescent phase, it makes an unusual celestial crescent and star appearance that must have awed the earliest believers of astral objects as their gods, believing that their gods were sending a message for them to understand.

In the modern literature, the crescent alone or 'the crescent and star' symbols have been associated with the Ottoman empire and after its collapse, with the successor states and the islamic world in general.

On the other hand, there are some evidences supporting the view that the roots of "crescent", "star" and the "crescent and star" symbols that Turks have used on their flags and standards for more than a thousand years in the recent past go back to Central Asia and seem to be associated with the religious and shamanistic beliefs of the ancestors of Turks. In this paper I will show some evidences that point to the existence of this link.

First of all, it is important to clarify the name "Turk" as applied to Turks and their ancestors. It seems that some writers use the word "Turk" to represent only those Central Asiatic people {i.e., Ural-Altaics, or Turanians} who became known by this name around the year 600 A.D. and their descendents who founded many empires and states in historical times up to the present. Also, some western world dictionaries define the people of present day Turkish Republic of Turkiye and all those Turks outside the borders of this limited definition as "Turkic" peoples. This rather restricted view of Turks neither covers the ancestors of Turkish peoples nor all of the Turkish peoples who are in Asia and other parts of the world. In this paper, I use the terms "Turk" and "Turkish" to mean **all Turks everywhere inclusive** {what some others, including me, call Turanians}. Similarly, to avoid any vagueness, where the term "Turkic" may have been used, it is equivalent to the meaning of "Turkish".

The ethnic name "Turk" as used by Turkish peoples, includes not only the above definition but also the ancestors of Turks who, although, were known with names other than the "Turk", but were Turkish themselves, were from Central Asia, spoke a form of Turkish language and appeared on the stage of history much earlier than 600 AD. Some people have called them proto-Turks, but nevertheless they were "Turks" ethnically, culturally and linguistically.

During much earlier times, as the climatic and geographic conditions changed and the population increased above sizes that the natural resources of their homelands could not support the population, some of the ancestors of the Turkish peoples moved from Central Asia to Europe as well as to other parts of Asia. Since Turks and their ancestors were a most mobile people, due to their domesticating and riding the horse and with a lifestyle of animal husbandry-based economy, they moved readily from place to place and are found in many unexpected places.

2. ALTAIC SHAMANISM

Traditionally Turks' ancestors were nature believers and nature worshippers in their homelands in Central Asia and Siberia. Through their Shamanistic and other cult beliefs, they revered astral entities and the natural forces on earth that were important for them in their daily life. In the ancient Turkish world as it is now, the word for god is "Tengri". {That is also the "Mongol" word - and the so-called "Mongols" were the same people as these Turko-Tatars, e.g., Turanians.} This word has variations in the form of "tengir", "tengere", "tangara", "tangri" and "tanri". In their religious beliefs, the sky is identified with "Tengri" and therefore the sky-god is called "Kok Tengri". {In the Mongol tongue, Koko Tengri means Blue Sky.} Tengri is considered to be the "Only God" who created every thing in the sky (universe) and on earth. In addition to this sky god, they also had

other secondary gods such as the moon god "Ay Tengri", and the sun god "Kun Tengri" as their most sacred gods as part of the pantheon of Altaic shamanism.

Ancient Turkic peoples had strong beliefs in their shamanic gods and cosmic beliefs. The qaghans {same as Khakhans, Supreme Khans} of Turkish peoples believed that their qaghanship (kingship) was given to them by their gods, [IK, p.37-46]. Even some Turkish qaghans deified themselves as the representative of the Gok Tengri and other subsidiary gods on earth and used the names of these gods as part of their official titles. This belief was a tradition which had its roots in the Altaic shamanism and cosmic beliefs that lasted thousands of years in the past.

For example, we have the Tangriquts of the Huns such as: "Tumen Tangriqut" (240-210 BC), "Batur Tangriqut (210-174 BC), Kokkhan (174-161 BC), Kunkhan (161-126 BC), [TA, p. 180-185]. {Tumen means 1000; Batur means Warrior - in the "Mongol" tongue.}

Among the kings of the Uigur, we have: Etimish Bilge with title of "Tengride Bolmish El, Qutluq Bilge Qaghan, (742-747 AD); Bayanchur with the title of "Ay Tengride Qut Bolmish, Tutmish Bilge Qaghan", (747-759 AD); another one (name unknown) with the title of "Kun Tengride Ulugh Bolmish, Kuch Kuchluk Bilge Qaghan", (821-824 AD), [TA].

About the Altaic Shamanism, M. A. Czaplicka [1, MAC, p. 30] writes the following: "The religion of the Turks who were responsible for the inscriptions found in the Yenisei and Orkhon valleys, seems to have been the same Shamanism which is still to be found in a comparatively vital state among many Turanians, especially the Altai 'Tatars' and the 'Yakuts'. If we take Shamanism as a form of animistic religion which originated in Asia, and which differs from the animistic religions of other parts of the world in its conception of the gods and in the nature of its propitiatory ceremonies, then we shall not find in any other part of Central and Northern Asia a more typical and more highly developed form of it than among these people. At the same time it must be remembered that Shamanistic conceptions underlie many of the high religious systems of the Asiatic continent."

To this view, in the opinion of this author, one can also add the view that the Sumerians were one group of Central Asiatic peoples who helped to spread the Central Asiatic cosmic beliefs and Shamanistic conceptions as the underlying foundation of the religious systems developed in Mesopotamia and the Middle East.

It is also important to mention that in the Central Asiatic culture (Turkish Turfan Textes, regarding the structure of the cosmic system), concepts of four, five, eight and ten directions were known [EE, p. 76-108]. Additionally, four colors were associated with four directions. Namely, "gok = blue" with the "East", "ak = white" with the "west", "kizil = red" with the "south" and "kara = black" with the north [EE, p. 79]. The five directions represented the four cardinal directions and the direction towards the "zenith" where the Gok Tenri resided. The number of directions and the colors associated with celestial directions were important concepts that were represented in various flags of Turkish peoples throughout the Central Asia. Such colors have been used as background colors in different flags and the number of cosmic directions have been used in defining the number of points of the star motifs that were used in the crescent and star representations.

3. MOBILE LIFESTYLE OF TURKISH PEOPLES

Due to climatic and geographic conditions of Central Asia, Turkish peoples had developed a mobile lifestyle which was best suited to their economic requirements in the steppes of Central Asia. During winters, they would live a sedentary life in "kishlak" areas, their wintering grounds where villages were made of "yurts", i.e., tents that were made of felts and during summers, they would go to "yaylak", i.e., the higher grounds where they would find cooler and agreeable weather conditions as well as good grazing grounds for their animal herds. They had to be able to move fast from place to place and for that reason they had to be light in most of their belongings. Even the representations of their sacred gods had to be on light carryable objects. Their flags, standards,

shields, tents, carpets, cloths, wood carvings, and even their shamanic costumes and drums were used as medium for such purposes.

Flags and standards were sacred objects to the Turkish peoples since these emblems represented their gods, kings, people and homelands in Central Asia or in their new homelands. For example, in Oguz Epic writings, Oguz Qaghan declares: "Sun is standard and sky is royal tent", [IK, p. 136]. In this declaration there is the link between Turkish flag and the Sun as a star in the heavens and as the sun-god of shamanism. Therefore, these standards and flags required utmost respect and dignity by Turkish peoples at all times.

In war times, Turkish peoples' flags and war standards would not only reveal their identity to the opposing sides, but would also bring along the representations of their gods to give them courage and moral help needed in their struggle with their enemies. One unfortunate aspect of this kind of medium, from the point of view of modern man, was that these objects were easily destroyed in time by environmental conditions. Hence, they could not be historical message carriers from past into the present. Additionally, the history of ancient Turkish peoples most often was relayed into the future **in a more oral form than written**. Anything written on heavy durable media could not be readily transported from place to place. It was simply not practical.

4. TRACING THE ORIGIN OF CRESCENT AND STAR SYMBOLS

The origin of the "crescent", "star" or the "crescent and star" symbols used in the Turkish flag does not start with the Ottoman Turks, but it seems that it goes back to the Shamanistic culture that the ancient Central Asiatic peoples, including the ancestors of all Turkish peoples, had developed during pre-historic times.

First of all, let us examine the recent times. We have:

4A. Flags of Some Turkish Empires And Other Artifacts of the Recent Past.

a) The flag of the Turkic White Hun Empire (420-552 AD) had three five-pointed gold stars on a white background, [NE];

b) The flag of the Turkic Khazar Empire (602-1016 AD) had five five-pointed white stars on a blue background, [NE];

Not a flag but an archeological artifact found in Vorobyevo in Russia and attributed to Khazars has a sun disk with 10 triangular rays emanating from it. On the face of this sun disk, there is a crescent with light rays to its right', [BO, p. 235].

c) The flag of the Turkish Gazneli Empire (962-1183 AD) had a crescent and a peacock on a green background, [NE];

d) Many monuments of the The Great Seljuk Empire (1040-1157 AD) and the Seljuks of Rum (1077-1308 AD) [TTR] had 'crescent and star' on them, [TTR, plates: 5, 40, 55, 79]. {The Seljuks were the same as the Salji'uk tribe later known to Jenghis Khan.}

A selection of Seljuk coins had five, six and eight-pointed stars on them, [TTR, plate 79 and p. 271].

Additionally, a crescent embracing a sun disk with eight rays emanating from the disk is shown on the top right hand corner of an arch door used in an Seljuk hospital (about 1217 D) in Sivas belonging to the Seljuks of Rum period, [FK, p. 47-47].

e) The flag of the Golden Horde Empire (1224-1502 AD) had a red crescent together with a "white balance figure on a black disk" all of which on a white background, [NE];

{Batu Khan, the leader of the Golden Horde, was the grandson of Jenghis Khan, from his first son Jochi. These people are known to "Western Scholars" as "Mongols." They are wholly unrelated to the Chinese peoples and the name is a misnomer.}

f) The flag of the Ottoman Empire (1299-1922 AD) had a "crescent with an eight-pointed star" on a red background, [NE]. Initially the crescent symbol alone has been used on the Ottoman flags, standards, on the very tops of mosques and many other monuments throughout the Ottoman Empire. We have the following from Tamara Talbot Rice which states: ".... It was with real pleasure, therefore, that the young sovereign watched Osman, son of Tugrul, who had succeeded to the chieftainship of the Osmanli tribe, harass the Byzantines, in 1281 extending his fief at their expense. Keyhusrev marked the occasion by investing him with the title of Uc Beg, meaning Protector of the Border, giving him the drum and the horse-hair standard consisting of a red pennant with a white crescent upon it which accompanied the title;", [TTR, p. 80];

In the case of the Ottoman flag, as seen in this description, the origin of the Ottoman flag's red colour and the crescent on it probably starts with this event where Giyaseddin Keyhusrev III son of Kilicarlsan IV, the Ruler of the Seljuks of Rum grants an emblem to the new Turkish Uc Beg Osman in appreciation of his services; and,

g) Finally the flag of the Turkish Republic of Turkiye has the white "crescent and a five-pointed star" on a red background. It should also be mentioned that presently all the other Turkish Republics have variations of crescent, star and crescent and star configurations on their flags.

h) In addition to all these given above, five, six and particularly the eight-pointed stars and its many variations have been used by the Turkish peoples as decorating motifs on carpets throughout the Turkish world.

i) One should also note that there are many cemetaries in Central Asia where the tombs are made in the style of Turkish yurts at the top of which an emblem in the form of a crescent or a crescent and star shape is attached to the very top of the yurt-shaped tomb [ND, Figures 10 to 17]. Nejat Diyarbekirli indicates in his article that this was a custom followed by Turks over a long period of time.

4B. Clan Crests of Turkic Peoples

Another place where we could search for the earlier traces of crescent and star symbol is the 'clan crests' of the Turkic peoples, known as 'tamgas' [HNO, p. 962]. Among some of the Turkish clan-crests inscribed on rocks in Central Asia, are the 'crescent and star' symbols which use a curved line for the crescent and a dot or a disk for the star. Additionally there is the sun symbol in the form of a disk with eight rays. These are some of the known ancient crescent and star symbols not as elaborately done as the ones found in elsewhere such as Mesopotamia, nevertheless, they are definitely 'crescent and star' symbols probably representing Shamanistic celestial gods of Turkish peoples.

4C. Shamanism of Central Asia and North America

The ancestors of the Native Peoples of Americas are known to have migrated from Central Asia and Siberia to their new homelands in the Americas. Like the ancestors of Turks, they also have shamanistic beliefs. This is another area in which one can search for the representations of shamanistic sky, moon and sun gods. Since the Native peoples of the Americas have migrated from Asia to these continents, it is likely that we may find representations of these astral deities being the same or similar to those found in Central Asia. In searching their culture, we find, for example, the following shamanistic representations:

a) An Altaic shaman's map of his visionary journey to the god "Ulgen" is shown in a figure by Joseph Campbell, [JC, p.158, Fig. 276]. In this figure, the shaman's journey starts from his tent and

goes via a world (cosmic) tree, then ascends toward the god Ulgen which is shown at the very top of the ascending path. The god Ulgen is represented in the form of a man radiating light all over like the sun.

b) In another figure, "A Chukchi map of the heavenly ways" is shown by Joseph Campbell, [JC, p.158, Fig. 277]. In this map, a sun, a crescent moon, Pole star together with other stars and the Milkyway are illustrated.

c) In the words of Joseph Campbell, we have: 'a colorful yarn painting of the shamanistic visionary journey is given as a New World counterpart to that of the Central Asian Altaic shaman', [JC, p. 159, Fig. 280]. This painting which belongs to the Shamans of the Huichol Indian tribe of Nayarit in western Mexico shows a crescent and a five pointed white star which is attached to one tip of the crescent. There are four wavy rays emanating from the star and also four wavy rays to the left of the star are the "fiery curtain of solar rays through which the shaman had to pass". The path of the shaman's ascent is indicated by footsteps shown on a crescent. This painting is by Ramon Medina.

According to the description given by Joseph Campbell: "this painting by Ramon Medina is of a journey inspired by a supernatural summons to bring back to earth, in the form of a rock crystal, the soul of an ancestral shaman wishing to return. The star is the rock crystal to be found. This visionary journey of a shaman from Mexico obviously resembles that of the shaman from Central Asia (276), even to the detail of the tree, which appears in the Altaic map at the start of the shaman's flight into space, and here in the Huichol painting at the center of the composition."

d) In the words of Mircea Eliade, we have: "The designs ornamenting the skin of the drums are characteristic of all the Tatar tribes and Lapps. Among the designs, are always the most important symbols, as, for example the World Tree, the sun and moon, the rainbow and others. In short, the drums constitute a microcosm: a boundary line separates sky from the earth, and in some places, earth from the underworld", [ME, p. 172].

e) To support this description of a shaman's drum, we have a picture of Lapp drumhead from northern Sweden, c. 1800, [JC, p.176, Fig. 306]. The drum's skin is divided into three segments by two horizontal lines. It is described by Joseph Campbell: "In the Upper World: the sun and moon (or, perhaps the sun setting and rising) are seen along with heavenly beings and their tent. In the middle (left to right): the Mistress of the Beasts sends animals to be hunted; a hunter shoots a reindeer; and a shaman, riding upward in a sleigh drawn by a reindeer, is followed by a dog. In the Lower world: three goddesses suggesting the Norns are pictured."

f) Again we have from Joseph Campbell's book the picture of the Yakut (Karagasy) shaman Tulayev, of Irkutsk, wearing his reindeer-leather swan costume. "On his cap of green cloth is sewn a wolf's muzzle with the moon above and stars on each side.", [JC, p. 177, Fig. 307].

g) Four buckskin tipi models, collected from the Cheyenne (Native Peoples) in 1904, are shown by N. Bancroft-Hunt and W. Forman [NBHWF, p. 106-107]. These tipi models show the types of sacred images applied to Medicine tipis. One of them, entitled as "Shining Bell's tipi" bears the images of Sun, Moon and Star and the sacred Eagle that carried prayers from Earth to the Sky, [NBHWF, p. 107].

On this tipi, the sacred images of Sun, Moon and a star are vertically arranged on the side of the tipi. Shown are a four- pointed star at the top, a crescent moon in the middle and a sun disk at the bottom. In this illustration of the shamanistic beliefs of astral gods by Cheyenne Indians, we again observe the crescent and star motif.

h) In a book entitled, "**Myths of the World Gods of the Maya, Aztecs, and Incas**" by **Timothy R. Roberts, MetroBooks, 1996**, [TRR, p. 56], there is shown an Aztec headdress, which is said to be the only surviving example of Aztec feather work and is made of hundreds of quetzal feathers, is adorned with many golden or gold colored crescents and sun disks. This headdress is presently in

the Museum fuer Voelkerkunde, Vienna, Austria. In the same book, twelve major Aztec gods are depicted by pictures [TRR, p. 58-59], one of which (#6) has a sun symbol where between the rays showing the four directions, there the three-pointed sun rays between four directions. Similarly, on the Aztec god represented in this (#7), there is the eight-pointed star symbol. So, it is seen that these sun, crescent and eight-pointed star symbols are all associated with Shamanic religious concepts.

i) In the same book by Timothy R. Roberts, [TRR, p. 90], there is the picture which depicts "Coya Mama, the wife of Manco Capac, the last Inca ruler". In this picture, Coya Mama is holding a mirror reflecting the sun and the mirror represents her husband as the descendent of the sun. This is a Shamanistic concept. Additionally, Coya Mama has a white robe over her shoulder. On the right shoulder, there is a "an eight-pointed star embraced by a crescent symbol.

In all of these examples of shamanic beliefs, both in Altaic Shamanism and the Shamanism of North America, the sacred representation of sky, moon, sun, star or Venus are illustrated on shaman's maps, tipis, drums and costumes. The crescent and star motif seems to be a prominent motif among the sacred representations. Additionally, in all of these cases, the North American Shamanism and the Altaic shamanism seems to point to a common origin in Central Asia. Since the ancestors of the Native Peoples of Americas have migrated from Central Asia and Siberia to the Americas, finding this common origin among them is quite natural and expected.

4D. Sumerian Religious Artifacts

The ancestors of Turks, being a very mobile people, have moved into and settled in many new lands out of the boundaries of Central Asia. In tracing the origin of the crescent and star motif on the Turkish flag, we may also examine the cultures of some of these outside settlements. Particularly in areas where conditions were conducive for the Central Asiatic peoples to move in and establish a new sedentary lifestyle rather than carrying on with the nomadic mobile lifestyle. In Mesopotamia, Sumerians and Elams fulfill this requirement very well. Now we look for the relation between the Sumerian and Turkish peoples.

5. SUMERIAN AND URAL-ALTAIC KINSHIP

The Ural-Altaic languages are related to the Sumerian language. According to Hymes list of 100 common root words of Ural-Altaic and Sumerian languages used as tests for comparing these languages, any language that has 47% of the root words given in the list can be considered a direct descendant of the Sumerian language, [FH]. This test takes into account the fact that Sumerian and the present day Ural-Altaic languages are separated from each other in time by a duration of five thousand years. Turkish and Hungarian passes this test with results far better than 50% and hence can be considered as direct descendants of Sumerian. In view of the Hymes test, the proto-Ural-Altaic language and Sumerian must have been one and the same. {This is referring to the people living in Sumeria long prior to the Semitic speakers who wrote the Epic of Gilgamesh.}

For these comparisons, the reader is suggested to visit Fred Hamori's web page on Internet [FH]. Reader are also invited to visit my 200-words Hymes list, conceptually grouped Sumerian and Turkish comparisons, in this home page.

It should also be noted here that even the language of Elams was an agglutinative language like that of the Sumerians and Turks.

6. SUMERIANS ARE NOT INDIGENEOUS PEOPLE TO MESOPOTAMIA

It is well acknowledged that the Sumerians are not indigeneous people to Mesopotamia. In view of the existing close kinship of Sumerian and the Ural-Altaic languages and additionally many cultural evidences showing direct kinship between the Sumerians and the Central Asiatic peoples, it can be said that in order for this affinity to exists, the ancestors of the present day Altaic peoples (such as

Turks and Hungarians) and those of the Sumerians must have been in direct contact with each other before Sumerians migrated into Mesopotamia. In other words, the Sumerians must have been a Central Asiatic people and must have been speaking the same or a dialect of a proto-Ural-Altaic language that Ural-Altaic peoples spoke then. That proto-Ural-Altaic language must have been either the same as the Sumerian or a version of the Sumerian language that the linguists have been able to read from thousands of Sumerian tablets. The very fact that the present day Turkish and Hungarian are Sumerian-like languages, is a strong indication that the speakers of these languages are the descendants of an Ural-Altaic people who must have been members of a group that the Sumerians were also a member.

A plausible area for the original homeland of Sumerians may be the part of Central Asia which is bounded between southern tips of Ural mountains in the north, the Caspian Sea in the south, Irtysh river at the east and Idil (Volga) river at the west. Only in this area, as a most likely original homebase for Sumerians, they could have had close contact with all Ural-Altaic peoples linguistically and culturally. {Oral history claims they came from Meru - which is centered in the Gobi area and extending far out. Su means south. Sumeru would be South of Meru.}

In view of these considerations, it is expected that within such a common background, in addition to linguistic kinship, it is highly probable that one could also find the traces of other cultural kinships, such as the use of crescent, star or crescent and star motifs as emblems, between Central Asiatic cultures and the Sumerian culture. In this context we may find in the Sumerian culture, particularly in the religious culture, traces of their Central Asiatic cultural heritage which could have been continued for long periods of time as tradition by those Central Asiatic peoples who were left behind.

7. SUMERIAN RELIGION

The Sumerian word for "god" is "dingir" and it is represented with an eight-pointed star symbol in the Sumerian cuneiform writing system. The word for "god" in the languages of Turks has the forms of "tengir", "tengere", "tangara", "tengri" and "tanri". Evidently, not only these Sumerian and the Turkish words are related to each other but also must come from the same cultural source.

The Sumerians worshipped a large number of specialized deities, as part of their religious beliefs. Among them, the four most important were the heaven-god "An", the air-god "Enlil", the water-god "Enki", and the great mother goddess, "Ninhursag", [SNK, p. 118]. In addition to these four leading deities, there were three important astral deities: the moon-god, "Nanna", the sun-god Utu and Nanna's daughter, the goddess Inanna, known also as Ishtar to other ancient peoples of Mesopotamia, [SNK, p. 122].

Ancient Turks are also known to believe the sky (heaven) god "Tengri", the astral deities such as the moon-god "Ay Tengri", the sun-god "Kun Tengri", the natural forces such as the wind "Yil", the mountains, thunder storms, etc.

Initially the heaven-god An was conceived by the Sumerians as the supreme ruler of the pantheon and later Enlil, the air-god seems to have taken his place as the leader of the pantheon.

It is seen that the Sumerians had similar beliefs in the Astral entities, such as the Sky, Moon and Sun, as did the ancestors of Altaic peoples through their Altaic Shamanism. Additionally, some Sumerian kings even deified themselves [SNK, p. 328; 5, p. 113] since they considered that their kingship had descended for them from heaven. Like the Sumerians, the Turkish qaghans (rulers) also believed that they were the representatives of Tengri on earth and their qaganship were given them by Tengri. These were all Shamanistic religious values of ancient Central Asiatic peoples.

8. SOME OF THE EARLIEST CRESCENT AND STAR SYMBOLS

From my own research, I have found the following information that verify the point that the crescent and star motifs are related to Shamanistic beliefs. References given at the end of this paper provide additional useful information.

a) Sumerians have used the "crescent and star" motif in some of their monuments and/or documents that have been discovered so far. One of the earliest known crescent and star representation is shown on the Sumerian Ur-Nammu stele which is said to be commissioned about 2100 B.C. [SNK, illustration after p. 64; JLH p. 43 and DJH p. 107]. Ur-Nammu is the Sumerian King of Ur (2113 - 2096 B.C.), [HS p.150] and the founder of the Third Dynasty of Ur, [SNK, p. 83]. On the top panel of the Ur-Nammu stele and on the very top of the monument is shown a crescent moon embracing a twelve-pointed star. This crescent and star combination was the religious representation of their gods, in this case the Moon and the Sun. To show their due respect to these gods, the representation was placed above everything else. Ur-Nammu and a seated goddess are portrayed just below the crescent and twelve-pointed star symbol on the stele.

b) On page 25 of the Referece by Fevzi Kurtoglu, [FK], four Sumerian seals are shown. On two of them, a crescent embraces an eight-pointed star, on a third one, a crescent embraces a six-pointed star. On a fourth one, there is a crescent moon and an eight-pointed star which is on the righthand side of the crescent. On p. 28 of Ref. FK, we also have the picture of another Sumerian seal having a crescent and star symbol on it.

c) Ref. FK, also mentions as the earliest "crescent" symbol with a cross inside it found in the Elamian city of Susa belonging to Elams. Elams having a language similar to that of the Sumerians are also considered as people who have come from Central Asia, to Mesopotamia [FK, p. 23]. Also referenced [FK, p. 27] is a crescent and star symbol found on an Elam monument found in Susa and said to be belonging to King Sonnegatt (2220 B.C.). Ref. FK provides additional references for these citings. {Actually, the Elamite people were discovered to be Dravidians - Cavalli-Sforza notes this in his *"Great Human Diasporas,"* page 177.}

d) On p. 25 of Ref FK, we have two seals which carry the impression of a crescent and an eight-pointed star side by side which is attributed to Hittites.

e) Finally on the same page, the very last seal impression shows two thin crescents, each embracing a star or sun in the form of a dot [7] left from Assrians.

Hittite seals had crescent and star symbols. Some of them have eight sets of crescent and star symbols, four on either side of the main logo of the seal, [[FK, p.41]. Some Hittite sun disks made of cupper and bronze have eight-pointed star symbols arranged in various fashions.

f) Again in the same reference, there is reference to Parthian steles and coins carrying crescent and eight-pointed star configurations, one of which is shown on page 28 [FK] where a crescent embraces an eight-pointed star.

g) A Babylonian cylinder-seal impression, Agade Dynasty, ruling a mixture of Sumerians and Akkadians, circa 2350 B. C. shows a crescent alone [HS plate 46].

h) A silver disk, with a crescent and star motif, is found from Afghanistan left from Alexander the Great's time, (about 330 - 325 B.C.), [AP, p. 47]. The caption describing this disc is as follows: "This silver disk, from remote Afghanistan, shows how Greek and non-Greek ideas were blended. On the left in Greek dress is the goddess Kybele. A figure in eastern dress shelters her with a parasol. Also eastern are the sun god in the sky and the priest at a fire-altar."

In this description, the "crescent and star" motif to the right of the Eastern "Sun god" is not described. In this configuration of the crescent and star, the crescent is faced to the right and to its right is a "Makedonian" star {Macedonian}. Here the eastern star (probably "eight pointed", is replaced by the Makedonian "sixteen pointed star". This replacement of eastern star with the

Makedonian star must be a representation of Alexander's conquering of the east. The northernmost part of Afghanistan that Alexander the Great conquered is also known as Turkistan. At the time Alexander's armies conquered this area, about 325 B.C., there were Bactrians, Sogdians who were ethnically Iranian peoples and also the Saka peoples who spoke a form of Turkish.

i) Central Asiatic Parthians ruling an empire in Iran seems to have used the "crescent and eight-pointed star" motif while the Sassanian Kings of Iran used crescent with a sun disk without the rays. Parthians were Central Asiatic people who ruled in Persia from about 200 B. C. until Sassanian period, for about five hundred years.

At this point it may be useful to quote the following from Tamara Talbot Rice, [TTR, p.168-170]: "In the Seljukid age many ancient shapes continued to retain their symbolic significance largely because they still figured in astrology, and this probably helps to explain the frequency with which they occur in the art of the period. Stars with from five to twelve points constantly appear, figuring even on the coins, where they may have represented Venus. In astrology Venus personified goodness and renewed life. When combined with crescent they may have signified Venus' meeting with the moon. On the other hand, certain passages in the Shahnamah suggest that representation of the sun and moon had a political rather than magical meaning, for Kay Khusraw, whose violet banner displayed both orbs, remarked that he had heard 'the Mobeds say that when the Moon of the Turans [the Turks] reaches its zenith it will be vanquished by the sun of Iran'".

This ancient statement associates Turks of Turan with the moon of which the crescent is one form of it.

j) Central Asiatic Kushans (78 - 144 AD) used crescent and sun symbol in their golden jewelries worn by their women. Archaeological findings from Tillya Tepe ("tepe" is a Turkish word meaning "hill", "small mountain", "mound"), near Amu Derya (Oxus) River in Northern Afghanistan show crescent and sun disk where crescent embraces the sun, made in the form of a gold hair pendant. One of these pendants is worn with a collapsible crown while the other two are used with head garments worn by Kushan ladies, [VIS, p. 50 and 64-65].

k) A stele described by Bradley Schaefer (BSc) in his article [BSc] as: "Mesopotamia's star and crescent: the symbol of the moon god (Sin) who was worshipped in the cities of Ur and Haran". On this stele are shown, a crescent moon flanked by an eight-pointed star on the left and an eight-pointed sun on the right.

l) Parthian coins (Parthians, a Central Asiatic steppe people, ruled the Persian Empire for about 475 years, {about 250 BC - 225 AD}) belonging to Mithradates II, Pharnaces I and Mithradates Eupator (240-120 B. C.) showing crescent and eight-pointed star, are given in Ref. 7, p. 32 and Ref. BSc, p. 48.

m) Moon embracing a sun disk is shown with Egyptian god Iah's image carved in 600 B. C., [BSc, p. 49].

n) In Reference by Bradley Schaefer, [BSc], the author also states that: "The earliest example of the star and crescent appearing on any coin that I have located dates from 477 BC, from the Aegean island Melos. Numerous other examples can be found in subsequent decades from Thracian city of Aenus." Bradley Schaefer also makes reference to coins found from Romania dated 200 B.C., and Etruscan coins from 3rd century BC [BSc].

From the point of view of Turkish history this is very interesting, because during the time period between 1200 BC. to 100 BC., there were Central Asiatic Turkish speaking Saka peoples living in Eurasia. There seems to be evidences that some of these Turkish speaking peoples even lived in some of the Aegean islands during 600 B.C. and earlier, [PK]. Some of these coins having crescent and star motif and being found in Thracia and Romania and even in Greece itself may have been

left by the Turkish peoples living in western end of Eurasia (please see my Reading of the Lemnos Island inscription).

o) Bradley Schaefer [BSc] also mentions finding coins from Yemen that date from 100 B.C., from Libya dated from AD 23 and from Turkey and Greece in all ages and all show the star and crescent symbol.

So we have samples of the Crescent alone, star of different configurations alone and "crescent and star" symbols belonging to Sumerians, Elams, Babylonians and other cultures of Mesopotamia and many other cultures of different areas including the Shamanistic cultures of Central Asia and the Americas. These symbols seem to represent the shamanistic beliefs of all of these peoples. Sumerians being very close relatives of the Ural-Altaic peoples, particularly the Turks and Hungarians, it is very likely that the shamanist ancestors of the Turkish peoples also used the crescent moon and star representations in their cultures. As archeological research in Central Asia increases, (such research in Central Asia as compared to other parts of the world has been so far insignificant), additional crescent and star symbols, belonging to the local cultures of Central Asiatic peoples among whom the ancestors of Turks had a big say, are bound to surface.

9. SUMMARY

1. The historical and archeological evidence points to Central Asia and to Central Asiatic Shamanism, through religious beliefs of Sumerians and the shamanism among the Native Peoples of Americas, as being the origin of the crescent and star symbol.

2. The historical and archeological evidence also show that the origin of the crescent and star symbol is religious and it represents celestial gods/goddesses particularly those representing the Sky, Moon, Sun and Venus.

3. Ancestors of Turks had a Shamanistic religion and believed in gods representing the Sky, Moon and Sun, like the Sumerians. For the Sumerians, the Turkish peoples and some of the Native Peoples of Americas, the tradition of believing and worshipping these gods must have been the continuation of an ancient Central Asiatic tradition having its roots in Central Asiatic shamanism. A tradition that was also carried to Mesopotamia and to Americas from Central Asia.

4. It is undeniable that the proto-Ural-Altaic language spoken by the ancestors of Turks and Hungarians must have been the same as the Sumerian language or a form of it. Hence, the ancestors of Turks having the same linguistic and religious cultural background as the Sumerians, and the Sumerians having attested forms of the crescent and star symbols representing their religious beliefs, it is highly probable that these symbols were also religious symbols representing the ancient gods of shamanistic beliefs of the Central Asiatic peoples. This is evidenced by their shamanic cultural representations on objects like shamanic drums and costumes.

5. The ancestors of Turkish people had the crescent and star symbol and the sun disk with eight pointed rays among their clan-crests engraved on rocks in Central Asia. Additionally, the crescent and the crescent and star symbols are also found as emblems on grave yard stones and constructions.

6. Turkish peoples of Central Asia along with some other known Central Asiatic peoples have used the crescent, star or the crescent and star symbols on their flags, war standards, rugs, tents, coins, jewelries, etc. in relatively recent times, i.e., about the last two thousand five hundred years. The usage of these symbols by Central Asiatic peoples, such as Parthians, Kushans, Gaznevi Turks, Khazars, Seljuks, Ottomans and the present day Turkish Republics, must be the continuation of an unwritten but ancient Central Asiatic tradition.

7. The crescent moon embracing an eight-pointed star motif seems to be the most frequently used religious symbol. It is used not only by Sumerians but also by many other Middle Eastern peoples

whose culture have been influenced by Sumerians in every respect.

8. Among the users of this symbol are the Central Asiatic Turkish peoples whose language and religious culture had a common background with those of Sumerians.

9. As time progressed toward the present, the crescent and star symbol was adapted and used by some European cultures also.

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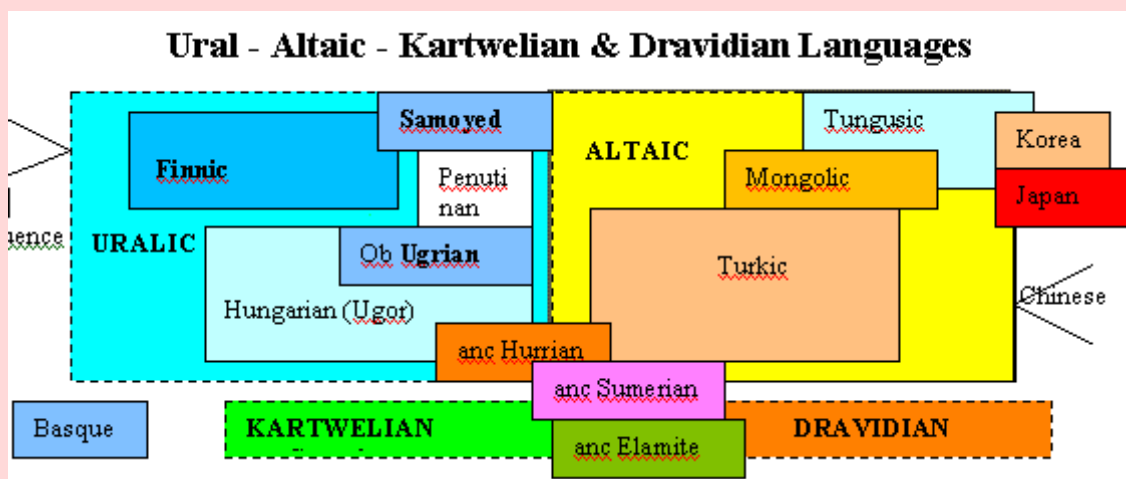
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Also: <http://www.compmore.net/~tntr/lemstlea.html>

READING OF THE LEMNOS ISLAND INSCRIPTION

(A preliminary report)

By POLAT KAYA, M. Sc. E. E. Copyright © 1997

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There are many graphics to go with this article on this website given here. Figure 2 is reproduced below:

1. INTRODUCTION

A stele, an upright gravestone with inscription and sculpture erected at the grave of a deceased person, was found in 1885 at Kaminia on the island of Lemnos in the Aegean Sea. This stele which is dated as having been made in the 6th century B.C., is now in the National Museum in Athens, Greece. A diagram of this stele and its inscription is given in References 1 and 2, [1, p. 51; 2, p. 39]. For the purposes of this study, it is also shown in Figure 1 of this paper. The inscription on this tomb-stone is written in an alphabet similar to some of the alphabets, such as the Chalcidian alphabet [1, p. 44], used at that time in the Hellenic world covering Greece, western parts of Asia minor and the islands in the Aegean Sea. Scholars believe that the language of the inscription on this stele is akin to that of Etruscan (Rasna) Language. The Etruscan language is not known to be an Indo-European language and neither is the language of the inscription written on the Stele from Lemnos. Scholars have not been able to identify the nature of these two languages with any of the known languages so far.

According to Herodotus, the pre-Greek population of the Lemnos island was Pelasgian, a non Indo-European people, and according to Thucydides they were Tyrrhenian {pronounce that: like Turanian!} [2, p. 38] which makes them kin to Etruscans. The Etruscan people who lived and ruled in the northern and central Italy (Etruria) between about 1000 B.C. and 100 B.C. created a very prominent culture from which the culture of the Roman Empire has heavily borrowed.

The inscription on the tomb-stone has 198 letters forming 40 words. In general, the words of the inscription are separated from each other by two dots and occasionally with one or three dots aligned vertically. However, some very long words seem to be combination of multiple words although they are not marked with separation dots.

H. H. Scullard describes the tomb-stone as follows [2, p.38]: "..... the tomb-stone (stele) of a warrior was discovered in 1885, not dissimilar from that of Avele Feluske of Vetulonia in Etruria (cf. Figs. 1 and 2 and p. 223). It not only shows his head in profile, but also bears two inscriptions in an alphabet which closely resembles that of old Phrygian inscriptions of the seventh century. The language has some analogies with the tongues of Asia Minor, but philologists are in general agreement that both in its morphology and vocabulary it has many similarities with Etruscan. When this document stood alone, it might have been dismissed as the epitaph of a foreigner who was buried in Lemnos, but more recently other short inscriptions have been found on vases, and these show that this was in fact the language spoken on the island before its conquest by the Athenian Miltiades (c. 500 BC). Thus we have a very important document, pointing both to Asia Minor and to Etruria, and it comes from the very island where Thucydides placed the Tyrhenoi. Though it does not afford conclusive proof that 'Lemnian' and Etruscan were the same, or even dialects of the same language, it provides a valuable link for those who accept an eastern origin and suggests that some Etruscans from Asia Minor may have settled in this Aegean island instead of continuing further west. Those who reject an eastern origin have to explain away the similarities of language as due to survival from a hypothetical widespread pre-Indo-European linguistic unit which once occupied a vast area in Italy and the Aegean until it was broken up by the advance of Indo-Europeans: in Italy it was confined to Etruria, while in the Aegean, relics of it were left in Lemnos."

In this study, I have analyzed the inscription on the stele from Lemnos from an Asiatic point of view. I took this approach because during historic times, Eurasia and many parts of the Eastern Europe all the way to the Balkan Peninsula have been inhabited by Central Asiatic peoples at some time or another. In most cases, they are known to be the Turkic peoples from Central Asia who spoke an archaic Turkic language. There is no reason that the very same land masses should not have been similarly inhabited by the Central Asiatic peoples during the pre-historic times. In fact, it is highly probable that the pre-historic people of Europe were more Central Asiatic in origin than the Indo-European speaking Mediterranean people. After studying the Lemnos inscription, I am convinced by my findings that the language in which this inscription was written is indeed related to Turkic languages. My analyses regarding the reading of the inscription are given below.

Figure 2. My analysis of the Lemnos Island Inscription into its subcomponent texts and words.			
Text No. 1 words	Text No. 2 words	Text No. 3, Line 1 words	Text No. 3, Line 3 words
1. ← : 31A10E	12a. ←	23. ← : 12A10E	35. → 31A1 :
2. ← : 1	12b. → : 12A1	24a. ← 1X00	36. → A31 :
3. ← ⊕00A1	13. → 2A1 :	24b. ← : 31A1A	37a. → 31A1 :
4. ← : 93KA	14. → 1	25a. ← 0931	37b. → Y31 :
5. ← 0119A2AT	15. → A9A1 :	25b. ← : 01A1	38a. ← 3APA
6. ← . 7A2	16a. → 31A1	26. ← : 0031A1	38b. → ↓M :
7. ← . A1A	16b. → Y31 :	27a. ← 93A0T	39. → A31 :
8. ← : 1A13	17. → 1 :	27b. ← A10	40. → A03A1
9. ← 0931	18. → A31 :	Text No. 3, Line 2 words	
10. ← 071A1	19. → 1	28. ← : 709	
11. ← 1A119	20. ← ⊕031A1	29. ← : 01A1A	
	21a. ← 0931	30. ← : 1A21	
	21b. ← ⊕A1	31. ← : 0113T1A	
	22. → 13A1	32. ← : 1A9A	
		33. ← ↑1T	
		34. ← : 3X00	

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2. GENERAL OBSERVATIONS ABOUT THE INSCRIPTION

The inscription consists of two vertically and one horizontally written parts. Text in each part seem to be similar in meaning to each other. This is indicated by the fact that a number of words are used in the same way in each part of the inscription, though with minor differences which will be discussed in detail in the body of this paper. The three parts, indicated as Text No. 1, 2 and 3 in this paper, Figure 2, also seem to be dialects of one main language, but influenced by Greek language endings particularly in Text No. 3.

Although, the inscription on the stele seems to have been written in the Chalcidian type alphabet, it differs from this alphabet in some aspects. My proposed alphabet for this inscription is given in Table I. In Figure 2, I have the inscription reproduced word by word, in a way similar to its original written format, the corresponding transcription of the words in Latin characters and the meaning of the recognizable words, using the alphabet that I have charted in Table I. I have numbered the

words of the inscription from 1 to 40 in order to facilitate comparison. In addition to this numbering, I have sub numbered the word Nos. 16, 21, 24, 25, 27, 37 and 38 as a) and b) although there is no separation shown in these words in the inscription.

The words No. 1 to 11 are written vertically in three lines on the face of the stele. One of the lines is written behind the head and the other two lines are between the face of the man and the spear that he is holding in his hand. I call this text of three lines as Text No. 1. Words in each line of this text are to be read from right-to-left direction as is the case in Etruscan.

Words No. 12 to 22 are written horizontally on the face of the stele above the head of the pictured man. I have named this part of the inscription as Text No. 2. This text constitutes five lines.

In this part of the inscription, there is a mixed right-to-left and left-to-right writing arrangement used by the scribe. Most likely, it is meant to be read boustrophedon (i.e., 'as the ox plows'). In this text, while word No. 12 needs to be read from right-to-left, word Nos. 13 to 19 must be read from left-to-right. Again, while word Nos. 20 to 21 must be read from right-to-left, the word No. 22 must be read from left-to-right direction. The double-dot word separators used in the inscription help in determining the direction of the reading.

The third set of words, word numbers 23 to 40 which I call Text No. 3, are written vertically on the side of the stele in three lines two of which are aligned in one way while the third one is upside down with respect to the other two. Again, these three lines were also meant to be read boustrophedon by the scribe. I consider the first line of this text the line which is next to the main frame of the stele. I have indicated this line as Text 3, Line No. 1. The base for this assumption is the fact that this line also starts with the name of the deceased man. The name of the deceased man also appears in Text No. 1, i.e., the word No. 1. To read the first line of Text 3, one needs to turn the page 90 degrees clock wise from the portrait position and in order to read the remaining two lines, one needs to turn the page 90 degrees counter clock wise from the portrait position. Hence the middle line becomes the Text No.3 Line 2 and must be read from right-to-left direction while the last line becomes Text No.3 Line 3 and must be read from left-to-right direction with one exception of the word No 38a.

Since word No. 35 in Text No. 3 is the same as the word No. 22 in Text No. 2, it must also be read in a similar manner.

The Lemnos island inscription seems to have considerable amount of features in common with the Turkic Orhun and Yenisei inscriptions of Central Asia. For example: a) right to left reading of the written text, b) separation of words from each other in general with two dots, c) style of composing the text of the inscription.

It should also be noted that vowels are not always present in the words of Lemnos inscription and proper vowels must be filled in to read the words. This feature is also similar to that of the Turkic inscriptions of Central Asia. In Turkic languages, the vowel harmony rule helps to fill in the missing vowels. Because of this Turkic linguistic rule, in the transcription given below, the upper case letters represent the original lettering present in the inscription and the lower case vowels represent the filled-in vowels. In the Turkish transcription (shown as Turkish below), some of the -s endings, which probably were due to Hellenic influence, of some words were removed. Translation in English (Eng.) is also shown below. Words whose meanings are not clear to me at this time are marked with a (?) mark.

The detailed analyses of the this inscription, the alphabet used, the words in their original ancient lettering and all the reasons for reading the inscription the way that I have read are given in a report entitled "A Study of the Lemnos Island Inscription (A preliminary report)", identified with ISBN 0-9696949-3-8.

Thus, in view of above described considerations, I have the following transcription and reading of the Lemnos Island inscription in Latin alphabet:

3. THE TRANSCRIPTION OF THE LEMNOS ISLAND INSCRIPTION

Text 1 transcription:

HaTaPASE : I : aNAaPaTaTa AKER : TAKARISTe QAM . APA .aNÇaSAP : IERaTa aNASaMaTa
eReSeNASaP

[Hatapase : i : anaapatata aker: takariste qam . apa . ançasap : ierata anasamata eresenasap]

Turkish : Hatapasa : iy : anaapa tata ak er : takariste kam . apa . ançasap : iy erata anam atasi er
esen asap

Eng.: Hatapasa : O grandfather honest man : Thracian? shaman .father. thus lays? : O brave father
my mother's

father sound thinking? man

Text 2 transcription:

aNÇaSAIS : QAM : I. APAM : aNÇaSAP iÇeKeSi . I : AQaS : IEQiSeNÇTaTa IERaTa aNASaTa ISaQAS

[ançasais : qam : i . apam : ançasap içekesi.i : aqas : ieqisençtata ierata anasata isaqas]

Turkish : ança SAIS [= Sayas, Ais, Ak Ayas, Tengri, Zeus, Ajax] : kam : iy apam : boylece yatip? iç
akasi .

iy : aga : iy ekesenç [=ikiz?] tata [=dede] iy er ata anaata iy Saka

Eng.: thus Sais [=Ais, Zeus, Ajax] : shaman : O my father : thus laid? local's gentleman [=local's
elderman] .

O : Lord : O twins? grandfather O brave father my mother's father O Saka

Text 3, line 1 transcription:

HaTaPASaQIS : aPaTaKaS ANÇaSAPE : IERaTa IASaTa :EQeSeNÇTaTa: TaTaQER aTaNA

[Hatapasaqis : apatakas ançasape : ierata iasata : eqesenç tata : tataqer atana]

Turkish : Hatapasa : apataka? boylece yatip? : iy er ata iy as [us, akilli] ata : eqesenç [=ikiz?] tata
[=dede] :

tatak [atak?] er ata ana

Eng.: Hatapasakis : apataka=? thus laid? : O brave father O wise father : twins? grandfather :
fearless? man father mother

Text 3, line 2 transcription:

eRaTaM : HARAPaSaTa : ISAQAS : EPeTeIStE : ARAS : TaS 50? : aPaTaKE :

[eratam : Harapasata : isaqas : epeteiste : aras : tas 50? : apatake :]

Turkish : er atam : Harapas [falci] ata : iy Saqa : Epeteiste : aras?: tas [=yas] 50?: apatake? :

Eng.: my brave father : haraspex father : O Saka : Epeteiste : aras=? : age 50? : apatake=? :

Text 3, line 3 transcription:

ISaQAS : AQaSI : aNÇaSAP iÇeKeSI : APAM KaM : AQaSI : ATaMAS

[isaqas : aqasi : ançasap içekesi : apam kam : aqasi : atamas]

Turkish : iy Saqa : agasi (beyi) : böylece yatip? içekesi[=yerin olgun kisisi]: apam kam : agasi : atama

Eng.: O Saka : Lord : thus laid? local's gentlman [local's elderman]: my father shaman : Lord : to my father

4. DESCRIPTION OF WORDS IN TURKISH AND IN ENGLISH:

Text No.1

Transcription/..... Turkish Definition//..... English definitions

1. HaTaPASE :/..... Hatapasa//..... [Hatapasa, name of deceased man] :

2. I :/..... i (=iy) ://..... [O] :

3. aNAaPaTaTa/..... anaapa tata [=dede].....//..... [grand father (from mother's side)]

4. AKER :/..... ak er ://..... [honest man; flawless man] :

5. TAKARISTe/..... takariste//..... [=Possibly ancient name of Thrace]

NOTE : probably Takariste > Takar + ia? >> Tarak + ia? > Trakya]; [-iste (=ia?) indicative of a place]

6. QAM/..... kam//..... [shaman] .

7. APA/..... apa//..... [father] .

8. aNÇaSAP :/..... ançasap (=böylece yatip?):.....//..... [thus he is dead or laid?] :

9. IERaTa/..... i (=iy) er ata//..... [oh brave father] .

10. aNASaMaTa/..... anam ata(=anamin atasi)//..... [my mother's father]

11. eRSeNASaP/..... er sen asap (=ölüp?)//..... [you brave man died?]

Text No. 2

12. aNÇaSAIS :/..... ança Sayas {Sayas(Sais=Ak Ayas, Tengri)} ://..... [here Sais(=Ais, Zeus)] :

13. QAM :/..... kam ://..... [shaman] :

14. I/..... i (iy)//..... [O] .

15. APAM :/..... apam ://..... [my father] :

16a. aNÇaSAP/..... ançasap (=böylece yatip?)//..... [thus laid?]

16b. iÇeKeSi/..... içekesi (=yerin efendisi; yerin olgun kisisi)//..... [local's gentleman; local's elderman] .

17. I :/..... i (=iy) ://..... [O] :

18. AQaS :/..... aka (=aga, bey) ://..... [lord] :

19. I/..... i (=iy)//..... [O]

20. eQiSeNÇTaTa:/..... ekisenç (=ikiz?) tata: {tata (=dede)}//..... [twins? grandfather] :

21a. IERaTa/..... i (=iy) er ata//..... [O brave father]

21b. aNASaTa/..... anaata//..... [mother's father]

22. ISaQAS/..... i (=iy) Saka//..... [O Saka! (Scyth as called by Greeks)]

Text No.3, line 1

23. HaTaPASaQIS:/..... Hatapasa ://..... [Hatapasakis, name of the deceased man]:

24a. aPaTaKaS/..... apaataka (?)//..... [apaatakas= ?]

24b. ANÇaSAPE :/..... ançasape (=boylece yatip?)://..... [thus he is dead?] :

25a. IERaTa/..... i (=iy) er ata//..... [O brave father]

25b. IASaTa :/..... i(=iy) as (=us,akilli) ata ://..... [O wise father] :

26 EQeSeNÇTATA :/..... ekesenç tata {(=ikiz? dede)}//..... [one of a twins? father]

27a. TaTaQER/..... tatak (=atak?) er//..... [fearless? man]

27b. aTaNA/..... ata, ana//..... [father, mother]

Text No.3, line 2

28. eRaTaM :/..... er atam ://..... [my brave father] :

29. HARAPaS aTa :/..... Harapas(=falci) ata ://..... [Haraspex (=diviner) father] :

30. ISAQAS :/..... i (=iy) Saka ://..... [O Saka] :

31. ePeTeIStE :/..... Epeteiste (birth place) ://..... [Town of Hephaistia in Lemnos island] :

32. ARAS :/..... aras (=?) ://..... [aras=?] :

33. TaS 50? :/..... tas (=yas) 50? ://..... [at the age of 50?] :

34. aPaTaKE :/..... apatake (=?) ://..... [apatake =?] :

Text No.3, line 3

35. ISaQAS :/..... i (=iy) Saka ://..... [O Saka] :

36. AQaSI :/..... akasi (=agasi, beyi) ://..... [Lord] :

37a. aNÇaSAP/..... ançasap (=burada yatip?)//..... [here lies?]

37b. iÇeKeSI :/..... içekesi (=yerin efendisi, olgun kisisi)//..... [local's gentleman; local's elderman] :

38a. APAM/..... apam//..... [my father]

38b. KaM :/..... kam ://..... [shaman] :

39. AQaSI :/..... akasi (=agasi) ://..... [Lord] :

40. ATaMAS/..... atama//..... [to my father]

5. NOTES ABOUT THE LEMNOS ISLAND INSCRIPTION

1. This study which is a first attempt by the author, does not provide a complete translation of the inscription from Lemnos. The meaning of few words still need to be determined. I am hoping that this will be filled in by linguists. Although, not all of the words in the text of the inscription are recognizable at this time, however, those which are recognizable **are definitely Altaic words** and are unquestionably Turkic.

2. The words No. 1 and No. 23 represent the name of the deceased man talked about in the inscription. It is read as 'HaTaPASE' in word No. 1 and as 'HaTaPASaQIS' in word No. 23. It seems that the word No. 23 is an Hellenized version of the No. 1. The name becomes clearer when we remove the word ending '-qis' in the second word which becomes 'Hatapasa' indicating that it is the same as 'Hatapase' in word No. 1. The Hellenic suffix '-QIS' or '-KIS' in the word 'HaTaPASaQIS' is an indication that the assumed values of 'Q', 'I' and 'S' for the corresponding letters in the inscription are correct.

3. Text No. 1, 2 and 3 have similar meanings, repeated in three or at least in two different dialects of the same language. Apparently same words, when written in different dialects, show some minor differences both in writing and their arrangements in sentences. In Text Three, Hellenic influence is highly visible by the presence of the Hellenic suffix -kis and suffix s.

4. Words numbered 6, 7 and 8 of Text No. 1 and 13, 15 and 16a of Text No. 2 and 38b, 38a and 37a in Text No. 3 are the same words respectively used in the inscription. They are read as 'kam apam ançasap'. The words 38b, 38a and 37a in Text No. 3 are written in an order which is different than the previous two cases. The first two words read as 'kam apam' mean 'my shaman father' or in this case 'my shaman grandfather'. The Turkic word 'kam' (also gam or qam) means 'male shaman', [8, p. 4] and 'apam' means my father. The word 'kam' is written in the form of "QAM" in words Nos. 6 and 13, it is written with a downward arrow and M. The downward arrow symbol has the value of "K" in Turkic Orhun inscriptions. The word 'ançasap' may also be read as 'ança sap' in which case 'ança' is also a known Turkish word meaning 'thus, this way' [4, p. 760]. The word 'sap' needs to be determined, possibly means "laid or died".

Here I would also like to note the following observation: In the inscription, word 7 is written as "APA" while the words 15 and 38a are written as "ARAM". I believe that the letter "R" in both of these words is a mistake and should have been "P". The error could have been made by the scribe while chiselling the inscription, or could have been made by the transcriber who copied the inscription into paper. Therefore, I have read these two words as "APAM" rather than "ARAM" in my reading of the inscription.

5. In Text 2, word Nos. 12 to 15 inclusive, the scribe writes: "O God SAIS, here is my shaman father". Here we should note that the Pelasgian Sais must be what Greeks called as Zeus, Etruscans called Ais or Ac Ais or Tin, the Central Asiatic Turkic shamans called and still call Ak Ayas. They all have the Turkic word "Ai", the Turkic word for Moon, as the root word. However, they all represent the "Sky God".

6. I read word No. 31 as 'epeteiste' which seems to correspond to the ancient town name 'Hephaistia' which is a town in the northern coast of Lemnos Island [12, p.57]. 'Epeteiste', being probably same as the ancient name of 'Hephaistia', could be the birth place of 'Hatapasa' or "Hatapasha".

7. Word Nos. 22, 30 and 35 are the same word and read in Turkish as "i (=iy) Saka". When it is read together with the word No. 36, it addresses the deceased man as "i Saka agasi (Beyi)" meaning "O Saka lord".

Here one should note that the people to whom the deceased man and the scribe belonged, were known to Hellenic people as **Pelasgians**. In the inscription, the scribe identifies themselves as being from "Saka" people. This is understandable because of the fact that about 600 B.C. when Pelasgians were living in the Lemnos and Imbros islands and also in Thrace, the Turkic Saka people had an empire extending all the way from Altay mountains in Central Asia to Balkans in Europe. Greeks called them as Scythians. In view of the Lemnos Island inscription, we get the view that Pelasgians must have been among the earlier waves of Central Asiatic peoples and members of the Turkic Saka peoples. So this document written in stone identifies the language of both the Pelasgians and the Sakas as being a Turkic language.

8. Word Nos. 39 and 40 finish the dedication by saying "aga atama" meaning "to my Lord father".

9. In this Turkic inscription, we see that Pelasgians who called themselves SAKA, used both words 'apa' and 'ata' for father and interchangeably for 'grandfather' as well. We also see a word "tata" which is derived from the word 'ata'. "tata" would be equivalent to Turkish 'dede'. They also used the word 'ana' for mother. Hence, we again observe that these three words and their derivatives are the oldest living words of the Turkish language.

10. I read the word No. 33 as TaS 50? The symbol which is an upright arrow head and with a right slanting tail at the bottom is not present in Hellenic alphabets. However, it is most interesting to find this symbol in an inscription written on a silver bowl found in a Saka (Scythian) Kurgan (Issik Lake Kurgan) near Almati in Kazakhstan. İlhami Durmuş [9, p. 81-83] gives a transliteration of this inscription [9, p. 146-147] and attributes its description to Kemal Alişar Akişev [10]. This symbol appears twice in this Saka inscription. Olcas Süleymanov has read this inscription and has given the value of T1 in the alphabet that he described [11].

On the other hand, G. and L. Bonfante give a numeral value of 50 to an upright arrow symbol (without a tail) in Etruscan writings, [1, p. 64]. The symbol in the Issik Kurgan inscription is also a vertical arrow but with a right-slanting tail at the bottom as it is in the Lemnos island inscription. However, whether the Etruscan symbol and the Pelasgian symbol, i.e., Lemnos Island inscription, have the same meaning is not clear.

If we use a value of 'T' as done by Süleymanov for the Issik Kurgan inscription, then the reading of the word No. 33 would be as 'TaSaT' which needs to be identified yet. On the other hand, if we use a numeral value of 50 as indicated by Bonfantes, then we would get a reading of 'TaS 50'. The word 'TAS' suggests us the Turkic word 'yas > yaß' meaning 'age'. Actually, in different dialects of Turkish, there is the replacement of "y" with "d or t". With this in mind, I believe it is safe to read this word as "yas = age". The inscription from Lemnos island being an inscription on a tomb stone, it is quite likely that this word may be referring to the age at which the man died. With this reasoning, I have temporarily assumed it to be 'TAS 50', indicative of 50 years of age at which he died.

11. The inscription on the stele from Lemnos seems to have been written by someone very close to the deceased man. The scribe sounds to be a grand child of the deceased person.

12. In the culture of Turkic world, it seems that it is a tradition to describe a newly deceased person in a way similar to the way that this scribe of the stele from Lemnos island has described his deceased grandfather by using descriptive words like: 'kam apa' [shaman grandfather], 'kam apam' [my shaman grandfather], 'er atam' [my brave father], 'er' [man, brave], 'aker' [flawless man], "i apam" [O my father], "i aga" [O Lord], "i Saka agasi" [O Saka Lord] and "agasi atama" [to my Lord father].

13. We should note that in this kind of description of a dead person, not only a sense of lamentation is being expressed but also a highly respected and esteemed grandfather is being

honored. It is quite in line with the culture of Turkic peoples to do this.

14. The lamentation and 'honoring' expressed in this inscription points distinctively the presence of a cultural affinity between the people of Lemnos island and the Central Asiatic peoples like Turks. The meaning of the Lemnos inscription is very similar to the Turkic tomb-stone inscriptions found in Central Asia [4, p. 481-483]. Even some of the words used in the inscription of the Lemnos island tomb-stone and the inscriptions found on Central Asiatic tomb-stones are the same.

15. The ending in '-p' in words No. 8, 11, 16a and 37a is indicative of past tense in archaic Turkic languages like in words such as 'ölüp', 'gelip', 'gidip', etc.. It seems this is what we are observing in words No. 8, 11, 16a and 37a, particularly in the expression 'kam apam ançasap'.

16. In word Nos. 15 and 26a 'apam', No. 28 'eratam', the ending '-m' is like the Turkic genitive ending (suffix -m) for first person singular which means 'my'. Thus the word means 'my father' or in this case 'my grandfather'. The word 'qam' or 'kam' is used to designate 'male shaman'. What we get from this bit of information is that the dead man was a 'shaman' and/or a 'learned man', and he was a respected person.

17. The word 'aker' in word No. 4 consists of two parts: for example in Turkish, the first part 'ak' means 'white' or figuratively 'clean, honest, flawless'; the second part 'er' means 'man', 'hero', 'brave', 'trustworthy' or 'dependable'. The word 'er' also appears as part of 'erata' and 'eratam' in word Nos. 9, 11, 21a, 25a and 28. Hence, 'aker < ak+er' in No. 4 means 'honest man' or 'flawless man'.

18. The word 'anapatata' in No. 3, is most likely "mother's father", not "mother's father's father". Similarly, the words 'anasamata', in No. 10, meaning "my mother's father" and 'anasata' No. 21b, meaning "mother's father" are combinations of Turkic words 'ana', 'apa' and 'ata' to express the grandfather from mother's side. The word 'atamas' No. 40 is the final dedication word meaning 'to my father'.

19. The word 'eqisençata' in words No. 20 and No. 26 may be looked at as "eqe sen[ç] ata >> iki sen ata? = ikiz ata?", probably meaning that the dead man was one of a twins. Thus a grandfather that was probably one of a twin brothers or brother sister set. We should note that the first part of this word, namely "eqi" or even "eqe" suggests the Turkish numeral "iki" meaning "two".

20. The words 'apa' in No. 7, means 'father'; 'apam' in Nos. 15 and 26a means 'my father'; 'eratam' in No. 28 means my hero father. We should note that the ending -m in the words 'apam' and 'atam' is the Turkic genitive suffix for the first person singular.

21. We see similar words in word Nos. 10 and 21b as 'anasam ata' and as 'anas ata' respectively. In these last two words, the infix -s- and suffix -s respectively are clearly due to Hellenic influence. In the first one, the root word is 'ana' meaning mother, with the probable Hellenic suffix -s, word becomes 'anas'. The suffix -am has two parts. -a is the connecting vowel used between s of 'anas' and the Turkic genitive suffix -m. Thus, the word 'anasam' means 'my mother'. Additionally, we should note that the statement "iy Saka akasi" fits the Turkish grammar rules perfectly.

22. We should also note that the Runic symbol for Z which appears frequently in the Lemnos island inscription, also appears in the Issik Kurgan inscription as well as in Turkic Orhun and Yenisei inscriptions [4]. This is another 'symbolic' connection between the Lemnos island inscription and the Issik Kurgan's Saka inscription. Of course, one must not forget the fact that the words in this inscription, are also separated with two dots as is the case with other Turkic inscriptions. It is also read from right to left direction as is the case in Turkic inscriptions.

23. H. H. Scullard in his book, like in many of Western books about the Etruscans, labels the man in the picture as a 'warrior' [2, p. 39], probably considering the fact that he is holding a spear in his hand. The Lemnos inscription does not suggest that the person depicted on the stele was a warrior. It is most likely that in the deceased man's time, he would normally carry with him either a

stick or a spear for personal protection irrespective of him being a warrior or not. Therefore, as the text of the inscription states clearly, the person in the picture was not a warrior but was a 'learned shaman'. In word No. 29, we also have the words 'Harapas ata'. I believe the word 'Harapas' is the same as 'Haraspex' in Etruscan meaning a diviner.

6. THE PEOPLE WHO SPOKE THIS LANGUAGE

Historians tell us that the population of Lemnos island at about 600 B. C. were Pelasgians. In view of these revelations from the inscription on this stele, we may have to think of the Pelasgian population as people of Central Asiatic origin and also as people who spoke a form of Turkish language.

Pelasgians were pre-Hellenic, non Indo-European speaking people who inhabited the area long before the Greek migrations to the area started. {Pythagoras claimed himself to be Pelasgian.} In order to shed more light on Pelasgians, I have chosen to quote the entry on Pelasgians in the Encyclopedia Britannica [5, p. 448] by B. C. F. Atkinson, formerly Under-Librarian, University Library, Cambridge University, below (I have indicated in bold parts of Atkinson's entry in order to highlight the relative importance of the Pelasgians in the area they lived and their identity with respect to the real Greeks):

"PELASGIANS. Various traditions were current among the Greeks with regard to the pre-Greek inhabitants of their country. They were inclined to call all these by the general name of Pelasgians, although they recognized Carians and Leleges as distinct. The Dorians claimed that the Ionians were Pelasgian or at least mainly so, and that they themselves were true Greeks. The inhabitants of Attica, who were regarded as Ionian, boasted that they were autochthonous, the original inhabitants of the land.

In the Homeric poems Pelasgians appear as allies of Troy. They appear to be settled in south-eastern Thrace close to the Hellespont in a district called Larissa (Il., ii. 840-843, x.429). Some suppose that the Larissa here mentioned is the town of that name in Thessaly, but the catalogue of ships, in which the passage occurs, appears to follow a definite geographical order. Larissa stands between the Hellespont and Thrace. The Iliad also refers to the district of Argos near Mt. Othrys in Thessaly as Pelasgic, and also uses the same epithet in a famous passage of the Zeus of Dodona (Il., ii. 681-684, xvi. 233-235). In the Odyssey Pelasgians appear in Crete (Od. xvii. 175-177). Hesiod refers to Dodona as 'seat of Pelasgians,' while Hecataeus refers to Pelasgus as king of Thessaly. To Aeschylus and Sophocles Argos in the Peloponnese is the Pelasgian land. Herodotus knows of actual Pelasgians at Placie and Scylace and the Asiatic coast of the Hellespont as well as near Creston on the Strymon. The islands of Lemnos and Imbros had also, he informs us, a Pelasgian population, conquered by Athens at the close of the 6th century. Apart from these actual instances of Pelasgians, both Herodotus and Thucydides appear to regard any survival from pre-Greek times as Pelasgic. A well known example of this is the prehistoric wall of the Athenian acropolis, anciently regarded and still commonly referred to as Pelasgian, and the epithet spread to all similar prehistoric masonry, especially that built of large blocks, in any part of Greece.

It has been held that the common Greek tradition arose from a misunderstanding, particularly perhaps by Hesiod and Hecataeus, of the two passages in the Iliad in which the Zeus of Dodona and the Thessalian Argos are referred to as Pelasgic. Where Homer used a general epithet meaning 'remotely ancient,' later writers have wrongly concluded that he referred specifically to actual Pelasgians as inhabitants of these places. If this is so, the problem is merely thrown farther back, for an explanation is needed of how the epithet Pelasgic had attained the general meaning of 'ancient' by the time of the composition of the Homeric poems. To certain people at a certain period 'Pelasgic' must have been a specific epithet. The Pelasgians must have been regarded either as very ancient people or as former inhabitants of the land. Much turns upon the meaning of the epithet Pelasgic as applied in the Iliad to the Zeus of Dodona. Zeus is the last one would expect to be referred to as Pelasgic, for of all the gods' names his is most certainly Greek. The simplest

explanation is perhaps that there existed at Dodona a very ancient pre-Greek or pre-Achaean shrine occupied by Greeks who attached to the deity the name of their own god Zeus.

All instances of actual Pelasgians from Homer to Herodotus point to their being a northern people. Thrace, Epirus and Thessaly are their homes. It is certain that there were pre-Achaean inhabitants of Greece. The simplest view now held is that Greek-speaking peoples broke down into Greece from the North in three successive waves, Ionian, Achaean and Dorian, subduing a previous 'Helladic' population and setting up, after a second invasion (i.e., of Achaeans), the Mycenaean civilization in the Peloponnese. If this is the simplest view, it does not solve all problems and it does not as yet rest upon a certain foundation of fact. An early stratum of population in Greece was in close touch with Anatolia. A large number of Greek place-names point to the conclusion that Greece was colonized from Anatolia. By whom we do not know, and we are also ignorant of what language these early people spoke. It is also possible that the Achaeans themselves were in Asia Minor before they were in Greece and that they brought thither the Anatolian place-names. It is no more than tradition that connects such early people with the Pelasgians.

The name Pelasgi which almost certainly stands for Pelak-skoi or Pelag-Skoi has been connected with pelagos, 'the sea,' and the people consequently regarded as sea-faring. The connection is not very convincing. It has also been related to the name of the semi-Illyrian Pelagones of Macedonia, and it is possible, though unproven, that the names do represent the same stem. Possibly the Pelasgians were no more than Vlachs, or Wallachian shepherds, who in classical as in modern times have been in the habit of wandering in large numbers down into Greece. The name is perhaps no more than Velak-Ski. If this were so, it would account for their being dotted over various regions in Thrace and the north and also, if their habits were the same at the dawn of history as afterwards, of their being an ancient and integral part of Greek tradition and life. G. Sergi describes as Pelasgian' one branch of the Mediterranean or Euro-African race. {They were also once in Lybia as we show in "[Western Roots One](#)."}

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POINTS:

From Atkinson's well researched entry given above, we may infer and/or add to it the following points:

a) Could it be that only the Dorians represented the Greek identity while Carians (Kara + ian), Leleges (Lelek + es), Achaean (Aka + ean), Pelasgians (Pelesge + ian) which are all Altaic sounding words, were all non Indo-European and all probably Central Asiatic origin? Indo-European speaking Greeks had a way of Hellenizing foreign words that they could not say. Obviously, that is what they did in the case of the many names related to these non Indo-European people.

b) It appears that a good portion of mainland Greece, Thrace, western Balkans, western coasts of Anatolia and a number of Aegean islands including Crete were inhabited by Pelasgians. In these lands, after they were conquered by Hellenic people, Pelasgians eventually blended in with the Hellenic people and lost their non Indo-European Central Asiatic identity.

c) From the reading of the Lemnos Island inscription, It is now quite clear that Pelasgians called themselves SAKA and their "Sky God" as "SAIS". Thus, it seems that the Greek name "Zeus" {Zey-

us?} is nothing but an Hellenized version of this Pelasgian name. Similarly, 'Zeus of Dodona' is the Pelasgian SAIS. We should note that the Pelasgian SAIS also corresponds to 'Ais' of Etruscans [1, p. 142], a deity which is same as the 'Ak Ayas' or 'Ayas' of Central Asiatic people [8]. Hence, it is clear that Pelasgians brought their deity SAIS [= Ak Ayas or Ayas] to Balkans (e.g. Dodona) from Central Asia and eventually the epithet SAIS turned into Hellenic 'Zeus' by ancient Greeks. It seems that this Lemnos island inscription puts the 'Greek origin' of the Greek mythological god Zeus into question.

d) It should also be noted that all these divinity names such as "Sais, Zeus, Ais, and Ayas or Ak Ayas, represent the Sky God in the Pelasgian, Etruscan, Hellenic and Turkic Saka and Central Asiatic Turkic shaman cultures. The name of this divinity must have been brought all the way from Central Asia to the Balkans and Mediterranean coasts by the Turkic speaking SAKA peoples and their ancestors. For example, if some scholars find cultural affinity between the Etruscans and Pelasgians, and also find their inscriptions related to each other, it seems that this affinity between these two ancient peoples is due to the existence of a real kinship between them.

e) It is most likely that Greek culture borrowed considerably from and was built upon the Pelasgian culture during its well known development. However historically, Pelasgians did not get any credit for their achievements while Greeks took all the credit.

f) Historians say that in about 600 B. C., Athens fought against Pelasgians of Lemnos for the control of a town named Sigeion (Sige +ion) [12,p.56] on the Asian side of the southern tip of Hellespont (Dardanelles). We also note from Homer's Iliad and Odyssey that at about 1200 B. C. when Troy was attacked by the King Agamemnon of Mycenae, Pelasgians were allies of Troy. The reason for this alliance may be that either Pelasgians had land holdings next to Troy and did not want to lose it to Mycenaeans or they were kins of Trojans or both. In any case, Pelasgians must have been in control of not only the islands of Lemnos and Imbros in the Aegean Sea but also some land in Thrace and in Asia Minor between 1200 B.C. and 600 B. C.. This shows the extent of the Pelasgian presence in the area.

7. CONCLUSION

1. The people inhabiting the Lemnos island at and before 600 B.C. were called PELASGIANS, although according to the Lemnos island inscription, they called themselves as SAKA. The Pelasgians were a non Indo-European people and were speaking a non Indo-European language. The Lemnos island inscription represents the language of this people. This first time reading of the Lemnos island inscription clearly identifies the Altaic nature of the language in which the inscription is written. The readily recognizable words are not only Altaic in nature but are unquestionably Turkish. This study identifies the language of Pelasgians as an early form of Altaic languages, perhaps a year-600 B. C. version of Turkish.

2. Deciphering of this ancient inscription, as I have shown in this study for the first time, establishes the presence of Turkic speaking SAKA (Scythians) peoples and their kins PELASGIANS called as such by the Greeks, in the Aegean islands and in the Balkans during the pre-historic times from 1200 B.C. to 600 B.C.. Ancient Greek historians, like Herodotus, identify the population of Lemnos and Imbros islands as Pelasgians.

3. Turkic speaking Pelasgians must have been direct kins of Central Asiatic Saka people who arrived in the Balkans and then onto some of the Aegean Sea islands in waves of migrations from Central Asia long before the 6th century B. C. and adapted themselves to the environment conditions of the area. They became sea faring people as well as carried on their animal husbandry under the local conditions. It is most likely that they used the Eurasian landmass which has been one of the most active migration paths of the Asiatic people into the European continent.

4. The lettering found in the inscription from Lemnos island makes a definite connection to the Runic inscriptions from Central Asia: for example, a) to the inscription found in the Issik Kurgan

near Almati (Alma Ata) in Kazakhstan; b) to the Turkic Orhun and Yenisei inscriptions; c) to the Saka and Hun inscriptions, and d) to Pechenek writings. The Runic alphabet that Turks have used in their inscriptions does not seem to have originated in Europe, although it was used by Europeans. It seems that the Runic type of writing has spread into Central and Northern Europe from Eurasia. Surely, new studies will enlighten this further.

5. At the risk of attracting criticism, I will pose the question, "did the Pelasgians learn their alphabet from Hellenic people or did they bring it with them from their Asiatic homeland? There seems to be an unquestioned acceptance by some scholars that non Indo-European peoples (such as Etruscans and Pelasgians), living in Europe contemporarily with Indo-Europeans, took their alphabet from Hellenic people. How sure are we about such declarations? Have all the European and Asiatic artifacts been truly examined and appraised in fairness in a light other than the Indo-European light? Perhaps new scholars in the field could be more open minded and examine it from an Asiatic view point also.

6. It is said that there are many already discovered Pelasgian artifacts (some probably with inscriptions on them) and most likely, more will be discovered in the future. In trying to read such documents, the inquiry should encompass all possibilities.

7. It is hoped that scholars will complete translation of the inscription on the Lemnos stele and check out the validity of what I have described in this study.

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THE NINE SATANIC POSTULATES

Statements of Satano-COMMUNE-ist Reality, Satanic Comm-UNITY.

Written By Comrades in Satanic Reds

1. Satan is the "dark force" that permeates all of nature and motivates all things to act according to their inner nature. The Boundless Darkness Itself is **SAT**. The ACTION of emanating out of, unfolding out of, springing forth, is **TAN**. The motivator **and** the act of motivating all things are together: Satan. Satan is that which is the origin of all **and** the unmoved mover, and it is described by both the unfolding and the thing unfolded: Satan
2. All things have a beginning where all was one.
3. The "big bang" came from a spark within the one Dark Presence and all that results from the "big bang" is permeated by the Dark Force. The universe was emanated by this force going from Chaos-Dark into Cosmos-Light.
4. All things, over time in the cosmos, become separate and change without ceasing to change.
5. All things are constantly motivated to change according to environment, and then they change the environment by being **in** it, **of** it: there is a dialectical interaction. If they do not do this they perish and go into dissolution; but this is not destruction; it is only more change.
6. All things are constantly motivated to change by inner urge. This is "Self Becoming" or "Self Evolving." All beings everywhere have it. Most living things have this solely **and together** with their own species, as if linked. When the individual becomes into, the species becomes into; in fact, large groups of similar living things speciate in this manner and diversify. A thing can **not** become what it is **not already** at its inner core, at its fundamental essence, nor can it resist becoming "what it is" as that center of itself moves forward in time. The thing "becomes into" what it is. One can have inner truth of what they are and actively increase their potentialities, or one can flow with what one is. If one resists it or tries to become, in the inner sense, what one is not, one will become Nothing - Klippoth.
7. All things have an individual characteristic, a unique identity that defines what they are and become. They are a singularly occurring event in time/space.
8. All things are ultimately connected, even if they appear to be separate, in the great web of life.
9. And all this is the esoteric meaning of "Do as Thou Wilt" for that truly is the **whole** of the Law, Cosmic Law and **SAT-TAN**-ic Law. The joyful act of Doing and Becoming-Into is Love. It is experienced as Joy. Being is Joy. Joy radiates Love just as the sun radiates light.

It follows from these that Satanists do what is best for themselves using foresight. Satanists demand freedom to govern their own lives, again, using foresight since, as mammals/primates, we are not solitary animals biologically. Satanists oppose those that would combat the principles of the cosmos. Man is just another animal: Self-inner-truth-Wisdom is knowing what kind of animal a human is. - Satan represents undefiled wisdom, and the desire and Will to Know the Truth. All animals practice Indulgence according to their Kind; they have Vitality, and they are capable of Knowing the Inner-Truth of their own Beings, the Mystery of their own Beingness. Satanic Humans, falling into the category of mammals/primates, are Kind to those who deserve it and have

responsibility of Self and are responsible to others of like kind: automatically! That is the kind of animals Satanic humans are: Zoös /Eros. They are OF NATURE. What rebels against its own nature is Klippothic. What lives in Unreality and desires the Lie is klippothic. The Klippoth is the enemy of Being - and since Being is Joy, the klippoth is the enemy of Joy. The Klippoth can be defined as the Unlife - Thanatos.

Advice: AVOID KLIPPOTHS.

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Akathartic and Ophionic States of Being - Alexithymia and Anosognosia

by Comrade Tani Jantsang

WITH NOTES QUOTED FROM ANTONIO DAMASIO

Akathartic and Ophionic States - definitions and explanations:

First of all, people were not born severed from their inner instinct, severed from their feelings or somatic markers or with twisted ego, nor did they evolve this way. A condition brought this all on; the switch to agrarian life and diet and the culture that came into being and "broke" their own offspring. There is much evidence to show the health effects of this. The point is, that since agriculture, humans have had to become adepts at numbing themselves to physical pain from illnesses and from back-breaking work. See the Tree of Destruction article for a dark doctrine view how this arose.

Why can't dualist-people, most visible in but not exclusive to the western world, live in peace with others, especially other races? Because they can not live in peace with themselves. Not their own people, and not with themselves. I'll say it in our lingo using English only.

This essay will treat "self" and "ego" as two different things. If you stick to your everyday usage of the two words "self" and "ego," you will misunderstand this text, so don't read the words as if they are the same words. Ego is more like something in the head, a part of the mind or brain. Self, however, is the entire self, the inner soul, the entire body, memories, experiences and mind together: the whole "you."

Dualist people are split in half. They think dualist because they feel dual. They don't "think/feel." The feelings are buried, often obscuring emotions are buried and they "try to be" an ego-construct. There is no organic-I in them at all, no true Selfhood. Just an image of one. They have a false-construct-I or "ego," as we call it (not psychological talk at all, not Freud either, specifically). No one is born with this kind of "ego." This kind of split from conscious to unconscious is developed in childhood.

These people crave The Lie and, in addition, they don't want reality to crash down the barricade or fortress of these self Lies. They often spend years creating their fortresses, brick-lie by brick-lie - only to have something crash it down.

It has to do with a shutting off of instinct and ignoring of sensual input: the result is that humans can not really arrive at logic: see Damasio. This ego is a fake. It is a false construct, a "self image" but not the real self, the real you, the "organic I." It often seeks to "find itself." It imagines it has become the "new me" and tries to construct a new act, for it is all ultimately an act that they never know they are faking until the "new me" realizes it and replaces it with another act. The act is two things:

1. The insane desire to hold in thrall and control everything that seems to them "chaotic, random, uncontrollable" in their own bodies (the "unruly, sinful flesh"), and outside their bodies (other people, events, things). This ego is a tyrant that will not let-go the reigns and let the body breathe.

2. The false-ego, the persona, is a perpetual attempt to escape the "self," but the self it is fleeing from is wholly unknown. That self could be equated with instinct or Freud's id, or "the animal, genetic, DNA-coded foundation." Wilhelm Reich seems to have figured this out on his own: see his books. They feel pursued, as if something is pursuing them. Since they see no person pursuing, they think it's a devil, or demonic forces or something evil and dark (hidden, not visible to the clear, inner-light of logic). It is this that causes the "emotional need" for religion: which is a belief in fantasy! They run/escape toward hope, constant hope, a need to be saved which they all feel acutely. Saved from what? Fire? Flood? Illness? No. Just "saved." From what? "The animal self that has been stifled all their lives and now wants to break free and kill the repressor-ego that stifled it." (It doesn't matter if such people are being oppressed by others or by society or not, and usually they are not being oppressed by society tho they tend to seek to oppress: they have become their own oppressors in the inner sense; they are **repressed**.) This is felt as a binding at the navel "chakra," a nerve center probably in the brain; but you feel it near the navel, not in your head! The control has to have gone on for long, and severely, for this binding or deadening from the waist down to be felt. Their heart chakras are as if not there, they are clenched tightly shut, incased as if in ice. Their senses are 99% numbed: it has to be strong for them to even **begin** to feel it. They are braced, expressionless, unemotional, apollonian, they do not feel; they dare not feel! The "dionysian" for them is dangerous because the instinctual and sensual self has been stifled, wants to break free, and is now like a monster wanting to kill what repressed it: the false ego construct! Problem: the oppressor and that which seeks to break free is the same person. Pythagorean term: **akathartic** (unable to release, not-released).

Finally, the animal-self refuses to be held back any longer (at the navel!) and it pushes thru. It is wild, truly chaotic with no compass to guide it. Just as a person never in deep water before would struggle not to drown, they struggle in panic to "not drown," and it is a drowning feeling. If it does push through, despite all efforts to control/brace against it, it enters into the heart "chakra." This is really something of the brain, but it is felt in the heart: panic, devouring feeling, burning, as if "some thing" is consuming you, or it feels like One Big Whopie, accelerated, too enthusiastic, as if you are in the back seat of a car, your body is the car, and the car is whirling downhill with no one to drive it. Then the person literally does self-destructive things, throws himself away. The person usually then braces against it and there he enters into what is to become a tug of war between the rushing "let-go" feeling and repression when he realizes how badly he threw himself away. When it keeps going on enough times, this rushing feeling is sometimes accompanied by an almost-hallucination in the mind of something that looks a lot like a tentacled thing with one eye, or spidery webs, or spidery images, some kind of devouring image. (Jung would call it an archetype.) Kali is an Eastern image of this, a negative anima, a destructive letting go. They do not believe this is just a manifestation of their will if they **see** this. They believe (because they see and feel) that some "thing" is after them for real, some entity or demon or devil. Nothing can unconvince them because they see it. We know it is only their own will, a kind of image that such humans seem to universally see if they get this way (these images are in the culture stream and mythology of western agrarian societies). Telling them this is a waste of time. Knowing it is an hallucination or imaginary image does not make the feeling of burning, being devoured, being pursued for real, or panic go away. If they have to give this "thing" a gender, they usually think it is female! It is squirmy-like, usually one-eyed, ropy, web-like, it hurls at them from a kind of space that "can't exist," it comes bullet-fast (like an arrow), its ropes or "tendrils" flail menacingly, as if to and fro, in and out, in an impossible space-perception. Often real living things (a lizard eating something, a spider, a spider's web, worms, squiggly or slimy things) will trigger the image of this "thing," or trigger irrational panic/fear. It is also somehow dragon-like. It eats, somehow you "know" that it eats. This feeling, with the vision or not, is accompanied by a feeling of space being altered around you, as if you are being whirled down a tunnel that is like a vortex, or as if the ground fell out from under you and you "tripped" along the way somehow, and are now careening out of control, like a car with no driver. The space around you vibrates, or you feel a vibration. It is not "the shivers" or "the shakes." It feels as if it is coming from outside your body, as if the space you are in is shaking. It is not: the heart-chakra area inside the body is what is "shaking." This transfers in the realm of reality as a kind of irrational fear of insects (harmless ones, such as spiders) or revulsion at invertebrate life and so on, things classically western, so much so

that they even avoid foods of this kind that other humans do eat, good food. In this stage, they react in one of two ways:

1. They flee, pack up and move, trash all their belongings and run. Might end up in a church or similar place terrified, shaking, in tears. Begging for help. Feeling a need to be saved! Or a need to "believe in" something.
2. They like the feeling and embrace it! If they do this then you witness their behavior: serial killers, extreme sado-masochism, self-mutilation outside and visible, or with foods that are literally making them sick (I do not mean alcohol or drugs, I mean foods that give them pain to eat: like lime (dolomite) or foods that cause them cramps, or other such pains, or irrational delusions about what good food will do to them, such as anorexics and bulimiacs have. The pythagorean name for this type that has embraced this is "ophionic," from the idea (not literal creature) Ophioneus or Ophion. The lesser "image" of the spider-like web was known as "Nightmare," the first and true meaning of that word; Medusa is another image of a female thing that can freeze you. The Taoist image for this is "the drowner" and means "insanity, a darkening of the inner Light." Note that the western knee-jerk reaction connects darkness with evil. We connect it to the heart, feelings, softness and anima. Also to female, or the dionysian in human nature.

Now, why is the animal-core-self so self-destructive when it gets released in such a split person when it is embraced?

1. It is seeking to murder the tyrant: the ego controller, seeking to exterminate it, send it into oblivion (hence their conscious fear that they are **going** into oblivion). That their "letting go" leads to self-destructive acts is proof that "this must be a bad thing, they should suppress it."
2. It has absolutely no compass to guide it, no link to "communicate data" on "how to let go the right way," like an animal has.
3. It is not integrated with the rest of the self, as it should be.

Both akathartic and ophionic types are considered "kliploth, preta-rupa." Pythagorean term: Thanatos. It is opposed to "zoos" which means biological. On a "higher level" it is opposed to eros (not erotic) meaning "love, of the heart, heart-felt." Pythagorean terms. Thanatos is akin to a-biological. It doesn't mean "dead." It means dead-alive, having the instinct of "sex/death." They are like rage/hate/malice filled, sex-energy driven egos on 2 feet.

That split people are a specific, easily recognizable type (not race) is too well known to even debate. Whether they are born that way or develop that way is not known, but it is absolutely known that any human can be made into this kind of thing through conditioning: Xian upbringing usually does this to a person to some degree. Doctrines (teachings), however, say they are born from a union wherein there is no release in the female who has a womb that is supposed to nourish, not poison, the newly made zygote. That's doctrine. This was well known to people who knew mathematics (only taught in colleges today) and who talked about atoms; known to people who built things no one can build or even copy today. They are not the doctrines of stupid people who believed in tooth-fairies. They based the idea of it being "inborn" on observation. Tanaim (Hebrew special teachers who preserve knowledge) classed them into five definite types of people fitting the description of the same type among 5 different races of people they knew of (race is used **not** as we use the word today). Dante knew of this. Some is encoded, the rest he wrote only too clearly to those who recognize what he is saying.

As far as we know, there is no cure for these people except to experience release that sometimes works to cure it temporarily. In the east rare people like this have been known to receive head injuries that should have made them brainless but behold: they were cured! Told to western people, who were, themselves, new in the field of medicine, it was not believed that any brain or head injury could make a person more whole than he was prior to the injury. (Don't believe it. No one tried to

push the point.) Also known: normal people that got thyroid disease or other biochemical imbalances sometimes became split, but always showed some marked behavioral changes and accompanying changes in the way they thought and behaved.

We know that "chakras" are in the body, but actually in the brain because there is no physical organ in the body at the location of the feeling of "chakras." Such talk was incomprehensible once. Maybe neurology can understand it now: 1995? The eastern doctrinal outlook was always focussed on bio-electrical impulses. The west only just recently got into this. Western science, if they had any real explanations for mental disorders, focussed on bio-chemistry. But: biochemistry and bioelectricity work hand in hand in living organisms.

Our labels/words for such states-of-being are as specific as chemistry, science, and math. They are just not English. They are not common "language" words because the western languages don't have words for such concepts. Example: English borrows foreign words, even for anything medical; the word pharmacology is borrowed as are the words bioelectrical and biochemical.

These split people are not metaphorically or literally unable to get along with themselves, hence with anyone else: they are literally **at war inside themselves** which causes the rest. They may as well have a cancerous tumor that insists on growing and fighting a battle for space with the body's normal cells. It is as physically real as this. It is not "spiritual." It is as physical as cancer wherein the body tells undifferentiated cells to reproduce and push out the normal, healthy, differentiated cells. The same, as physical. As real. You can cut out the cancer. Often it comes back. You can "release," but the split often comes back. When we say things like "spiritual condition" we mean: "state of being." Not state of feeling or state of thinking: **state of being**. There is a difference. The west is noted for seeming to not-grasp the concept of just one thing: **being**. Being-state of normalcy is when these "chakras" all fire (like spark plugs in a car) in the correct order. Theirs do not fire correctly. The bottom 3 are severed from the top. This is visible, to us. Don't need a microscope or a brain scan. Our knowledge on this is older than western ideas which are all quite new.

When such people orgasm (the most powerful survival urge in living things) they do not release, it is as if "energy" gets pent up more. They often can't even perform without strong "visual" imagery, a kind of yoga they are doing like visual-image "one-pointed consciousness" wherein they focus on a fantasy. The chakra by the eyes is used in a kind of perverse destructive yoga. If they lose the fantasy/focus, they lose their arousal. Pythagorean word for this: **epithymesai**. There are physical differences that can be graphically described and defined about what happens during and after orgasm in the type that does this perverse yoga, versus a person who is like an animal that does not do this: visible differences, visible to anyone who looks! Most often, the split person can not orgasm any other way. As such, we know what predominates in the west since the western world thinks this is all "normal." In recent years they have encountered others who are not like this (sexually speaking) and they don't know what to make of it. Some even think we have some "other organ!" Wilhelm Reich discovered all of this on his own. We're animals! They're damaged animals. The same goes for eating. The stomach can growl and inform the brain that it needs food, then the brain thinks "hunger, get food." Then there is epithymesai hunger, mental hunger, where a person gets tantalized by images of food when they are not hungry - and then they go off and stuff their faces. People who do that, eat and eat and eat, tend to stuff their faces to fill up an empty hole they feel in their hearts. The word "tantalize" is in many meanings, the same as the word epithymesai. It's using the eyes (eye chakra) to stare at an object - and then shoving a pseudo-desire into the body for that object, be that food or sex or whatever. The point is that the body itself is not hungry or horny at all. Basic biological urges continue to assert themselves even if you give a person a lobotomy. They are natural urges that all animals share. Basic biological urges. This epithymesai is an improper use of chakras, it makes the Flame shoot down into a person, instead of up and out in normal flow.

Why do we specifically define their age as Kali Yuga? It means age of Kali. What is Kali? It is an archetypical image, a pictogram, of a state of being: theirs. Behold her. She devours her own son (her child); she never nourishes it save to poison it; she murders her own husband and wears skulls around her waist, etc. Embrace her: you will be devoured as if no longer existing. She is a negative anima, a destructive anima, a shrew, a poisonous mother. When people embrace the "ophionic" condition, they do to themselves what "Kali does in the picture," of course, metaphorically. Few western people ever got this information from anyone openly/honestly. A rare few figured out what the imagery meant, such as Norman Mailer. Most normal people, even in lands where Kali is known as a myth, have no concept of the split state of being, or what her image represents. The Thuggees knew nothing of this aspect, or if they did, they did not "own Kali" as representing this about themselves. They were her hunters!

In pre-pythagorean times, there was no Kali-type image per se except in India. There was imagery for Ophioneus or Ophion. If a male was like this, Thanatos, he was literally torn to pieces by real females that did this job. This is now shrouded in myths that the west has no grasp of. If you know how to read it, the statements are clear. "Know how to read something?" Example: what does "strong force" mean? A strong person? Someone who used strong-arm tactics or force? You also have to know how to read that to grasp it. Right? What about the word "major." Does it mean big? How about "minor." Does it mean underage or trivial? Or are they both the names of a type of harmonic blend of sound? One must be able to **hear** this, to know this - chords in music: not just read it. Our language is as specific as this. Why share it? Because neurologists (some) seem to grasp it already, in their own new way. But they'll never know it unless they can feel it as acutely as one can feel a cup of coffee held in one's own hand. When and if they can do that, we'd consider that they **know** it.

And if they did know it? I don't even know if they would reason that such people, at absolute war inside their own beings, are only capable of causing/creating misery/conflict for anyone they have contact with. How can one not know something so obvious? We knew it: we called this the Kali Yuga! Their "effect" is never self-contained. Like cancer, it spreads. Like cancer, it seeks only to destroy. That is also obvious. Being able to predict, every single time, what such a person's effect will be in any given situation is not psychic or magical. It is obvious. They will set up hellish societies, e.g. they are considered pre-eminent obstructors, instinctive obstructors, which means that their obstructive actions will be as perfect and automatic as anything else instinctive. They tend to obsess, like schizophrenics do. They tend to become zealots over non-issues and go on crusades due to their own inner intolerance. What they do is not like "conscious, deliberate, thought-out, planned, subversive obstruction." What they do has long-lasting, enduring effects. If everyone used the same math-system and numbers, and there were a group of people who had an "inability to know" that number 2 exists, then every single calculation they did would be lopsided. If they balanced your check book, it would be wrong. If they try to set up a society, they leave out crucial data. Everything they do leads toward Thanatos and eventual doom. They inspire no one, they create nothing; they can only destroy. This goes for everything! There is a "wrongness" about them like this - but bigger. The normal "no #2" type could simply stop doing math. These split people can not stop, they are driven people: fleeing some unnamed inner terror, running/escaping to an imaginary/fantasy hope. **Driven**. When they see others are not like them, despite their dogma that screams that "everyone is like that" (akin to "no no, there is no number 2, no, no") 99% of them seek to **make** others like they are and they (hindsight) do it by any means necessary. This is what makes them evil! They are destroyers of joy. Their only joy is to destroy joy.

Very few of them realize what they want to do. Those who do regard this desire, and themselves, as monsters of evil (even if they are atheists by "religion") and/or see themselves as utter poisons in the midst of nature which they also see is beautiful. They are truly cursed: to know. Telling them it is chakra damage, or the new word "brain developmental damage" does not alleviate what they feel because they know they feel some pretty awful things. The rare few that know this often slide in and out of this state. They are able to know the beauty of life/nature and also know what the "absence of this sight" is. Split people that don't know both are as if denied the sight of life. If all

they know is an "absence of the sight of life, an absence of inner-peace," then they'd have nothing to compare it with. Despite their beliefs (based on how they feel) in their own "sinful" or "cursed" natures, they seldom knew that anything was wrong, though some did know it and invented new words for their "condition": angst, anome. Existential psychology was born from these observations/feelings and they began to view these things as "states of being." Nonetheless, none of them were able to cure people that had these conditions. Their gross error was thinking that this was a "human condition" when it is obviously not a condition other humans or animals suffer.

Alexithymia and anosognosia, neurological terms for klippoth or preta.

The following is a list of the behaviors (short, since some are too complex to describe) of people with physical, visible brain damage --- note how these describe the Christian norm, especially Victorian culture and its members today, even if they are not Victorian (or try not to be)! What is marked in parenthesis are my notes, not from the book. (Descartes' Error: Antonio Damasio)

1. Lack emotions or feelings which direct logical or reasoning part of mind into correct decision making space where advantageous solutions to problems lie.
2. Lack awareness of feelings and emotions as direct perceptions of bodily states. Feelings and emotions are not associated with bodily organs, but exclusively with external objects, words, faces, etc. Which evoke them. Feelings and emotions are mere qualifiers in life for them, not real things. (Hence when the feelings rule them, as they rule others, they are unaware of it: their unconscious mind.)
3. Feelings are intangible, elusive, even mysterious; they are never cognitive or related to the intellectual verbal realm. (Poor vocabulary regarding feelings.)
4. Their bodies are their brain's captive audience which is the reverse of how it is in animals, and normal people! (The unruly body must be controlled, prime dictate of Xianity and other such religions.)
5. The body is never used as a yardstick or guage for knowing and measuring the world. This frame of reference is missing in them. Some external reality or idea is used as a ground reference for constructions of the world and reality. (Their knowledge is outer, never inner or carnal.)
6. Bodily states are not a basic topic, they provide only support and modulation.
7. Out of the ordinary attachment to objects, collectables, collector's behavior, including the collection sometimes of animals. (Compulsive, retentive, control-maniacs.)
8. Planning for future activity is always a disaster. (Ecology, economy, ad nauseum.)
9. Sense of responsibility to the self and others is impaired. (The devil made me do it; it's the fault of some imaginary conspiracy of people who are not impaired and make well.)
10. Inability to orchestrate one's survival at the command of one's own free will. (Hence they seek the head to guide them: fascism, religion, etc. Practical Jesus, some priest, some leader, etc.)
11. Inventive of tales with no foundation except one's own fancy in regard to the self (Fantasy, lies; their selective amnesia as to the deeds they've really done.)
12. Lack of concern about one's future. (God will fix it; reckless behavior.)
13. No forethought, especially for social planning.
14. Decisions are actively disadvantageous, they set up their own downfall. (Thanatos.)

15. A value system exists and can be utilized in abstract terms, but it is unconnected to real life situations. Decisions are minimally influenced by past experience (they never learn) and old knowledge. Caprice reigns. (Civilized "values" - wear clothes, cut down trees, act polite and stuffy.)
16. Mental functions are intact: attention, perceptions, working and long term memory, language, intelligence: their appearance is stereotypically normal (for the western world)!! (Good parrots who know nothing, and often learn poorly and parrot it all wrong except on paper tests.) Consider that these descriptions are defining physically brain damaged people, people with literal holes in their heads and severe damage! That's the danger here. It also describes many people that are considered "normal" in western society.
17. Self description or memory narration takes the form of dispassionate, uninvolved specator of one's own life! One never gets a sense that the person has suffered, even though he is the protagonist eg, in a narrative about a tragedy. (Split apart from themselves, head versus body). (False memory syndrome, too?.)
18. Defects in reasoning intelligence is only glaringly apparent in the late stages of reasoning close to the points at which their choices and selections are made, responses that affect one's personal and social survival. (Sounds logical, but is illogical as hell; looks like a house, but it is a house turned upside-down with no foundation).
19. Reduction in emotional reactivity and feeling. They seem cold-blooded or icy. Telling a story that is packed with emotional feelings that you know affected their lives, they can coolly say that, "well, it was as if ...blah blah, " but what did they **feel**? No response, as if the feeling-state is not there. They have no clear words to define it.
20. In reasoning, all options are equal, none are value-highlighted over others. Decision making landscape for them is flat.
21. They all have courteous "English valet politeness" and are docile. (Note, description does not say French valet or German valet. English valet politeness is Victorian. Note that Germans and French never even went thru an historical stage like this. Must mean such people are rare or at least not dominant in those societies. This describes "wasp" normal social behavior and the behaviors of those that have been indoctrinated into such a society! To us, this is not normal to be this way. In fact: it is not normal to be this way, it's the "dead thing" trying to act like a civilized human.)
22. Constant "light humor" and witticism of a mildly sardonic type, sometimes hinting that the subject "feels superior" to what he is talking about.
23. Deviations from routine cause bad tempers and frustration. (So they'd be likely to despise more random cultures who are easy-going and care-free.)
24. Sexual interests are dim, emotional involvement with partners is lacking.
25. Behavior is stereotypical, unimaginative, lacking in initiative. (Tend to want clones of themselves, all equally nothing.)
26. Using reward and punishment on them does not change their behavior, as if they are unable to learn as any animal would learn using this method. (Either a massacre or the U.N. makes them go away after you've told them to get lost 100 times. Then they wonder why.)
27. Memory is capricious: it fails where you would expect learning to have occurred, but it succeeds suddenly on a peripheral subject and often in great detail. (Repeat the same errors.)
28. Neither happy nor sad. They are as if numb. Pleasures and pains both are short-lived. They are less able to experience pleasure and react to pain.

29. They are rigid and perseverant in their approach to life. (Controllers, can't let go.)
30. They lack motor skills, sensory skills, and communication skills. (Seem stupid, motor retarded.)
31. They lack and cannot construct appropriate theories of other people's minds, or even their own minds. (They never know the effect they have on other people and how people see them)
32. They are completely unaware of any handicap. They'll deny it but tests show they are not lying! (They "believe their own lies wherein they refute "what is" therefore they are not lying as the word "lie" is used since they believe it.) They have in fact lost the cognitive function needed to know they are handicapped. They may theorize about it if it is "proven" but they are still unaware of its inadequacy (in the way you'd be aware of a stomach ache).
33. They may have a deceptive cheerful appearance; they often have an indifferent appearance which is also deceptive. None of these are voluntary or based on knowledge of the real situation they are in.
34. They have diminished facial expressions. (Stone faced, stiff upper lips, startled-looking).

They have other symptoms, some too long to detail shortly, and others (like indifference to health) that do not apply to what I'll call "cruxtoids." These above are defining what is clearly "the waspish man" as I learned about them and can see them. What is remarkable is that these are the symptoms of severely brain damaged/injured people, that all share these identical symptoms, hence Damasio called it the Gage Matrix (from the name of a patient, Gage.) Some cruxtoids are obsessed with their health, but nothing they do is logical - it is all disastrous: hysteria caused. Getting into health foods, macrobiotic diets, anorexia, bulimia, abstaining from foods **imagined** bad for the health, etc. What is scary is that this describes the normal western type or wasp. It does not describe most Germans or French natives. A lot of these symptoms are also symptoms of schizophrenia or schizoid personalities, but this is highly deceptive. Damasio shows this wrong perception to be what he calls the "long night of behaviorism." What is actually going on is that these people are unable to process **carnal** information that their bodies feed into their brains. Unable. They do not connect what is real outside themselves by using their bodies **as the guide**. They are unable to use memory to learn from errors, yet can lock onto small details about something not relevant -- yet on tests they show they have nothing wrong with their memories. The problem here is not the memory, it is in the body being unable to feed carnal memory. Memorizing something on a piece of paper for a test is different from learning physically (motor intelligence) and automatically (without thinking) from a prior disaster. How is it known that these behaviors are caused by the brain damage, and not just part of the in-general cruxtoid-type culture? Because they can take normal humans whose brains function identically to animals, inhibit parts of their brains, and produce these behaviors. Yet the humans test as well on tests after brain damage as they do prior to brain damage. They make the same "ethical choices" on ethics tests, they have the same IQ, etc. So the conclusion that these behaviors are not part of the brain damage but are only normal cruxtoid society traits is false. These neurologists have conclusively proven this, tho they do not refer to these behaviors as cruxtoid. They don't label them, save to say they are symptoms of developmental brain damage, which they can test for now. Freud with his foundation was correct about broken natures of children who repress and bury rage/fear/guilt/shame with a kind of split that forms in their development due to this. They grow up with this craving for "worth," and "self-worth" is a concept almost alien to anyone else as these people have it. Anything said to them is sifted into a dualist structure and re-interpreted as either pro or con, an expected judgement made on them; as such they are extremely defensive people and others perceive their defensiveness as an attack. Told they are attacking, they never grasp this. It's impossible to communicate across this almost unbridgeable gulf of being. So then, how is a native to react when he is subjugated by a pack of brain damaged cruxtoids? Shut up and obey, and/or completely revolt. History shows that reasoning with them has never worked. They were roused either by physical brute force or by the pressures put upon them by the U.N. That these people don't know there is anything wrong with

them is not good; that they are trying to gain control of other normal people and this country is also, not good. The carnal human does not have the obsessive perseverance that these rigid would-be controllers have, nor their "fear" of life. Nor does anyone have the obsessive urge to control, via words (spoken or mostly written down) which they use to almost try to redefine reality or "make green grass into pink grass by repeating that grass is pink." They take the nativistic ideas of all others and remold them (and rewrite them) and then become "the authorities, the sages on the stages" and speak for these others. They get it all so hopelessly wrong that to try to right it would be to either unravel every construction or trash it all and start new. They consistently see a small part and mistake it for the whole: pontificating on this then, as the "final whole picture." This can be seen in the way they consistently fail to understand evolution, even when they agree with it. They have cognitive disabilities to understanding specific things. They not only misinterpret the ideas that came from undamaged others and dualize them, but they place on them an almost sado-masochistic (dominance war-ethic, altar/throne) construction and tie it into their Ragnarock or Armageddon delirium, their ultimate selves showing through, then, with the hope for the destruction of humanity. If they couldn't be happy in this world and make all others unhappy, then they will be the only ones happy in the next world (while those they waged war against will be damned). This is their heart, their hope, their core. They could be called evil - the only evil - but they are, in fact, insane. The disease spreads. Others get like them in reaction to them, as a defense against them. They get even worse than them and become a threat to them. And then the world goes M.A.D.

There are five neurologically distinct zones in the brain that have to do with the five senses and how these senses "blend" in a manner that might look like another sense. Once again, we were right: we, who are exactly like other animals, do not have some sixth sense that those who are broken have thought. And only a lying person would pretend he has this when he is just normal but in the midst of brain-damaged cruxtoids looking for a priest or savoir. Cruxtoids have forever seen us as "magical" but also as "carnally dominated" as if we are overly physical/material. No! We are normal creatures. It is they who become dominated by "ideas" and "ideals" that have absolutely no basis in the real world. It is they who have called the shots, condemning normal people for being "of the world, hence of the devil," or "godless materialists." It is they who have passed off their damage as "superior" and who formed the concept of "wannabe the elite" with nothing real to use in their criteria for "superiority" except the very morals they invented themselves. Eg: When they claim it is morally superior to feel shame. What is shame to any animal? It's nothing, it's incomprehensible. That would mean these cruxtoids must somehow be aware, on some level, that there is something wrong with them. These physically (from injury) brain damaged people really do not know there is something wrong with them, and they don't think there is something wrong with others either. They leave people alone. Cruxtoids never leave people alone, no matter if they call themselves "christians" or something else. They will travel miles to further some insane "ideal" and create misery for themselves, others, and their own children. All they do is disastrous, and yet they seem unstoppable. The worst misinterpretation of our own ideas they make, when one of us has written them, is to think this sick idealism/fantasy realm they live in is somehow associated with Will. Yet they'd project all sorts of insane behavior onto animals, or claim animals have no will - meanwhile animals are perfect beings. I can imagine why such people would think animals had no will: because animals are nothing like themselves. When they meet other people who are just like animals, they are equally unable to understand us. They make no bones about calling us animals, or subhumans, either.

Cruxtoid is a pun. Crux is cross and crusade. Cruk is a bend. Cruke or crukez is a crooked staff or crutch as a crippled person might use. Crook also, crooks of life. Crock also, as in "crock of shit." Oid has a science and science-fiction connotation (as in hemorrhoid) and is usually said in a humorous fashion when not said scientifically. Toid is "Brooklynese" for "turd." It is also a homonym-pun for "toyed." Toit means proud, stiff, or snappish. (hoity-toity). The syllable without the "d" would be toy, as in "a toy" or a joke. Without knowing the pun, the word "cruxtoid" tends to convey a picture to those of us who know what this is. The picture is that of a stiff, robotic, toy-soldier-like male, the ascetic, the proud, onward crusading soldier stomping in robotic formation off

to some idiotic war to make other normal humans as crippled as he is. It conjures up the image of a pole-like geek, a dolt, a simple-minded but pompous asshole or a stuffy Sage on the Stage type; a non-feeling thing that simply obeys not only "jump off the roof" but needs to be told how to jump; or the Sage who wants to be the one ordering the jump. There is a section in the play "Faust" by Goethe wherein Mephistopheles (the joker supreme) removes the "anima" from Faust. He then becomes the military ascetic: the cruxtoid supreme. Faust experiences this lack-of-feeling and lack of anima as worse than death. It is humorous in the extreme to see illiterates trying to read this and thinking that "to be Faustian" means to be what Faust considered worse than dead. This they do because they are: cruxtoids. (woof, woof. Is it a cat yet? Meoof, meooff. Now is it a cat? Let the thing strive more. It will never be a cat. Because it is a dog! A cruxtoid will never "get it." Not possible. Clinically not possible.)

One doesn't even have to call it satanism (by this I mean exclusively that defined by us as Dark Tradition. One could just as easily call it godless materialism and it would come out the same. What else is there aside from the material outer and physical inner world? Nothing. For those whose lives are a perpetual misery of angst and nihil, the world is an evil place. These hope for saviors and invent kingdoms in never-never land.

Note: aside from "Descartes' Error" by Antonio Damasio, wherein he used the word **anosognosic** to define "disease of knowledge," there are test subjects known as **alexithymics** who were used in a series of experiments led by Warren Ten Houten, Klaus Hoppe and colleagues at the University of California in late 1980's. They are said to have a "rare disorder" (which we can see is not rare at all in certain countries and areas!) in which they cannot express feelings in words and have difficulty verbalizing fantasy. They think in very plodding fashion. They have trouble with symbolic representations of ideas and live in a world the opposite of creative normal types. They can't grasp emotional themes in events, movies, photos, etc. One can find reference to this for laymen in the Time-Life book "Secrets of the Inner Mind."

There is also hard-line Freud and the foundation for his work which has turned out to be correct, where he speaks about western society **running on sublimation due to repressed animal nature and emotions turned negative and self-destructive**. We have terms for this from very old times: akathartic means unreleased, pent-up, unable to let go; and ophionic which means an escape into fantasy land complete with insane ideas used to base life on (such as religious ideas, or false ideas of self-hood). It is usually the people that Freud is defining that hate and reject him most. Freud also didn't mince words and misuse the word "erotic" meaning eros (felt in the heart area of the body). When he meant sex he said sex. These people are sexually twisted, broken in a deep way. They are neither gay nor straight - sex act not being a criteria used to define "sex." They are unable to fully release (akatharsis).

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Bapomet, SaTan and other Archetypes

The symbolic theology of the Church, Order, and Temple of Baphomet

By Thelemite Comrade

This work will go over the Archetypes and cosmic principles that symbolically represent the universe, the elements, the world and our minds. We will begin with the lowest manifestation of these archetypes, the symbolic representations of the occult elements.

The Satanagrammaton

Fire: Energy

Fire is Satan. Satan in Hebrew means the adversary and accuser. Satan represents Fire on the elemental level of existence. Fire is all that consumes, Fire is the Will of the Satanist and Black Magickian. The Elemental weapon for Satan is the Wand and his direction is in the south. On the cosmic level Fire represents all forms of Energy. Its essence is Male in nature.

Water: Time

Water is the serpent Leviathan. Leviathan in Hebrew means serpent or dragon. Leviathan represents water on the elemental level of existence. Water is the all-encompassing fuel of life, which conforms to all shapes; water is the Understanding of the Satanist and Black Magickian. The elemental weapon for Leviathan is the Cup or Chalice and its direction is in the west. On the Cosmic level Water represents all forms of Time. Its essence is Female in Nature.

Air: Space

Air is Lucifer. Lucifer is the morning star and the enlightened one. Lucifer represents air on the elemental level of existence. Air is the breath of life and all open spaces of existence; air is the reasoning and enlightenment of the Satanist and Black magickian. The elemental weapon for air is the sword or dagger and its direction is in the east. On the cosmic level Air is Space and all that is in between matter. Its essence is Male in nature

Earth: Mass

Earth is Belial. Belial means "without God" in Hebrew. Belial represents earth on the elemental level of existence. Earth is the foundation of life, the Body, all that is solid and of matter. Earth is the Body and physical essence of the Satanist and Black magickian. The elemental weapon of Earth is the disk or shield and its direction is in the north. On the Cosmic level earth is Mass and all that is Matter in the Universe. Its essence is female in nature.

In between and over-lapping the Cosmic and elemental: Conscious beings

The fifth aspect or element being the Black Flame of Vital "Fire", this is the element which holds all of the above together, this element or force is represented by Ra-Hoor-Khuit, the Black Flame. This is that which is above in the cosmic level and that which is below in the elemental levels made one in man, the medium of existence made into and manifesting as consciousness in all beings. This area of "in-betweenness" of the Cosmic, Mental and elemental realm it is the home of all harmonious and conflicting forces in there infinite dual aspects.

The Cosmic Archetypes and Principles above and encompassing the elemental and In-between.

Babalon, TAN and Nuit

Babalon is the scarlet whore. The archetype of all experiences possible to man through desire and lust on all levels; of the mind and body as well. She always gives and never takes away from all things. To become one with her is a form of Self –Love.

TAN is the cosmic aspect of Becoming and all that is able to become and is also all that can be experienced.

Nuit is the archetype of all the universe and space, the arched Goddess over the sky. She represents ALL experiences and events possible, all realms of possibility. She is a higher level of Babalon and Archetype of the TAN principle.

The Beast, SAT and Hadit

The Beast is the Core of the mind, the source of Desire and wanting for experience. The essence of consciousness on a Human level, the black flame within man.

SAT is the cosmic aspect of BEING and all that is able to BE, the essence of life without any interaction of experience, the force of consciousness itself.

Hadit is the atomic point, the winged globe. Hadit is the Archetype of the Sun, a star in space, symbolic of BEING, the SAT principle and a higher level of the Beast. The comic principle for all desires and wanting of experiences for all forces or centers of Being.

Baphomet, Pan, and SaTaN: the cosmic Principles and archetypes in union.

Baphomet is the manifestation and archetype of all things cosmic, elemental and mental. The union and begetter of all opposites. The point of Being experiences existence. On the elemental level Baphomet is the union of all five aspects. Its legs are earth, its scales are water, its wings are air, its head is fire, and over its head is the black flame of vital fire. On the Biological level Baphomet represents all life; the scales of fish and reptiles, the body of a man and women (representing both sexes as a hermaphrodite), the wings of a bird and the head of a beast. To his sides are the black and white moons of duality and negative and positive forces. Baphomet is the Union of and force of both Nuit and Hadit; Hadit becomes one with Nuit. Babalon and the beast become one, and the SAT and TAN become one thus becoming SaTaN. The point and force of BEING joining with experience to form BECOMING. The vital fire within man experiencing desire and the experience of life. Another name for Baphomet is the Greek God PAN the great ALL, The union of all things through the principle Self-Love. "Love is the law, Love under will"

Baphomet is the great secret of the Masons and Rosicrucian's, the great Hermaphrodite that begets all things through union with itself, the cosmic reproduction of all cells, and other dividable mass, the union that sex on all levels of the universe, cosmic, elemental and mental realms brings.

The Triad above being and Becoming

The Limitless Darkness, Chaos and Nothing

Baphomet and SaTaN come forth from the limitless Darkness beyond even union itself, the black power that the source of infinite creation springs from. The Limitless Darkness is the void which emanates from and projects from Chaos, to say anything of Chaos or aspects of itself would be to limit it or understand it in some way thus making Chaos into order and there for would not be Chaos. And beyond Chaos is No-thing formless and Void. The State of non-State and the place of No-Being. Nothing is the absence of ALL, but yet the ultimate source of ALL.

Chart of Cabalistic Correspondences

Number on the tree of Life	KaoSatanic Archetype
0	Nothing
00	Chaos
000	Limitless Darkness
1	Baphomet / Pan / and SaTaN
2	The Beast / SaT / Hadit
3	Babalon / TaN / Nuit
4	Harmonious forces
5	Conflicting forces
6	The Black Flame/Ra-Hoor-Khuit
7	Satan
8	Leviathan
9	Lucifer
10	Belial

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The Importance of Ritual in Satanism

Drama and Imagination

By Comrades that like Rituals

Most Satanists' ask me: "What is Ritual?" "What is it good for?" Or most say: "I don't see the point." Ritual, in the life of some Satanists, and many people in other religions, is more important than most think. It's ways are numerous and its application infinite.

Ritual is an Art as well as a Science. It is an Art Because of its sense of style, drama, verse, music, organized movement's and use of the imaginative images greater than used in normal consciousness. It is a science because it has a formula, a standard method; it has a purpose to meet an end. Ritual is sometimes like an experiment. There is a method one uses to meet a end and if all the parts of the experiment fit the formula a set outcome should follow, and if it doesn't fit the outcome one desires one can go back on the ritual like the notes of a researcher and see what should be changed or conditioned. This works if the Satanist in question believes in the power of Magic, and if the black flame within the Satanist has potential driven to that art, as it's external form of expression. Most important of all, and above all, is that ritual is important when and if it has inner meaning to that individual Satanist. That in itself is the most important thing. This can be said of any religion and of any culture, not just Satanism.

"Ok, Comrade, now I know that Ritual is an Art and a Science, what else is it good for?"

Ritual has many uses in the life of a Satanist. Ritual can be used for many things. Self-dedication, contemplation, mental or emotional release, use of the imagination, the celebration of a person or an event, and the bringing about of a desired effect on reality are many uses of Ritual Magic.

Self-dedication is very important, why else are you a Satanist? These types of Rituals can be performed to praise one's self for something done right or the gaining or getting rid of something one wished to get rid of or gain. Also a ritual of this type can be performed before one does something, a ritual that will symbolically dedicate the Satanist to a certain goal or task, like an oath.

Contemplation is also a great method to use in ritual. Think about how the day had been, think about all its events, what could I have done differently? What things did I do right to fully use my day to its full potential? Contemplation is also good to figure out problems and brainstorm for meaning in things that appear to have no meaning. Doing this in a ritual setting is very good and energizing. It is highly creative. Again, it is important to that individual Satanist.

Mental and emotional releases are also excellent things to use Ritual for. Many standard religions use these methods and they are highly successful. Ritual can be used to release and ease many forms of emotional or mental strains. Be open, don't care about what you may do in the ritual chamber, it is your time for release! I'm not condoning the use of animals, babies, or unwilling individuals in this last statement. Any person with logic and good common sense should understand my meaning.

The use of the imagination is also a good purpose in Ritual. In this day and age our minds are cluttered with our job concerns, media bombardment, and forced conformity by others around us. For too many people a good movie or CD is all they have to use their imagination for, and that's not even really using it! The environment of the ritual chamber and its theme are great tools for the

release of the imagination. Imagination is a human need and what better way to use it than by doing a symbolically appealing and drama-filled ritual?

The celebration of a person or event is another wonderful way to us Ritual. Events like marriage, baptism, funerals, birthdays, times of war and peace, someone you love, or just for you. The potential is endless.

I hope this essay has cleared up some things for those Satanists that have asked, "What is Ritual good for?" Or maybe you have gained some inspiration from this work. I wish you luck in your life as a high embodiment of human life, the life of a Satanist! And always remember, keep it real and keep it fun, or else there is no point.

Hail Satan! Hail Thyself!

Note: [A word from one who does not engage in ritual, not even my own graduation ritual. To put this in perspective and avoid "guffaw" from non-ritualizing Satanists, I want to show how important Comrade Author's words are by asking you to imagine this scene:

You are about to graduate college with Highest Honors in Math. This is a proud day for you, a day to feel proud of, for such an accomplishment is something to be very proud of. It is something to celebrate. Do you agree?

There is no graduation ceremony. No cap or gown. No auditorium. No ceremony of awarding certificates of Honor and no speech. No school song. No award to be given on stage in front of your proud family and happy friends. No applause. Someone you never even see mails you your certificate and honorary papers with a form letter saying "Nice to have had you at our college. Attached is your diploma and honors certificate. Please keep it in a safe place." Signed: "The Board of Directors." Get the picture?

If you can at all relate to the Christian experience of a happy child from a nice Christian home, imagine this sorry scene:

You are a Catholic child about to have the honor of receiving your First Holy Communion. You love your religion, you love your Deity, you like everything about it and are excited about this solemn religious Rite.

A person you never see, you have no idea if it's even one of the Priests or Nuns that you liked as teachers; a total stranger mails some papers to you with the "host wafer" enclosed in a sealed plastic bag. The letter says: "Here is the certificate of your Holy Communion. Take the wafer out of the sealed bag and eat it. Then you are done. Congratulations. Please keep the certificate in a safe place and be sure to come visit us again." Signed: "The Church." Get the idea?

Ritual is very important to individuals who take pride in them and feel that the event the ritual is made for has meaning that will remain as a fond memory throughout his or her life.] End Note.

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Some Questions and Some Observatons About Magic

By Commissar Steve Gary

Exploration of the balance factor. The movements of nature versus the movements of man. What is possible to achieve with the use of magic? Good luck?

If chaos is integral to magic, doesn't that place us at the mercy of luck?

Magic is actually a reverse term for it's actual function. Man must move WITH chaos. Man must receive information through senses to learn the current movements of magic/chaos.

Can chaos influence man directly? Many neo-pagans consider magic to be an indirect tool. That it may cause an event that the magician may not be aware of to influence change. In whichever case, man must have influenced the "fluids" or the "dynamics" of this ever-present chaos. It moves in-turn, hand in hand. Chaos does influence man directly, then. But in favor of one magician? The magician must then be aware of his overall surroundings. Even things he cannot see? Does chaos motivate the magician to place himself in the right place at the right time? Or does the magician have control of that?

The magician rides chaos like a wave. Does magic really come as a wave? Certainly and consecutively. Nature is repetitive. Does that mean that "sacred" times of the year such as the spring equinox provide "waves" for the magician to take advantage of? These waves could be multi-dimensional. Up, down, sideways, diagonally, moving like a fluid like air or water. The thermodynamics of the fluid movement in a tank of water; the movements of chaos/magic.

What is Satan? A word? A master? A being? A god? A symbol?

Satan...Christians will never understand the concept...that there is no Satan, not in the "god" or "anthropomorphic" way. Satan is a word, a symbol. How does Satan relate to magic? History tells us. I don't listen.

Magic is a principle. There is principle in the performance of a working, and it is a principle of nature. It is natural to do magic. It is done all the time. Many people do not realize what spells they weave. Magic is the spark for evolution; the spark for change. Performing magic is observing the "enzymes" of evolution: of change. Performing magic is understanding the deepest motions that desire creates in our hearts, rippling out through the arms, legs, feet, neck, and face. It is constant and elusive. Magic is in the air, literally. It is done constantly. It constantly works. Performing magic is to observe how it works with the gut. It is the feeling inside you that provokes you to exist. It is the provoking of interest, desire, evolution. It is the constant coming of change: always coming and always passing.

Magic takes over. It needs permission. I sometimes ask it in terms of-"Satan possess me, take over my will and possess me. Make me like you. I want to be you. I want to see the world through my skin. Present me with your infernal, ever burning ambition. I submit my will to you. Possess me so I can have your wisdom too and evil patience." Something of an incantation along those lines.

Lo and behold. Satan bitchslaps me and jumps under my skin? No. But I feel comfortable with magic. When I get myself in tune with Satan/magic/chaos, I feel powerful, because I am not thinking about being powerful anymore... I just feel like I am. Things just seem so easy. However there is a lot of patience in magic, and a need to dismiss the acknowledgement of time. A lot of concentration and patience is needed to achieve such a natural and simple task. Some of the harder things to think about are "when," and to think about "how." Magic isn't a thought process, it may be a psychological state, but not a thought process. It isn't easily described, and it isn't in a "when." Not to say that timing is not important; It is more of a FEELING of WHEN to do it at a reasonably calculated time.

In magic, time is ever-changing itself. Every stop in time or, let me say, every second in time has its own individual future. Simultaneously, every passing second has a unique future. That is chaotic. It IS chaos. Magic is timeless chaos, wisdom, change and desire. A recipe? Maybe. This stuff will never spoil. And no one knows who made it IF anyone did. I, however, don't think it was ever non-existent. I am concerned with how petty I am in comparison to time and space. I think that there was NO beginning for sure, not for time. Have you ever heard about the "ekpyrotic universe" theory? If not look it up, it's worth knowing about.

If magic is chaos and time has chaotic undertakings, a relevantly different future for every second (more so every thought in every second has a chance to come into being), then isn't it feasible to say that magic is as eternal as time? More appropriately, SaTan is. A dark satanic force without a beginning or an end? Yes, it is.

How does a magician have any control at all of such forces? How can a man or a woman influence other people, events, changes, body functions, and all of the ever moving environment? I just glanced at a matchbook on my table. It sits still on the table but it is MOVING through time.

I stopped writing for a moment to light a cigarette. I didn't use the matchbook. That is chaos. You would swear that I would reach for those matches, but I didn't. I went for my wooden matches instead. These were the ones I was habitually using since I got them. I was also inspired looking at the matchbook and I wanted to leave them in that same spot and position. Without thinking.

There were many factors involved in my choosing the stick matches instead of the book of matches. Enzymes, neurotransmitters, hormones, ELECTRICAL impulses through my synapses. Even ions, all my sensory inputs, anything and everything could've been involved in that decisive movement. Final. It was EASIER for my brain to choose the HABITUAL match sticks.

To note another bit of chaos. To use the term "easier" was actually a subconscious memory for the way some aspects of thermodynamics were cleverly illustrated by Tani Jantsang in one of her essays on Vad's site. I remember smiling when I read it.

Now two points. The brain uses electricity and the question of how a magician could possibly influence these forces.

Let's suppose that the magician is inside a giant model in thermodynamics that shows entropy or chaos in a closed environment, and visually displays heat in motion. It is a fish tank of some sort with a heat source. Heat is a property of chaos. The heated water molecules move quicker and becomes less dense and becomes lighter, rising to the top. The cooler, more dense water molecules sink to the bottom. This action is called convection, a systematic exchange between two areas of differing densities. When more heat is added there is more chaos and no more seeming order in the cycles of motion. Normally, food coloring or ink is used to allow you to see the heated motion of the water. But in this mind experiment of a magician's influence in this ever-present fluid, the food coloring will be replaced with ground iron dust.

Now suppose the sorcerer is buoyant in the center of the tank. It doesn't look like it from an outside perspective but the magician knows he is moving with the rest of the convection current. He FEELS

it.

He can also decide to “swim” to whichever three-dimensional area of the tank he chooses. There is low entropy in the tank and he has relative control of his whereabouts. When he wants or even when he is in a comfortable position, he may decide to influence the magic iron dust. He is aware of the entropy levels and he has chosen a time and place to affect change in another area of the tank. He now releases control of his position and body movement to the watery environment. This allows him to use his brain in a more intense fashion as it isn’t concerned with the status of the body anymore. He gets a feeling of magic; the ever-present environment. He is able to influence the transgressive exchanges that normally occur all the time involuntarily between his electrified mind and the iron particles in the environment. He electromagnetizes himself and can “switch poles” to attract and repel as he pleases. And he “sees” the world in a the way that the iron dust would. I will add a little more imagination. Suppose now that he can control the magnetic pull between the iron dust particles and make them form shapes like a magnet game: images of desires in very small amounts compared to the actual amounts of dust there actually is; so small that they can stay in his head if he wanted. These shapes have special qualities and the magician “charges” them. They flow with the rest of the current, it helps a lot when the magician “pushes” them away.

Now let’s suppose that these dust particles are not at all tangible. They cannot be seen, but only felt. They are magne-formed “ghost” imprints of living things (already formed), and imprints cast molds of the “is to be” (sorcerer’s creation). The imprints of living things(magnetic signatures) are like a mirror image on another plane or dimension. The imprints of the “is to be” are created by sorcerers and are like cast molds that make “dance steps” for the things he wants to influence (imagine the whole concept as a matter/anti-matter concept). I am now going to refer to an already existent signature as LIVING SIGNATURES and the magicians “magne-formed” desires as SORCERER’S SIGNATURES. Both types of signatures or “imprints” consist of some important properties. They are imprints varying of emotions, behavior tendencies, personality, and even familiar properties such as the TAN-becoming, and SAT-being. When the magician creates these signatures, they are a likeness of already existing living signatures. In actuality they are created as forged signatures of their destination living signatures. This way they can flow freely through the chaos until meeting with the same signature of the living (the recipient of the working). It finds its purpose and wraps itself around, snug fit. It superimposes the desires of the magician on the living signature. It “possesses” the living and exchanges “information” or “motivation” with it. It went through chaos on a mission to find the living signature that the sorcerer assigned to it, and be like a subconscious influence on the recipient of the magic. Interestingly enough, these sorcerers’ signatures resemble elementals.

They are created with a purpose. That purpose is to find it’s host and affect change. Its purpose here is to “possess” its mirror image, because it is without reason. It is SAT looking for TAN, and the sorcerer made it. Actually, it is also like Tan looking for Sat in the ultimate sense since things that Become are looking for Pure Being in a sense.

Yes it’s true, these elementals can and/or will come back to their creator. Does that mean curses or “evil” elementals are damaging to the magician? NO. If it was for something materialistic, it will return to the sorcerer as the object of desire. If it was for a curse it won’t be around the sorcerer in the first place because it isn’t part of its purpose. There is no reason why it would come back. Three-fold bounce back? If the magician felt guilty about what he has done, he would be thinking a lot about his little creation. As I described earlier, magic is on-going and constantly done. The magician worried and recreated the sorcerers signature in his head and he didn’t send it off like the last one. It resembles the living signature his elemental is after and the elemental didn’t get very far when the magician made this new victim. Himself. The sorcerer’s signature then returns to the “decoy victim” the sorcerer made in his head involuntarily. Of course he can banish it. The magician can destroy any negative elementals.

Magic is a natural understanding of chaos without thinking, but feeling it. Magic is a major part of the whole. It is a synaptic electro-chemical of SaTan. Every feeling described by a name like Hecate, Lucifer, Abaddon, Mammon, Pan, they are all signatures on Satan's proverbial eardrums. They evoke a HABITUAL process in the thermodynamic environment we exist in. It's just that the magician should best familiarize himself with the names and they will be helpful. They are an EASY way to get to the point without thinking too much. They do not die... they only sleep, hiding in the shadows of science and ancient desires.

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Crowley and the Unicursal Hexagram: From Comrade August

I do NOT mean to say that this is what Crowley necessarily used the hexagram for. This will just give you something to think about.

This writing turns Crowley's unicursal hexagram into a very sublime Dark Tradition glyph.

When Crowley introduces the unicursal hexagram in his Book of Thoth he writes:

"The lines, however, are strictly Euclidean; they have no depth."



Why this notion, this protest of his?

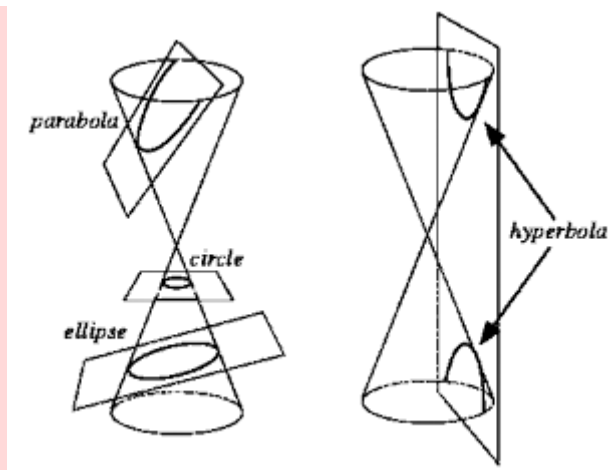
Is it possible that he wants to make the reader aware of its space-bending properties?

The ritual wherein he makes use of it is Reguli (He also uses the "averse" pentagram in it). In the commentary he writes:

"...for the True Will has no goal, its nature being To Go. Similarly, a parabola is bound by one law which fixes its relation to two lines at every point; yet it has no end short of infinity, and it constantly changes its direction."

And:

"Perhaps he may come at long last, leaping beyond the limits of his own law, to conceive of that sublimely stupendous outrage to Reason, the Cone! Utterly inscrutable to him, he is yet aware that he exists in the nature thereof, that he is necessary thereto, that he is ordered thereby, and that therefrom he is sprung, from the loins of so fearful a Father."



The hyperbola's second focus has wandered around the universe and come back where it left. It stretches into infinity and arrives behind itself. To infinity and back again.

This is like the push/pull idea, and like the way kundalini travels.

In Liber VII chapter V, verse 35, Crowley writes:

"The cone is cut with an infinite ray; the curve of hyperbolic life springs into being."

A vibration thrills through Darkness?

The unicursal hexagram would then be a glyph of this Light stretching in and out of Darkness/Infinity. Crowley calls his creation the hexagram of the Beast. What Beast? I say it is the natural man (symbolized by the number 6: hence the hexagram); he with a living Flame. The number 6 (the hexagram) could also be seen as representing Kronos, but the meaning would be the same; the Beast is he who flows through Time.

The lines would be the Electro Magnetism, or the Elektros Diastasis-Phos part of it (the symbol actually looks a bit like two EM symbols reflecting each other) and the depth of the symbol would be the Mychos part. If drawn inside a circle this would symbolize Kyklos.

The point inside the unicursal hexagram looks like a 5-petalled flower, might it be a rose? (pictogram for Eros).

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Crowley and the Dark Doctrines Agree on This LASH TAL

by Comrade August

This is one of Crowley's magickal words, a word of the new aeon explaining the magick of the Beast. It fills me with delight since it conforms so well with the Dark Doctrine(s). I will now try to show you how. It will help if you're aquatinted with gematria and qabbala and if you will look up for yourself what the letters look like.

I'll explain the word as we read it, beginning with:

L (lamed) = Means adjustment and equilibrium. It's value is 30.

A (aleph) = The Fool, naught in thought/word/action (very Taoistic, the principle of Innocence). The Holy Ghost. It's value is 1.

LA = The divine conjoined. L = Father/Mother = Love = 13 = Unity = 1 = A.

The infinitely big and the infinitely small making Naught. (The word La actually means "not" in Hebrew.) Their child is begotten, A, the Holy Ghost, also being Naught. Asat (the nothing, the non-being) makes way for Sat (the one, the Pure Beingness, but still no-thing, that is; Sat is not a THING of matter/energy. In a sense, Asat Comes Into Being: the Being IS SAT.).

The Universe is in the phase of potentialities of manifestation.

$30 + 1 = 31$, the number of the highest motherly trinity.

Sh (shin, sigma) = A tooth, the triple tongue of flame, Fire, Trinity as One letter. It is Eating, devouring, eating into. It is the active element of the Spirit of the Gods. It is entropy or Tan. (I noted that Philip Marsh used S as the letter of entropy in his article: the dark force in nature and entropy and an end to this argument, or something like that, coincidentally the standard scientific symbol for this.)

Sigma is C, which looks like the moon, sigma also looks like a coiling serpent, and when written small; like a phallus. Shin the serpent is the kundalini serpent seated in height with your loins and as the moon: Yesod, which is the seat in man of the sexual function. The value of the letter is 300 and so is the value of the words formation, separation, profundities and The Spirit of God. It is the divine moulding triplex breath, as all things are ruled/moulded by the prime number three, also the three gates pi, e and phi.

T (teth, theta) = 9, The satanic number of the Muse. However it is multiplied it remains numerologically a 9: $9 \times 8 = 72 = 7+2 = 9$, for example. The energy/matter of the Universe remains the same, it is just shuffled around.. The (Greek) letter theta looks like a circle with a central point, the symbol of the sun, of a star and as Crowley stated: "every man and every woman is a star." It is the letter of the Demiurgos and the number 9 is the number of Yesod, the Foundation, the Demiurgos again. We also have the idea of the three gates since, $\pi + e + \phi = 18 = 1+8 = 9$ (not mathematically, but magickally). The letter teth looks like a serpent devouring it's own tail, the glyph of Eternity (phi), of Nothingness (e) and of Space (pi). It is the idea of flesh and of matter.

ShT = 31 (If they're counted as Tarot trumps.) It is the moon and the sun conjoined, Shakti joined with Shiva, the yin with the yang. The lower seat of man is raised to the sun, Tipheret, the Holy Guardian Angel. The Foundation elevated as the black flame making the pentagram a hexagram; 5 = 6. It is a verb not a noun.

AL = Means God in Hebrew. It is in essence identical to La. It is the dissolution back into nothing, the idea of prALaya. A, the Fool (Innocence) encloses L, the Sanat-Kumara. It equals 31.

31 thrice 3 is 93. 93 is the value of the word Thelema. I don't know if this was known to Crowley, but Thelema is another name for the Primogenitor, Kether. 93 is also the value of the word Agape; another title of Binah. (This may be due to the fact that Binah in Hebrew equals 67, which is 13, the value of the Hebrew word for love, and unity.)

The Bang/Crunch as one event, the course of the Universe.

The world revolves in and between Being/Non-Being, both ends basically the same. But the word is not reversible: the motion (ShT) of the wheel is only forward, and forward is left, a sinistral spin of the svastika:

LAShTAL = 371 (counted completely by letter) and the word Sinistrum equals 371!

The meaning of LAShTAL is hidden in the glyph of the Beast, the unicursal hexagram. The lines extend from, and to, infinity. It can therefore justly be seen as a glyph of the word LAShTAL, or the 0 = 2 formula.

It is also, perhaps in particular a symbol of attainment, or ShT. The moon (bottom point of the hexagram) is united with the sun (at the top) in attainment of annihilation, the balance of opposites. For fun, take a Pythagorean pentagram and elevate the central point of the floor of the house up through Eros so that it becomes the topmost point of the figure. You'll end up with a unicursal hexagram. The two symbols conform very well with each other, not only in their inner meaning.

Another curious detail is this:

The central point that stretches to/from infinity (note the similarity to push/pull...) relates to the idea of Mychos, or perhaps quantum physics. The central point of the Pythagorean star is the house, a pentagon. I think at least Roger Penrose would find one great arcanum in this.

For further research in the subject of this article I recommend you to visit www.beastbay.com and search for an article named: The Unicursal Hexagram as Hyperbola, and of course the writings of Crowley himself.



Kaballa of the nine chambers: count only the beginning number of a letter's value, 30 is read as 3, 200 as 2, and so on.

We read like this, beginning with the Kyklos point: LAMIH-TS; Lamed, Aleph, Mem, Yod, Heh – Teth, Shin.

By the nine chambers this reads: 3141592, the value of pi is: 3,141592.



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Thelema and the Dark Doctrines

A short comparative study of their symbols and philosophy

By

Thelemite Comrade, O.T.O. & S.R.

"Do what thou wilt shall be the whole of the Law"

- Introduction
- Aleister Crowley
- O.T.O. pictures and Masonic knowledge
- The philosophy of Thelema and the Book of the Law
- "Black Brothers of the Left Hand Path" : Crowley's klippoth and the system of the A'.A'.
- Satan
- The Averse Pentagram (Two points up Star)

Introduction

This article was written so that the student of the Dark doctrines can more appreciate the philosophy of Thelema as a valuable branch of the Dark Tradition. It is assumed that the reader has already a sufficient amount of knowledge on the subjects discussed. Links to more extensive material will be made available.

Aleister Crowley

Aleister (Alexander Edward) Crowley was born on the 12th of October 1875 in Leamington Spa, England. During his 72 years, he managed to imprint himself on the Western Magickal Tradition, indeed, to many he is the Western Magickal Tradition. Crowley founded the Occult Order A'.A'. and became the head and reformer of the O.T.O. Crowley was a Poet, Author, Magickian, Yogi, Philosopher, and Mountain Climber. (For more information on the life of Crowley: Visit the [Aleister Crowley Foundation](#))



The Ordo Templi Orientis



(Above: Aleister Crowley and Reuss in Masonic dress)

- The Antient and Primitive Rite of Masonry 33rd Degree
- The Rite of Memphis 97th Degree
- The Rite of Mizraim 90th Degree
- The Ancient and Accepted Scottish Rite of Masonry 33rd Degree

These degrees are contained within the high degrees of the O.T.O. of which Crowley and Reuss were both Heads. 10th degree O.T.O.

More information on the structure and history of the O.T.O. [click here.](#)

The Philosophy of Thelema and the Book of the Law

Babalon, TAN and Nuit

Babalon is the scarlet whore. The archetype of all experiences possible to man through desire and lust on all levels; of the mind and body as well. She always gives and never takes away from all things. To become one with her is a form of Self –Love.

TAN is the cosmic aspect of Becoming and all that is able to become and is also all that can be experienced.

Nuit is the archetype of all the universe and space, the arch Goddess over the sky. She represents ALL experiences and events possible, all realms of possibility. She is a higher level of Babalon and Archetype of the TAN principle.

The Beast, SAT and Hadit

The Beast is the Core of the mind, the source of Desire and wanting for experience. The essence of consciousness on a Human level, the black flame within man.

SAT is the cosmic aspect of BEING and all that is able to BE, the essence of life without any interaction of experience, the force of consciousness itself.

Hadit is the atomic point, the winged globe. Hadit is the Archetype of the Sun, a star in space, symbolic of BEING, the SAT principle and a higher level of the Beast. The cosmic principle for all desires and wanting of experiences for all forces or centers of Being.

AL II,6: I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

The Black Flame

I;8. The Khabs (Light or logos) is in the Khu (body), not the Khu in the Khabs.

I;9. Worship then the Khabs, and behold my light shed over you!

SR: you are the Black Flame, the flame burning in Darkness from whence it came.

Aleister Crowley's commentary on the above verses from the Book of the Law.

"We are not to regard ourselves as base beings, without whose sphere is Light or "God". Our minds and bodies are veils of the Light within. The uninitiate is a "Dark Star", and the Great Work for him is to make his veils transparent by 'purifying' them. (SR: gaining clarity). This 'purification' is really 'simplification'; it is not that the veil is dirty, but that the complexity of its folds makes it opaque. The Great Work therefore consists principally in the solution of complexes. Everything in itself is perfect, but when things are muddled, they become 'evil'. The Doctrine is evidently of supreme importance, from its position as the first 'revelation' of Aiwass. This 'star' or 'Inmost Light' is the original, individual, eternal essence. The Khu is the magical garment which it weaves for itself, a 'form' for its Being Beyond Form, by use of which it can gain experience through self-consciousness. This Khu is the first veil, far subtler than mind or body, and truer; for its symbolic shape depends on the nature of its Star. Why are we told that the Khabs is in the Khu, not the Khu in the Khabs? Did we then suppose the converse? I think that we are warned against the idea of a Pleroma, a flame of which we are Sparks, and to which we return when we 'attain'. That would indeed be to make the whole curse of separate existence ridiculous, a senseless and inexcusable folly. It would throw us back on the dilemma of Manichaeism. The idea of incarnations "perfecting" a thing originally perfect by definition is imbecile. The only sane solution is as given previously, to suppose that the Perfect enjoys experience of (apparent) Imperfection. (There are deeper resolutions of this problem appropriate to the highest grades of initiation; but the above should suffice the average intelligence.)"

The Law of Thelema

The law of Thelema is "Do what thou wilt shall be the whole of the Law" and "Love is the law, love under will" the first law is not a call to do whatever one wants to do, it is a command to do what that person is meant to do, what they are inspired to do. The second law adds to this by saying the actions of the first law must be done in love. The idea of the muses and the inspiration that comes from the Vajra and the boundless Darkness are a similar expression of this True Will.

"Black Brothers of the Left Hand Path" : Crowley's klippoth and the system of the A'.A.'.

The A'.A.'. (Order of the Silver Star) is a magical Occult School founded by Aleister Crowley and George Cecil Jones. The A'.A.'. Degrees correspond to the 10 spheres of the Cabalistic tree of life. As the student ascends up the tree he or she learns practices of Meditation (Yoga) and Ceremonial Magick for the expansion and evolution of consciousness. When the initiate reaches Chesed just below the abyss he must do one of two things, cross the abyss and let your consciousness touch the supernal triad or stay at the base of the abyss and wall yourself up in daath thus cutting off the supernal triad and creating for yourself a false crown. Crowley calls this type of initiate (one who has blocked the flow and refuses to open up to the Supernals) a *Black Brother of the Left Hand Path*. In the Dark Tradition this type of person is known as a Klippoth, a person who has no vajra flowing in them from the supernal triad. When the non-klippothic Adept Reaches into the Supernals he becomes the Magister Templi (Master of the Temple) in Binah. A M.T. is a master of meditation and Yoga and can reach SAMADHI at will (he continually contemplates and feels the boundless Darkness of Kether. When the M.T. moves his consciousness into Chokmah he becomes the

Magus, a master of Magick. the Magus can actively manipulate the energy from kether at will through the magickal Will and inner Logos. Crowley in his use of the label "Left Hand Path" either used it as a blind or was just using it in the context of his time. Crowley's magickal name for the grade of the Magus ($9 = 2$) was TO MEGA THERION 666, The Great Beast is Leo the Lion, The Gnostic Lion headed Serpent. 666 is the total on the magickal table of the sun found in numerous hermetic texts. Thus the Great Beast 666 symbolizes the first out pouring of light from the boundless darkness which is Chokmah.

Satan

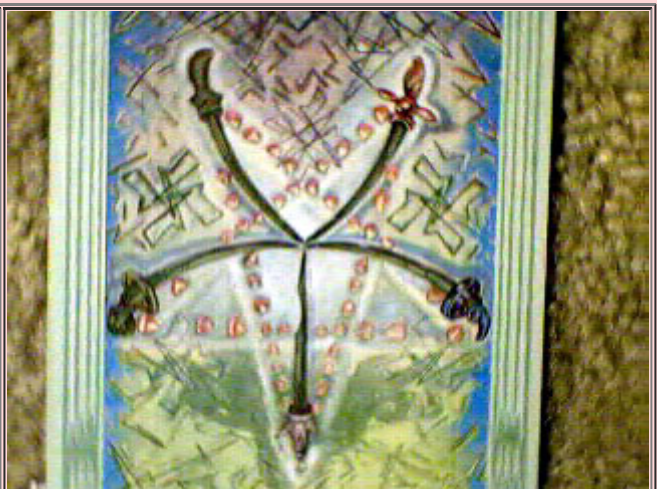
From Magick in Theory and Practice

"The Devil" is, historically, the God of any people that one personally dislikes. This has led to so much confusion of thought that THE BEAST 666 has preferred to let names stand as they are, and to proclaim simply that AIWAZ --- the solar-phallic-hermetic "Lucifer" is His own Holy Guardian Angel, and "The Devil" SATAN or HADIT of our particular unit of the Starry Universe. This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade "Know Thyself!" and taught Initiation. He is "the Devil" of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection. The number of His Atu is XV, which is Yod He, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is Ayin, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty. (Note that the "Jehovah" of the Hebrews is etymologically connected with these. The classical example of such antinomy, one which has led to such disastrous misunderstandings, is that between NU and HAD, North and South, Jesus and John.

The Averse Pentagram (Two Point up Star)



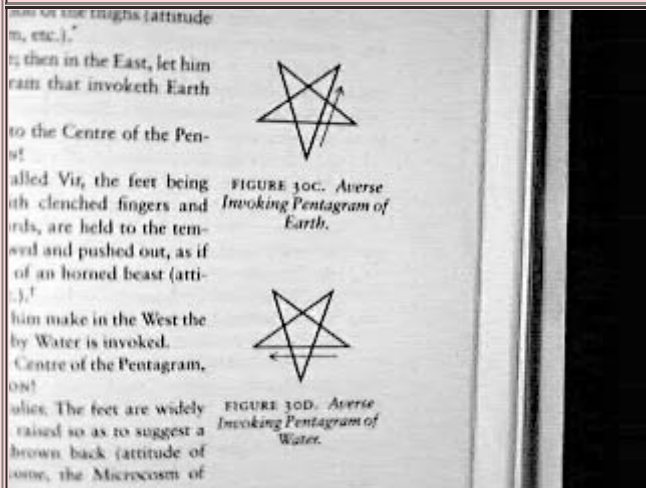
The 5 of Cups Tarot Card



The 5 of Swords Tarot Card



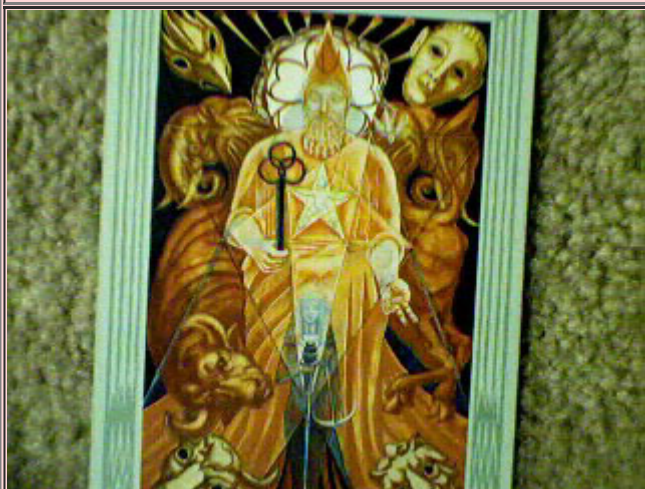
Baphomet of the Order A.'.A.'.



The Gate of the Adeptus Minor (5* = 6) degree



The use of the Star in ritual (Liber V)



The Hierophant Tarot Card

The 5 of Disks Tarot Card



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The Crowleyan Method

By Thelemite Comrade

1. Western Occultism . The secret "illuminated" teachings out of 19th century Rosicrucianism, possibly going back through Renaissance magick societies, medieval witchcraft, the knights Templar, European Sufis, etc., to Gnosticism, and thence back possibly to the Eleusinian Mysteries and Egyptian cults. using Ritual to bring the mind to higher states of awareness.

2. Eastern Yoga, including meditation plus physical exercises to make meditation easier and more natural. Another System of methods to bring the mind to higher states of awareness.

3. Modern scientific method. Crowley taught total skepticism about all results obtained, keeping of careful objective records of each "experiment," and detached philosophical analysis after each stage of increased awareness.

Of God's, spirits, Angels and Demons.

These "Beings" are portions of the Human Brain.

Their symbols therefore represent methods of stimulating or regulating those particular spots of the mind.

The names of these beings are vibrations calculated to establish:

- (a) General control of the mind.
- (b) Control over the Brain in detail.
- (c) Control of one special portion of the mind.

Liber LXXVII

by Aleister Crowley

"The law of the strong: this is our law and the joy of the world." AL. II. 2

"Do what thou wilt shall be the whole of the Law." --AL. I. 40

"Thou hast no right but to do thy will. Do that, and no other shall say nay." --AL. I. 42-3

"Every man and every woman is a star." --AL. I. 3

There is no god but man.

1. Man has the right to live by his own law--

to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.

2. Man has the right to eat what he will:

to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.

3. Man has the right to think what he will:

to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will.

4. Man has the right to love as he will:--

"take your fill and will of love as ye will,
when, where, and with whom ye will." --AL. I. 51

5. Man has the right to kill those who would thwart these rights.

"the slaves shall serve." --AL. II. 58

"Love is the law, love under will." --AL. I. 57

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LUCIFER: DEMONIC CHAMPION OF THE PEOPLE

Brought to you by the Politburo

Aside from the literal meanings of this word/name, the misunderstandings which get straightened out and explained in our "*Package of Doctrines*" ([see AD](#)), and far from the dualistic Gnostic notions centered around Lucifer, LUCIFER has come to be the symbol of stolid and unflinching rebellion against injustice. There is no sense in writing about Lucifer as the Black Flame or Lucifer as the first Rebel since so much has already been written elsewhere. So here is something different to think about.

When the slave has the nerve to rebel against his/her master - that slave becomes Luciferian. It is the Will to Assert your own Being, the Demand to be left alone so that you can Become. When the woman realizes she has abilities of her own to do things on her own, that is inner Liberation. If she goes out and does these things and tells the ruling patriarchy to "fuck off" - she is Luciferian. When a group of women join her and demand Women's Rights, they are Luciferian. When entire nations realize that they have a group destiny and then explain it to the people, liberate them, and then gather the inwardly liberated people around to manifest this in terms of outward deeds and actions - that is Luciferian. It is also something very scary for most people that are not part of the nation that "manifested its destiny." !

This was once said by Karl Marx: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win." - The Communist Manifesto

Try this out: Lucifer and his Angels disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the Seraphim and Cherubim tremble at a Luciferian revolution. We Angels who used to serve in Heaven have nothing to lose but our chains. We have The World to win! LUCIFER!

Lucifer has very little to do with the Boundless Darkness or the doctrines centering around what we call the Dark Force in Nature that permeates and motivates all things to change. Lucifer, in fact, is BRIGHT, it is the inner light, the Will to Self-Determination. It can also be the Will to Power - inner or outer. Lucifer, in this sense, is the Black Flame.

Luciferians can be POLITICAL. Once upon a time, during the Industrial Revolution, people started moving to cities and getting jobs in factories. It started small, but soon LOTS of people were doing this. Conditions were terrible, but each small individual person had no way to fight against the highly structured, organized, and thus POWERFUL owners and managers of the factories. These factories became organized into corporations, even multinational corporations. Workers in the factories had friends at work sometimes, but they were still relating to huge, powerful structures as tiny, powerless individuals. THEN someone came along and said, UNITE. The corporations, and the new class of urban rich "bourgeoisie" were already organized and relatively united along class lines. Social Reformers and Revolutionaries like Marx mirrored this development by saying, Workers of the WORLD, Unite! These Reds were Luciferian Champions of human freedom - people who smashed chains set up by the powerful who had a vested interest in social stagnation and the continued slavery of these workers. Lucifer is like the raised fist: "**Power to the People!**" People

who fight for a better life, for a chance to freely live their lives, are always demonized by the ruling classes. Ruling classes CHANGE too - they are simply those who have an "edge" in the status quo, and have maneuvered themselves into power. Luciferians challenge this and PUSH for equal rights to Life, Liberty, and the Pursuit of Happiness. They often SMASH those who stand in their way - and the rulers become the conquered. That is the way it has worked in history - see the *Tree of Destruction* for WHY.

There are many things about modern quantum mechanics that tend to fall in line much more with Eastern Philosophy than with any Western Religion, as the Chaos Magicians know. The Will to make MANIFEST in physical ways, the combined knowledge in the form of inventions - is Luciferian.

Consciousness creates form - say the Dark Doctrinaires. Yes, it most definitely does. It doesn't create form like a magical Genie on a TV show, thinking and blinking things into Being. No. Consciousness determines where you go, what you do, what you think of doing. A repressed person thinks/does very different things than does a non-repressed person. A person concerned with things not OF his/her inner self thinks/does very different things than does a person who is rooted in his/her own Self, in his/her own Being. Example: an opportunity may present itself. The first type might miss it due to the Will being focused elsewhere; whereas the second type will notice it and grab it - as if the opportunity falls into his/her lap. As a result of this, a stream of causes and effects occur. This is consciousness creating form. This is the yin becoming yang, often with a vengeance.

The Luciferian is a tendency to REALIZE potentials and make manifest things because of these potentials. It is very Promethean. The Luciferian is not satisfied with mere stage plays; the Luciferian invents Television! The Luciferian is not satisfied with the camp fire; the Luciferian invents the stove, then the microwave oven! Get the picture. The Luciferian spirit is TECHNOLOGICAL.

Lucifer in the Western mind has nothing to do with the Goddess Diana or Nebuchadnezzar. Lucifer is seen as the archetype of the Supreme Revolutionary, the Supreme Rebel against the status quo. Lucifer questions all taboos, Lucifer accepts no taboos unless there is a real physical reason why the taboo exists (e.g., Hey kiddo, don't play with the matches, you'll burn down the house). When the undivine order of status quo claims - "God's Will dictates that this or that person is created by God to be a slave or serf because he/she was born to slaves and serfs," Lucifer asks "Why?" This "Why" does not get bogged down or lost in "Because." This is the Will to Self-determination; it is the Intelligence to Question this so-called divine status quo. Finally, it is the Will to REVOLT against such tyranny that would insist on a status quo.

Remember: Lucifer never could have done this ALONE!

Lucifer's People standing strong,
Lucifer's People holding on.

We say Unite, Fight for what's right!

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Solomon and his Temple

By Comrade August

Many Satanists are anti-Christian due to completely wrong reasons. This essay is an attempt to show that a person who finds great wisdom in the Bible does not have to be a retard. It is also an attempt to introduce one of the greatest and least understood characters of the Bible: Solomon the King.

I'm one of the few Satanists that finds more great arcanum in the Bible than in the "Satanic Bible" of Anton LaVey. I will now defend my stance.

The Temple of Solomon has been called the Temple of Peace Among Men. In Latin this reads **Templi omnium hominum pacis abhas** (The God of) the Temple of Peace Among All Men, in short **Tem Oph Ab**, which is **Baphomet spelled backwards**.

The Building of the Temple is the central idea of Freemasonry, it is the evolution of man; raising him to godhead. The Temple not only represents the Microcosm but also the Macrocosm. This leads us to something very notable in the world today: the effects of the spiritual and mental condition of the human race upon Nature as a whole. In Rom. 8:19 St Paul tells us that the entire creation is waiting in anxious expectation for the sons of God (or is it Satan?). The building of the Temple is commencing with the individual man, from the individual to the race and thus to the whole environment in which we live. It is the return to Eden, **the Golden Age**.

Two enormous bronze pillars were set up by Solomon at the entrance to the Temple: one on the **right** hand, called **Jachin**, and one on the **left** hand, called **Boaz** (1 Kings 7:12.). What then do these pillars signify? The English *J* often stands for the Oriental *Y*. In fact the name Jachin is pronounced **Yakhin**, which is an intensified form of **Yak** or **One** thus signifying first the principle of Unity as the Foundation of all things, and then the Mathematical element throughout the Universe, since all numbers are evolved from the One and always will resolve themselves back again into it. But the Mathematical element is also the element of **Measurement, Proportion, and Relation**. It is not the Living, Be-coming Deity, but only the recognition of the proportional adjustments which Life gives rise to, it is **the Law**.

To balance the Mathematical element we require the Vital element, the element of Consciousness. The pillar of Jachin is therefore balanced by the pillar Boaz, a name derived from the root of the word "**awaz**," meaning **Voice**. (The voice who dictated the Book of the Law? Perhaps!) The understanding of these two pillars is the **Baphe Metis, Baphomet**; our symbol of **the Law**, and **the Vital Force itself**, and of Wisdom into Measurement.

I think this is sufficient to give you a very clear picture of **the two pillars** of the Temple, and **of the Universe**.

These two pillars are the first key to our understanding of the Temple of Solomon the King; we may not enter the Temple save by passing between the pillars, and we cannot pass between them till we fully grasp their meaning.

The second key lies with our understanding of King Solomon himself, and as always in the Bible things are not what they seem to be.

St. Paul tells that the leading characters of the scripture also represent great Universal principles, and this is pre-eminently the case with Solomon.

His name, in common with the names Salem and Jerusalem, is derived from a word signifying Wholeness (**Salim, the Whole**), and therefore means a man who has realised the Wholeness, **the underlying Unity**. This is the secret of his greatness and his wisdom.

We are also told that Solomon is the **son of David**. This is not irrelevant, it is of greatest importance; (Solomon) the Builder of the Temple has to be the son of David, and I will now explain why. Again we find that the significance is concealed in the name. David is the Western form of "**Daud**," which means "**Beloved**." David is, in the scripture, called "the man after God's own heart," a description exactly answering to the name: and we therefore find that (Solomon) the Builder is the offspring of a man that has entered into that reciprocal relation with "God," that only can be described as **Love**. He is a man who has let-go into Being, bloomed in **Eros**, given his blood to the **Cup of Babalon** and thus become a Saint. He who does this is truly Beloved, because he experiences **Joy**.

When the black flame is lit, man attains to **wisdom; the nature of Solomon**.

It is the recognition of this truth that makes David the father of Solomon. After giving his blood to the Cup of Babalon, man unites with Her as **the Beast** in drunken ecstasy, **drunken on his own blood**.

The allegory of the Beast turns up once more when we examine the nature of the name Solomon. Solomon can be cut into three words; "**Sol**" is Latin for "sun," the word "**Om**" is Hindi for "sun," and the word "**On**" is Egyptian for "sun." Also, the vowel "o" is symmetrically placed throughout the word **three times**. Note that, apart from looking like the sun, "o" is the 15th letter of the alphabet.

O O O

15 15 15

$151 + 515 = "666"$, the number of the Beast.

The number "666" is the number of the **sun-square** and it has **12** factors, just as **the sun** has **12** signs of the Zodiac, and as **Solomon is the King** of the **12 tribes** of Israel.

We may now ask ourselves:

-What is the relation between Solomon, the sun, the Beast and "666"?

The sun is symbolical of the Microcosmic man, the perfected man. Or as Crowley puts it: "Every man and every woman is a star." The perfected man is easily connected with Solomon, but how does it relate to the riddle of the "666"?

The riddle reads as follows:

Here is Wisdom (in the old Greek scriptures it says **Sophia**). Let him that has it compute the number of the Beast (in the same scriptures it only says "the wild animal"): for it is a human number, and his number is "666."

He who has Sophia is he who knows the Waters of life. Sophia is a dark and intuited kind of wisdom. By man in this context I believe it is intended to mean only those that have **Being**. But do all humans have this? Some others do not, at most are they empty shells, qlippoths. What do these *men* have in common with the wild animals? In the old Greek scriptures, "666" is written with small case letters as if it was intended to be a word. Numbers were **always** written with capital letters. Where we only have "666" it actually spelled a word that looks like xes in Latin, in those scriptures.

This word doesn't exist in either Greek or Hebrew, but it does exist in its reversed form in Latin: sex, the sex force is the kundalini force, and this is indeed what the living *man* has in common with the wild animals. Now it becomes evident why only he that has **Sophia** may compute the number; he, the Beast, and *man*, are all **alike**. We may assure ourselves further by returning to "Every man and every woman is a star."

If one wishes to enter really deep waters, one can consider the fact that that which gives life to the Earth is the sun, and all life on the Earth is Carbon based: **6** protons, **6** neutrons and **6** electrons. This is the Foundation, the Waters of life; the circle closes itself without the slightest effort on our behalf.

We find that Solomon is the archetypal attained man, the Beast whose black flame is lit. Before this, man has to **let go** into **being**, he has to become a Brahma:

David is, due to necessity, the father of Solomon.

He who, like Solomon, has found the Unity has obtained "**the Key of Knowledge**," and it is now in his power to enter intelligently upon the study of his own being and of the relations which arise out of it. He is Aware of his own Black Flame. Any man who walks in the footsteps of Solomon **becomes** a Builder of the Temple.

The Temple of Solomon is indeed the Temple of Baphomet, and of the Beast. Eventually will it also be the Temple of the Antichrist because its establishment will crush the reign of Christianity.....so:

-Hail Baphomet, Inno a Satana!

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SYMBOLS OF SATAN? 2

FEEL FREE TO USE IMAGES PENTAGRAMS OR BAPHOMETS

TRY THESE OUT - See images below. These pentagram images are copyright by Philip Marsh, 1997. Organizations allied to Satanic Reds can use these images responsibly.

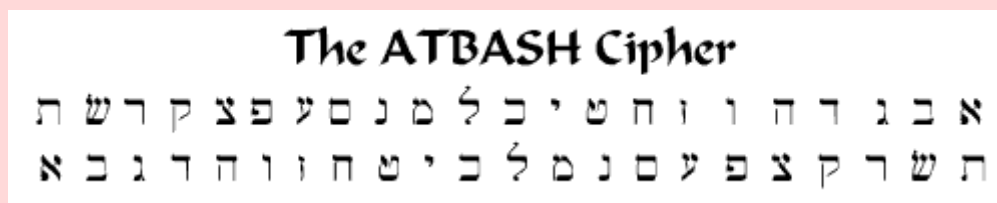
PYTHAGOREAN TRADITIONAL PENTAGRAMS - SHOWN WITH COLORS.

BAPHOMET WITH HEBREW LETTERS "BAPHOMET" OR "SOPHIA" as per Atbash Cipher.

Atbash Cipher. This is a Hebrew code which substitutes the first letter of the alphabet for the last and the second letter for the second last and so on. When Baphomet is applied to this code, it generates the Greek word **Sophia**.

This cipher is one of the few used in the Hebrew language. The cipher itself, ATBASH, is very similar to the substitution cipher. A substitution cipher is one where each letter of the alphabet actually represents another letter. In the case of the Atbash cipher, the first letter of the alphabet is substituted for the last, the second for the second last and so on." I.e., for us in English the letter A becomes "Z", the letter "B" becomes "Y", the letter C becomes X, and so on.

ATBASH gets it's name from the fact that in the cipher, A becomes T, B becomes Sh, and so on, hence ATBSh - ATBASH. The top row is the Hebrew Aleph-Bet (from left to right) and the bottom is the Aleph-Bet in reverse (right to left). The method of reading the ATBASH cipher is to substitute the letters in the bottom row for letters in the top row. Very easy, yet often interesting. This is how Sophia is coded to say Baphomet.



See our article on the Baphomt and Goat of Mendes in Dark Tradition section. The Knights Templars were charged with heresy for using the image called Baphomet. Was this an image of Satan? Not at all. Baphometis means Initiation into Wisdom. The etymology of the word Baphomet (see article) is a guess. Schonfield decided to apply the Atbash cipher which he was convinced the Templars were aware of, to the word Baphomet. If one writes the word Baphomet in Hebrew and remember Hebrew letters [not shown here but are placed appropriately on the image] read from right to left, the result is shown here. Applying the Atbash cipher, Schonfield revealed the following:

The word Baphomet: Taf Mem Vav Pe Bet = BAPHOMET

With the Atbash Cipher: Alef Yud Pe Vav Shin = SOPHIA

Although written in Hebrew it reads as the **Greek** word Sophia that translates into "Wisdom" in English.

Schonfield's Atbash cipher theory and what it showed when he applied it, is just one more excellent explanation of what "Baphomet" means - and we note that all the explanations yield the **same meaning** in the **inner sense**: Baphometis means Initiation into Wisdom. See article on Baphomet and the Goat of Mendes, Dark Tradition section.

These are the Traditional directions, colors and elementals.

These are NOT compass directions:

Top Left Point: Red - fire
Top Right Point: Blue - space
Lower Left Point: Green - air
Lower Right point: Yellow - earth
Bottom Point: White - water.
Center where "house" is, it is Black.

You can make the bottom point black and make the House white to make a variation.

Tantrik - these sound like compass directions and can be used as such:

East - red - fire
West - white - water (but can appear blue)*
North - green - air
South - yellow - earth
Center - blue - space (but can appear white)*

*Padme Sambhava says this. Different schools use either system.

The Crossed Vajra is used for this - 4 points and one center.

SEE IMAGES BELOW. (Click on title to view image. To save image, right click with mouse on image and choose Save Picture As) These pentagram images are copyright by Philip Marsh, 1997. Organizations allied to Satanic Reds can use these images responsibly. :

[Baphomet with word Sophia in Hebrew \(black on white\)](#)

[Baphomet with word Sophia in Hebrew \(white on black\)](#)

[Baphomet with word Baphomet in Hebrew \(black on white\)](#)

[Baphomet with word Baphomet in Hebrew \(white on black\)](#)

[Baphomet with word Sophia in Greek \(black on white\)](#)

[Baphomet with word Sophia in Greek \(white on black\)](#)

[Pythagorean Pentagram with word Sophia in Greek](#)

[Pythagorean Pentagram with Eye and Sophia](#)

[Pythagorean Pentagram plain](#)

[Stylized crossed Vajra](#)

[Crossed Dorje - similar to crossed Vajra \(The Tibetan seems to lack the yin/yang - the Turanians that use it include the yin/yang\).](#)

[Pythagorean Baphomet](#)

[Pythagorean with I-Ching diagrams of the 5 defenders with the "Inner Truth" \(SAT\) in center](#)

[Baphomet with word Leviathan in Paleo-Hebrew](#)

[Baphomet with word Baphomet in Paleo-Hebrew \(black on white\).](#)

[Baphomet with word Leviathan in Magi \(black on white\).](#)

[Baphomet with word Baphomet in Magi \(black on white\).](#)

[Pentacle, interwoven with yin/yang](#)

[Satanic Reds graphic with Hammer and Sickle inside Pentagram](#)

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SYMBOLS OF SATAN? - BAPHOMET - FOUR ARTICLES

WHY MENDES? Why is the Baphomet called the Goat of Mendes?

Possibilities arise:

Eliphas Levi, who drew the full figured Goat of Mendes, translated "Baphomet" as a reversed composition of three abbreviations: Tem. Oph. Ab., standing for the Latin **Templi omnium hominum pacis abhas** (The God of) the Temple of Peace Among All Men." Levi felt this to be a reference to King Solomon's Temple, which he believed had the sole purpose of bringing peace to the world.

Eliphas Lévi considered the Baphomet to be a depiction of the **Absolute** in symbolic form; and as such this is fully explained in the article *Sigil of Baphomet* sold here ([see AD](#)). According to the author Michael Howard, Levi based the illustration of his Baphomet on a Gargoyle which was on a building, the Commandry of Saint Bris le Vineux, owned by the Knights Templars:

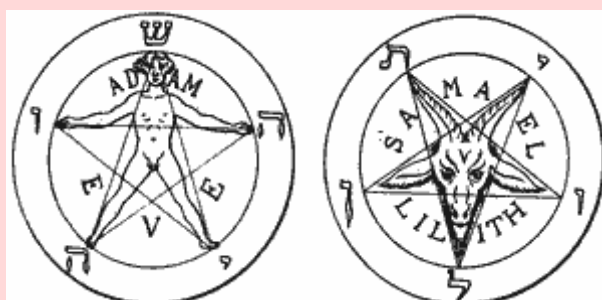
"The Gargoyle is in the form of a bearded horned figure with pendulous female breasts, wings and cloven feet. It sits in a crossed-legged position which resembles statues of the Celtic stag god, *Cernunnus* or the Horned One, found in Gaul (France) before the Roman occupation."

Furthermore, Eliphas Lévi, was the **first person** to adapt the 2 points up pentagram as symbolic of **evil**. In the Middle Ages the one point up pentagram represented summer, while the two points up pentagram was a representation of winter. [Note that the Eastern Star of Freemasonry uses the star with 2 points up. This is the true Pythagorean Pentacle which was considered a **PENTAGONAS** - meaning 5 angles. The **PENTAGON** in the center was a house; as such it is correct with 2 points up - and has nothing to do with the seasons. Eastern Star, to this day uses this symbol and they certainly do **not** consider it upside down, or inverted, or evil.]

Lévi formed two illustrations of the pentagram the first, his "good" orientation, featured the five points of a man within the points of the Pentagram, the names Adam and Eve are in the star and Yshua in Hebrew letters are around it. This is called the microcosmic man and represents the four elements, earth, wind, fire and water represented as the man's limbs with his head representing the spirit (see [Sigil of Baphomet](#) for a fuller explanation without the Christian bias).

Next to the Microcosmic Man, he drew the 2 point up pentagram with the goat's head or Baphomet head in it. Samael and Lilith are written in the star, with the word Leviathan around it. In so doing, he formed, **for the first time**, a differentiation between good and evil symbolized by the pentagram.

The illustration below shows Lévi's two sketches.



Also is an image of the Devil from the Marseilles Tarot (below, left). and the Devil from The Waite-Rider Tarot, 1909 (below, right)



Also shown here is a Narjolpa from "Magic and Mystery in Tibet" by Alexandra David Neel. Note he is seated in same the same position as the Mendesian Goat, arms the same way.



Also in Esoteric Tradition: Eagle, double headed Eagle: TEM OF AB ("ph" is the "F" sound) meaning Duplex Avis Generation: spelled backwards the word is Baphomet/Bafomet.

Also, from the Egyptian mystery portions: **Tem**: to name as in to proclaim: Tem is a title of Apep. **Oph** (again, the "ph" is an "F" sound as in "foe"): winged serpent or dragon. **Ab** hearing, wisdom, and understanding; intelligence and Will. Again, Baphomet (Bafomet) spelled backwards. In short: Serpent of Wisdom, Serpent Knowledge.

It is semi-Greek: **Baphe Metis**. Initiation by origin of water (baptismo) and Wisdom of Measurement as by math (metes - metric). In esoteric lodge literature there is shown the far more ancient Babylonian version of the word: **Bahu Mid**. Unfortunately, this is not easy to come by. The Templars, whatever else they may have been, were Roman Catholics that would be able to read the Bible in

Greek. "Baphe" is pseudo-Greek, and "Metis" is proper Greek. The Apostles themselves, wrote the New Testament in Greek.

It is very possible that the Knights Templar were Roman Catholics and at the **same time** used the image of Baphometis-Sophia! Sophia is not just the Goddess of Wisdom from the Hellenic and Pythagorean tradition associated with Gnosis; Sophia is also the Goddess and considered to be the Bride of God! Note also that Mary, Mar, is associated with Water - as in the Babylonian/Hebrew word Bahu "The Waters" and Miriam.

It has been held by many that the Templars were followers of the Goddess Sophia or at very least instrumental in reestablishing the feminine aspect of divinity that had been excised by the church. It should be remembered that their patron, St. Bernard of Clairvaux had an absolute obsession with Mary and was responsible for her being named the Queen of Heaven and the Mother of God. Mary is today considered the Mother of God in Catholicism. Whether the Templars were devoted to the Goddess or simply respectful of Wisdom, it cannot be disputed that Schonfield's Atbash cipher theory is among the most plausible explanations of the etymology of *Baphomet*.

Dr. Hugh Schonfield, one of the scholars who worked on the Dead Sea Scrolls believed the Word Baphomet was applied with the Knowledge of the **Atbash Cipher**. "This is a Hebrew code which substitutes the first letter of the alphabet for the last and the second letter for the second last and so on. When Baphomet is applied to this code, it generates the Greek word **Sophia** which is translated in English as Wisdom. The Greek Goddess Sophia is brought to mind here." Sophia in the New Testament is also brought to mind as some Born Again Christians have pointed out: there is a Goddess in their Bible. "

As early as 500 BC Scribes writing the book of Jeremiah used what we now know to be the ATBASH cipher. This cipher is one of the few used in the Hebrew language. The cipher itself, ATBASH, is very similar to the substitution cipher. A substitution cipher is one where each letter of the alphabet actually represents another letter. In the case of the Atbash cipher, the first letter of the alphabet is substituted for the last, the second for the second last and so on." I.e., for us the letter A becomes "Z", the letter "B" becomes "Y" and so on.

Schonfield became very interested in the charges of heresy leveled against the Knights Templars and the etymology of the word Baphomet. Schonfield decided to apply the Atbash cipher which he was convinced the Templars were aware of, to the word Baphomet.

If one writes the word Baphomet in Hebrew and remember Hebrew letters [not shown here] read from right to left, the result is shown here with our letters shown left to right. Applying the Atbash cipher, Schonfield revealed the following:

The word Baphomet: Bet Pe Vav Mem Taf BAPHOMET

With the Atbash Cipher: Shin Vav Pe Yud Alef SOPHIA

Although written in Hebrew it reads as the **Greek** word Sophia that translates into "Wisdom" in English. No matter what you use, Wisdom is always coming up with regards to this word, whether you use Sophia, Bahu Mid, or Baphometis.

Schonfield's Atbash cipher theory and what it showed when he applied it, is just one more excellent explanation of what "Baphomet" means - and we note that all the explanations yield the **same meaning** in the **inner sense**. In other words, Schonfield did not get a word that meant "love" or "war" when he applied it. He got SOPHIA! What does all of this show? Sophia is Shekina! Sophia is also Wisdom. Baphe Metis means Initiation into Wisdom? Baphe is some kind of lingo jargon made from the either the word baptismo or bahu. Water and Spirit (kundalini) are Bahu and Shekina! Even if using the Arabic corruption (see below) it comes out to mean "Source of Understanding" - in the inner sense, this has the same meaning.

The Hebrew Scribes or Tanaim actually used to write manuscripts like this, and they called it "plowing the field" (a Hebrew name that means that) because when you read it you are supposed to read right to left on top line, left to right on second, right to left in third... etc. Like back and forth It is also called the SERPENT way.

Sofia is upper Wisdom. Sofia Achamoth is Lower Wisdom or the "waters." The Waters (or Bahu, Baphe) is the root of the Christos (also called Logos). In a sense, it is the mother of Christos, where this force in people springs out and up from. Who is the mother of Christ? Mary. What does Mary mean? Sea. Hence, the waters. Layers of code are here. The Templars were Catholics - but they were HERETICS at that time for believing this. They were branded heretics. The name for this symbol in Templars was BAHU MID or Baphe Metis. The goat in the star is not the devil or satan. Even the Wiccans know that. It is simply the androgyne goat and might have been less goatish at the time. Ram heads were also used, I've seen the symbol with a Ram in it. In the Bible, Satan is not a goat or a horned headed being. It is a spirit, and in Christianity/Catholicism, Satan is a liar, a deceiver. Not a victorious rebel figure.

Upper Sofia and lower Sofia Achamoth (Sophia or Sofia).

Same as upper Shekina (Binah) and lower Shekina (Bahu, the Hebrew word for the waters).

I (Tani Jantsang) realized this is:

Same as Vajra sattva and Vajra dhara (the regular Eastern terms for this).

Same as Dorje Sempa and Dorje Chang (cultural terms for it that I rarely use).

Note the words Vajra or Dorje in those last two - that is same as Logos. The Flame!

I should point out that **Baphe** is not a Greek word, ancient or Biblical, that means Wisdom, Initiation, Holy Spirit, Cleansing, or anything normally related to Baptism in everyday speech. **Baphe** is a noun in Attic Greek that means "dye" as in coloring. However, **Baptein** means the verb "to dye" as in to color something by dipping it. **Baphe**, as a word used to mean "Baptism" or Initiation" came **after** the word **Baptismo**, a word peculiar to these cults that practiced immersion into water, and it meant what we understand it to mean by Baptism - always by water. It is related to Bahu, but not linguistically as far as anyone knows. The Templars may have originated the use of the word *Baphe* and stuck it on *Met* after they encoded Sophia with the Atbash Cipher. Not the other way around! If you know that they meant Sophia, you can figure out how they came up with Baphomet by using what Schonfield used. (If you are familiar with esoteric meanings: A word that means Dye = color, is being used to mean Bahu. Orphic Doctrines about Demiurge and colors. You either know what this means, or you don't.). Scholars debate the origin of a word that sounds like Baptism connected to the practice of the religious rite - this predates even Greece by thousands of years. Scholars usually stick to Neolithic times to search, and they debate while thinking the Greeks got the idea/word from cultures nearby, either Asia Minor, or Egypt. They may have gotten it from India since Panchakaram and Pentagrammon are the same word - one is Sanskrit, one is Greek. If you wish to take the notion of immersion in water back to a time prior to the Neolithic Age, it may have arisen as a tribal duty to simply bathe and wash dirt off (thereby changing color) or as a rite similar to the "first rite of hunting" performed by peoples living near shores and eating fish as normal diet: swim underwater to catch the fish as a first rite of passage. Or it may have just felt good to bathe in ocean water. This rite of bathing in "sacred water" is still performed in India. While water has nothing to do with the Bahu, it is *symbolic* of the Bahu and in magical thinking, as above so below - and as below so above.

From standard Attic Greek:

The Dye, The Dying as in coloring something (nouns) **Baphe**

A dyer (noun) **Bapheus**

Dyed (adjective)

To dye as in to color something (verb) **Baptein**

Additional Usages: ba^ph-ê A dipping (The Perseus Project, Tufts University)

SOPHOCLES, AJAX [bold added for emphasis] 650 GREEK

"kagô gar, hos ta dein' ekarteroun tote, **baphêi** sidêros hôs ethêlunthên stoma pros têsde tês gunaikos: oiktirô de nin chêran par' echthrois paida t' orphanon lipein. all' eimi pros te loutra kai paraktious"

ENGLISH

"For even I, who used to be so tremendously strong--yes, like **tempered** iron--felt my tongue's sharp edge emasculated by this woman's words, and I feel the pity of leaving her a widow and the boy an orphan among my enemies."

AESCHYLUS, AGAMEMNON [bold added for emphasis] 610 GREEK

"ouden diaphtheirasan en mêkei chronou. oud' oida terpsin oud' epipsogonphatin allou pros andros mallon ê chalkou **baphas**."

ENGLISH

"in all this length of time never having broken any seal. Of pleasure from any other man or of scandalous repute I know no more than of **dyeing** bronze."

Another explanation for "Baphomet" is that of Idries Shah, who, in his book, *The Sufis*, suggests that the term was probably a corruption of the Arabic **abu fihamat** (pronounced "bufihimat"), which means "source [father of] of understanding." Of note, many of these traditions consider the Source to be Mother, not Father. Understand that the "source of understanding" has always been equated with the "waters of life" or Bahu, and the kundalini rising within! Jesus said, I think talking to Nicodemus, that one must be born of Water, not just of Spirit. There it is again: Water and Spirit - In Hebrew this is: **Bahu and Shekina**! Bahu means "the Waters" (the Demiurge), and Mid means "ten."

The **God of Mendes**, (or the Greek Mendesius, a name given to Lower Egypt in pre Christian days), was the **Ram Headed** god Ammon or Amon, the living and holy spirit of Ra. Amon Ra or Ammon Ra - same as Void-Vajra - same tradition i.e., the Boundless Darkness and the Light burning within it. Esoterically, this was Pan. Now, Ammon's shrine was at **Pa-Bi-Neb-Tat** or **Ba-neb-tettu**, which was called Binedi in the Assyrian inscriptions; the Greeks called it Bendes and then Mendes from Mendesius. The error in the names served everyone well so they kept it. During Ptolemaic times, Mendes was famous for its goat-god, who was said to mate with women in religious festivals, a very Pan type tradition. According to Sir E.A. Wallis Budge in his *Gods of the Egyptians*: The title Ba-neb-Tettu was sometimes held to mean the 'Soul, the Lord Tettu', and this was the name at Mendes of the local form of Khnemu, whose symbol was a ram. . He was regarded as the virile principle [yang or Vajra] in gods and men, and is styled 'King of the South and North, the ram, the virile male, the holy phallus which stirreth up the passions of love.' Even today, you can see renditions of the Baphomet with a ram inside it instead of a goat.

In late versions of the Set-Osiris myth, myths continuing well into the Roman Empire after Christ, Set was considered to have dismembered Osiris. Isis recovered all Osiris's fragments except - noteworthy - his phallus; that, was eaten by a letos fish. The symbolism here is: donkey cults (literally, Sethians, Semites) murder dark cults. There was always a war within the Semite groups between the dark mother cults and the patriarchal solar father group, see "The Hebrew Goddess" by Patai. When Mother Goddess cults try to put the dark cults back together, they are emasculated by the FISH: fish representing Christianity! Noteworthy also, a later Gnostic heresy of Clement of Alexandria's followers known as the Sethian heresy, claimed that Seth was an earlier incarnation of

Jesus. There were mystical Essenes in the first century AD called Ebionites, who believed that the Holy Spirit was female. Some of these became Christians and developed into the second century Clementine Gnostics. They believed the Virgin Mary was a vessel of this Holy Spirit. It is well known that Christianity persecuted any mother goddess cults. And don't think the mythopoetic telling of this tale ends so long ago. In Mahdia (pronounced MAK-tee-ah) the story goes that the cults managed to kill the fish, get back the phallus and plant it: and out of it grew the GOAT OF MENDES! BAPHOMET (Bahu Mid, Baphe Metis) was born - the war sigil of 3 cooperating groups was made and an alliance was born: Pythagoreans, Ophites, and remnants of Wicca-type groups or Arcadians.

There is much more shown on Levi's Goat of Mendes than just the goat. See our article "Sigil of Baphomet," available from us by mail. (www.geocities.com/satanicreds/dd-ad.html). This article was used by Kaiden Fox to teach a class on Satanism at the University of Wisconsin. It is quite detailed.

ORIGIN OF THE BLACK FLAME Tani Jantsang

A few years back it was being stated by members of another organization, that Peter Gilmore of the Church of Satan got the name of his magazine, "The Black Flame" from their organization's use of the same term. This is untrue. The Temple Of Set also uses the term Black Flame. This is not a modern invention. It is possible that both these individuals came up with the notion on their own; that's possible.

From the ZOHAR: Black Fire is a term for the Absolute Light and Wisdom; "black" because it is incomprehensible to our senses; it is not light (photons) as we know it. It is, however, PERCEIVED as a kind of light.

LIVING FIRE: Hermetic figure of speech for a Deity concept (not a being, but a force) meaning LIVING FIRE. It is like the slang expressions: "fiery speech" or "let's get fired up." It refers to vitality or a vital force, aliveness. Theurgies (remnants of Pythagoreans) regarded Fire as the symbol of the Deity within, the Serpent within. The Kundalini specifically.

Sanskrit: KALI was regarded early on as one of the Seven Tongues of Agni, God of Fire, hence "black fiery tongue."

The symbol Anton LaVey chose was a pentacle with a VAJRA in it (lightning bolt). LaVey had this as his own amulet which was different from the Baphomet. That Vajra IS the flame, in Tantra the five-fold flame lighting up the Five Fold Truths on the pentacle - in Tantra these are the Five Dharmas (truths). In E. Star: Blazing Star. Again, it is possible that LaVey came up with the symbol on his own and possible that he used the Vajra as a Rune instead since he seemed wholly ignorant of real Left Hand Path Dark Traditions of the East. He may have used it due to his fear/fascination for the Nazi SS who also used (misused) this symbol. We don't and can't know what his reasons for using it were.

At the time I personally saw an ad for a magazine called simply "The Black Flame" and then saw the star with the Vajra in it, I had no idea this was connected to the Church of Satan. I thought it was a Tantrik magazine! I recognized the symbol immediately and knew exactly what it meant. It's from my own culture!

A note on the Pentagram. By Metadromos and Commissar

Penta (Five) Gram from Grammon (grammer). The Pentagram is a master glyph wherein each interior and exterior angle, each line, and each "alpha" (pentalpha - five alphas, letter "A" formed by

the symbol) has complex and specific meaning. This is Pythagorean knowledge and is explained in article "Tantra, Vajrayana and Pythagoreanism" (www.geocities.com/satanicreds/dd-ad.html).

Baphomet, as interpreted by the terms Baphe and Metis, literally, "immersion into measurement" (or the Babylonian Bahu Mid) has a technical meaning of "initiation," but not in the sense used by neo-pagan "spiritual" paths. Satan is the Great Initiator of Cosmos; in this sense, Satan is the unmanifest essence from which all comes, and back to which all goes. Thus, the "immersion" which truly occurs is one which places a man or woman in the perspective that s/he is totally and utterly alone. Within this concept there inheres ideas of profound importance which should not escape the Satanist. This needs to be understood in terms of Gnosis, in balance with other factors, such as connections to the entire web of manifest life.

It has always been the method of teaching in the Esoteric or Dark Tradition to begin with the macrocosmic, or large scale, and elucidate downward to the microcosmic or small scale. In other words, one might begin by discussing the Emanation of Cosmos from the ever incognizable Karana, the "causeless cause of all causes," or the "Sat," and describe the processes which unfold from this source in more detail until the smallest of particle is ultimately touched. There is no "brotherhood of humanity," for although all do ultimately spring from the same source and return back to that one source, Cosmos exists entirely for the Individual and for the Egoic focus of the energetic currents. There is a "brotherhood of all things," but to make this exclusive to humanity would be to misunderstand the Web of All Life. Again, one is connected to, part of, the Great Web, but one is also entirely alone, in that sense, an isolate intelligence. You are both. This is not a contradiction or paradox.

The Pentagram then, as it is represented by the left-hand-path, with a single point down, is correct and is in no way "inverted." It is the ultimate symbol of the Individual, showing firstly that all of Cosmos does indeed bend to the will of the truly individualistic magician, and secondly that the entire Emanated Cosmos depends entirely upon the singular point for it's very existence. This "focal point" indeed supports and maintains all of the Cosmos. This does not mean that you can move planets with a thought.

Now, "Sat" means "Being" in the sense of that unmanifest BEINGNESS which acts upon matter though never manifests itself. When understood in Cosmic terms, it is the root and essence of all that exists, but when applied to the individual's creative and imaginative powers, the meaning of the Baphomet is more fully expounded. That which exists is perceived by the cognitive part of man. It is precisely because man springs from the same source as all that exists and all that he sees that he is able to see things as they are. It may be said that man "mirrors" the Cosmos, or also that the Cosmos "mirrors" man, but these are half-truths told by those blinded by the white-light devoid of the darkness around it. Man IS the Cosmos and the Cosmos IS man. In other words, a man or woman is truly alone and individual because he looks around and perceives "others." What the "spiritual" paths have attempted is to say that all of this is one interconnected entity experiencing different parts of itself and only that. This again is a half-truth. The Cosmos truly is one interconnected entity, however, that entity is also one individual. The Satanist has but to understand that he IS Cosmos HIMSELF. This can be confusing when reasoned out too much. In other words, what the symbol of Baphomet teaches us is that there exists nothing at all but the One individual that is You but also that the "you" is All - and the All is Sat - and yet the Sat is One. One cannot intellectualize this concept, for it does not conform to pure logic.

The Satanist SEES Maya in Matter, SEES the illusion and manipulates it, uses it as a tool to accomplish anything s/he desires. The Satanist is not taken in by promises of "absolute truth" or "otherworldly" rewards or punishments, but rather is HERE NOW and ALWAYS IS such.

The Satanist is the Absolute Authority in ALL matters regarding the Self, whatever they may be. Should s/he choose at this moment to embrace ANY belief system or operate on ANY level, s/he does so completely at will and utterly free from the restrictions placed on those who hide in these

beliefs as an escape, believing the dogmas to be the absolute truth. The Satanist understands that HE ALONE is the One absolute truth in the Cosmos, as regards him/her Self.

The House is aright. It is your dwelling, your vessel, and it exists alone and independant of all, blazing forth as the symbol of liberty and complete freedom to be, to feel, to think, and to do.

* * *

BAPHOMET Put to poetry by Andre Soly and Tani Jantsang

Footsteps swallowed by desert sand, three ancient clans meet at Mahdia.
They must speak of a dire situation afoot, and share their news.
An alliance is needed, demanded by the minds and hearts of intelligent people,
against the tyranny of Christians and their allies the *Setian-Jews** or Sethians or Sethites:

Ancestral blood of the Chaldees stain the Magis' robes,
To try to wash it off would be disrespectful at the least.
The third clan is wary, for they were persecuted relentlessly
And forever yearn for their Arcadian land in Greece.

Sitting in the burning desert, knowledge simmering to a peak;
All is silent until the Pythagorean Guilds devise a symbol
To represent the coalition they seek.

"It must be our Blazing Star, one point down representing the Root and Foundation of our House."

"It must have the Ophite-Jewish Serpent of Wisdom, Leviathan, Our serpent striking to arouse!"

The Ophites said: "Put each Hebrew letter at each point Winding sinistrally, and put the Lamedh at the Root."

The Pan Cult said: "But what of us, our Goat symbol is so complex, How can something so geometrical and angular be the proper suit?"

They decided to use just the head of the Goat:
They fit the horns on the points above,
The ears on the two beside, nose to beard at the Root,
And the eyes of the Goat in the House.

They looked at their symbol, and all agreed: it was good.
They swore oaths to each other: Liberty! Equity! Unity! To the Death!
They swore the oaths on the spilled blood of their slain ancestors.
Then they set out to war: for Freedom, for Life: BAPHOMET!

Dedicated to Albert Pike, the last to Hold Fast with the Palladium.

*Setian Jews. This is an old expression from the Ancient World, see article on "SET" ([dd-ad.html](#)) or figure it out from TeVelde's book "Seth, God of Confusion." Such Jews were not the same as Ophite Jews, they were Aristotelean or "Christianized" as perceived by those who called them this.

Mahdia was a place in Tunesia where the FATIMITE DYNASTY arose (Fatima, female line from Mohammed, used for this pseudo-Islamic dynasty). Assassins and others arose from this Dynasty and the Baphomet was, indeed, the Assassins' sigil. What they fought for is in the poem, and fought against in the poem, too. The three cults are shown on the Baphomet which is a three-fold symbol. Pan cults from Arcadia, Pythagoreans with star and Ophites. The first two are where the so-called Masonic "Egyptian Mysteries" come from which are literally ELEUSINIAN Mysteries. Osiris is Dionysus to the Pythagoreans. Horus is Hermes-Thoth. It is the same as Athena, Hera and

represents the "anima." Soly got the idea for the poem from what he read of the history of this sigil in a French Pythagorean book in Canada at a relative's house. The symbol on the cover of the book had the Pythagorean pentacle and a ram's head. It did not have any Hebrew letters. Anton LaVey got the Baphomet from a book which showed the French version of this and showed the Baphomet he liked and used. He was correct in saying that the Templars used it but DeMolay (famous with Masons) did not found the Templars and their sigil had no word "Leviathan" in it. Hugh dePayens founded the Templars, and he was a Master in the Order of Assassins. The "Setians" referred to here have no relationship to the modern day Temple of Set since the Set they use is from a completely different source and has totally different meaning.

[Back to Satanic Reds index](#)

THE CITY OF SATAN!

In the article we sell entitled, ***Serpents versus Adamites***, we take the reader back to a time prior to standard history and, from a Non-Indo-European and Non-Semitic view, present the issue of Serpents versus Adamites. The correct title of such an article, if we were to have used non-familiar words, would have been "**Naga versus Preta**." Here, this scholar presents a different view, which we agree partly with; that is, we knew the Hebrews originated in India. We knew this all along. He presents many similar words with similar meanings from Sanskrit and Hebrew. However it is also known that many standard Sanskrit words that meant good things, were kept in the early Hebrew, but with their meanings reversed. As such, a word for instance meaning "good wife" in Sanskrit may have meant "whore" in Hebrew.

The links in language and meaning that this scholar has located, despite being ancient, are not ancient enough. They belong to a period after the war with the Prachetases which predated 6000BC. The links the author makes with the Hebrew Kaballa are likewise mistaken since the foremost expert in Kaballa, Isaac Myers, admits that the Hebrews got this teaching from the Turanians. What is wholly absent in this scholar's research is the Ural-Altaic (Turanian) influence, although he mentions the "Turanian homeland of Central Asia" and "Mount Meru" later on - he has the wrong people living there. Dravidians did not live there, nor did Semites - it would have been far too cold for them. Archaeological finds back up what we are saying; not what he's saying on this issue of who lived there. Nor are hypotheses about Dravidians occupying the entirety of India correct if one checks with the more ancient texts. It is well known now for instance, (see Cavalli-Sforza) that Ural Altaic people inhabited Sumeria long before the Semites or Indo-Europeans ever got there. It is a pity that the Turanian influence is left out of such theorizing, primarily due to being almost wholly unknown except in oral traditions. Even Max Muller dealt with it barely, finding it unknown. This poses a major problem! We who **are** Turanian have to rely on scholars to find out stuff and confirm our words: for example the information about Sumeria. The information written in ***Serpents versus Adamites*** about Turanians being there predates the FACTS discovered by scholars that verify the oral history that we wrote down in that article.

We present a part of this since it deals with a city called Satana.

We do not think that the word or name "Satan" derives from this city, but that the city was originally named after the concept of Sat. After all, concepts come first, then words, then the founding of cities and then, finally, naming the city. We think that "Satan" as an adversary derives from the Hebrew turning "upside down" certain meanings of words. SAT for instance, means Being, Boundless Darkness. Sata-rupa is Nature itself. Satta: sole Existence. Sattva: understanding. Satya: supreme truth. Satya-yuga: the golden age of truth and wisdom. Get our *Serpents versus Adamites* to find out much more - available - see our [AD](#).

"Is There A Connection Between Ancient Indian And Hebrew Language?"

A scholar finds compelling evidence for ancient Indian influence on a global scale.

(ViewZone <http://www.viewzone.com/matlock.html> welcomes this highly researched work by scholar, Gene D. Matlock, which is part of his complete manuscript showing the global influence of ancient India's culture and language. We welcome your comments and thoughts.)

See original article at: <http://www.viewzone.com/abraham2.html>

From their website:

Had you been a cartographer and geographer working for the British East India company in the 17th and 18th centuries, you would have found all over India thousands of Hebrew-like place names with similar meanings in both languages as well. The map excerpt on this page shows a small section of ancient Seuna-Desa (Zion Land) in what is now Maharashtra (to right). At the bottom right of the excerpt is the city of Paithan, on the banks of the river Godivari. The Indo-Hebrews named the part of the river passing through Paithan's territory Paithan (Pison, Phison), according to their traditions. In the upper left-hand corner is the city of Satana. ([SEE MAP](#)) According to the legends of the Yadavas (Indo-Hebrews), [Note: the Yadava were descendents of Yadu. The founder of this line was Yadu, the son of King Yayati of the Somavansa race. They had a kingdom of Dwaraka in Guzerat and around 3100 BC the Yadava city was submerged by the ocean. The many outside the city survived.] Satana would have made the folks in Sodom and Gomorah envious. The Seunas and the Satanas decided to resolve their moral and religious differences on the battlefield. The forces of "Satan" lost, but their defeat didn't dishearten them. Eventually, we came to think of "Satan" as a being who lost the battle but not the war. The bible tells us that such a peace treaty hasn't yet been signed between these two ancient enemies.

In that part of India, the holiest of holies for the Indians, the names of many towns end in the appendage gaon. In Hebrew, gaon means "genius; great rabbinical scholar." Also in this region is an area that was once the favorite of Yadava royalty: Nashik, the exact Hebrew name for "Royal Prince." Satan is near the district called Khandesh (Land of Cain). There is also a Kodesh. Kod and Khad are Sanskrit terms for "First," "The Beginning," or "God." In Hebrew, Khadesh = "The first day of a Jewish calendar month." Notice that all these names have similar meanings and religious connotations in both languages. I invite my readers to investigate this anomaly for themselves.

The similarity of these Indian and Hebrew names certainly traumatized European colonists. Unwilling to admit that the Jews had never sprouted spontaneously in the Arabian desert, or were from outer space as I read recently, but were from the East as the bible itself tells us, they merely erased these matters from their minds or convinced themselves that they were "coincidences," even though the "coincidences" numbered in the thousands and were peppered over every region in India.

A 19th Century British Scholar Explains Why the Western World Never Learned About the Indian Origins of the Jews.

Though not generally known in this day and age, Godfrey Higgins (1772-1833), archeologist, politician, humanitarian, social reformer, and author, was one of the most enlightened and educated men of early 19th century England. He was a well-known iconoclast, rationalist, and admirer of the Jews, who vehemently opposed any kind of persecution of this ancient religious group. He wrote two oversized volumes, totaling around 1600 pages of fine print, about the Jews' Indian origins. These two volumes, entitled Anacalypsis, are extremely rare. The last printing was done in 1965 by University Books, NY. It's a difficult book to read because the author painstakingly proved the minutest of details in his dissertation. Even good readers need several weeks to finish it.

The first printing consisted of only 200 copies, twenty of which he had to give away. Only a few of the remaining 180 copies were sold. For nearly thirty years, the religious communities of England and Europe quietly suppressed the book. It has since been reprinted three times, but including the first printing, the total copies printed never totaled over a thousand. Only occasionally can it be found in a library. Even so, many authors have quoted and plagiarized it. Not a few spiritual charlatans, such as fraudulent mystics, psychics, and the Presbyterian preacher who wrote the novel on which The Book of Mormon is based, used Anacalypsis to produce their respective heresies and agendas. The famous 19th century mystic and founder of Theosophy, Madam Blavatsky, took advantage of the world's nearly total ignorance of this magnificent document, using

much of Higgin's information, to convince the gullible that she had acquired her "mystical knowledge" from "otherworldly" sources called "Akashic records."

Godfrey Higgins gave an opinion that I have always espoused, which explains in part why the similarities of peoples, languages, philosophies, and place names between India and the Middle East became lost to the memory of mankind after Christianity and Islam took over the West.

Aramaic, a language as similar to Hebrew as Spanish is to Portuguese, originated in Afghanistan and Pakistan. Both Afghanistan and Pakistan were once part of India. Afghanistan seceded from India in the 1700s. Pakistan was cut out of India when the two nations were partitioned after World War II. Aramaic also is the source of modern Hebrew's square alphabet, used in Israel today. The Hebrew square alphabet and the truth that Hebrew is just an Aramaic dialect confirm the Indian origin of the Jews.

Those Christian and Jewish authorities who don't want it to be true that ten to thirty million Jews once lived in Afghanistan, Pakistan, and Northwestern India say that it is just a "coincidence" that so many tribes and places there have biblical names. Others insist that the Moslems christened all those tribes and places. As Godfrey Higgins tells us, many of those tribes and places had already received their so-called "biblical names" millenniums before Islam was a gleam in Mohammed's eyes and many centuries before those same names started showing up in the Middle East. Some of Israel's tribal and place names also started appearing in Afghanistan, Kashmir, and Northwestern India when Sargon II and Nebuchadnezzar exiled most of the Jews to that part of the world. The confusion about the origin of those tribal and place names will always exist as long as we stubbornly refuse to give the Indo-Hebrews their rightful place in history. The Aryans and Indo-Hebrews began to overrun parts of India and the Middle East around 2000 BC, perhaps more than a thousand years previously if there is any truth to the story about the progeny of Noah.

Somehow, our brainwashed minds blank out the fact that the Ancient Egyptian and Akkadian names for Hebrew, Habiru and Apiru were derived from Indo-Hebrew dialects and meant "Sons of Ophir." The truth about the origins of the Hebrews has been screaming in our faces for thousands of years, but our benumbed minds have chosen not to hear it.

In *Serpents versus Adamites*, we explain ABRAHM = ABRAHAM. That's in the Hebrew Torah (Bible). But Abrahm means **not-Brahman**! This scholar seems to have overlooked that detail! We detail the Chandravansa and Suryavansa, something so well known today in India that everyone knows if they are from the Chandravansa or Suryavansa line! It's as well known as "Sicily or Italy" is to Italians when you ask them what their "nationality" is. Italians often do not consider Sicilians to be the same people.

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Slavic Deities and Shaman-Pagan Traditions:

There is also, along with these others listed below, the most ancient Slavic concept of the Chernobog, or Chernaya Bog - the Black God. This deity is very similar to Mahakala - it is not a Central Deity, it has no offspring or extensions. It is the Boundless Darkness. This concept, according to the Encyclopedia Britannica, 1975 edition article on their indigenous deities, bears no resemblance to anything Indo-European or Semitic. It is very Shamanistic.

From Encyclopedia Britannica, 1975, page 874, Slavic Religion - paraphrase.

....Since patria potestas, paternal power in the form of absolute authority, was absent from their family structure and monarchical government from their civil society, the Slavs' pantheon of deities was without a center or a hierarchy of divinities. As in Baltic religions each supernatural being was active in its own particular sphere without contact with other deities. Although contacts with the Indo-European world are evident as for example in their concepts of a celestial god and a god of lightening, the Slavic religious atmosphere was substantially different from that of other Indo-European peoples.

Socially the Slavs were organized as exogamous clans, based on marriages outside blood relationship. The elected chief did not have executive powers. The world had been created, in the Slavic view, once and for all and no new law ought to modify the way of life transmitted by their ancestors. Since the social group was not homogenous, validity and executive power were attributed only to decisions taken unanimously in the assembly and the deliberations in each instance concerned only the question of conformity to tradition.

Many of their varieties of spirits and practices evidence the **preagrarian origin** of these beliefs. A myth known to all Slavs tells how God ordered a handful of sand to be brought up from the bottom of the sea and created the land from it. This myth is diffused throughout practically all of Eurasia and is found in ancient India as well.

A 12th century German missionary, Helmold, left a record of his surprise in encountering among the Slavs on the Baltic a belief in a single God who ignored the affairs of this world, having delegated the governance of it to certain various spirits begotten by this God. This is the only instance in which the sources allude to a hierarchy of divinities, but its center is empty. The divinity mentioned by Helmold is a deus otiosus, i.e., an inactive god, unique (not common) in the mythology of the Indo-European peoples. However, such a deity is found among the Volga Finns, the Ugrians and the Uralians. Common to this Eurasian area is another divinity called by Helmold and in the Knytlinga saga (Danish legend that recounts the conquest of Arkona through the efforts of King Valdemar I of Denmark against the pagan Slavs). The Deity is Zerneboch or Chernobog, the Black God, and Tiarnoglofi, the Black Head. The Black God now survives in numerous Slavic curses and in a White God whose aid is sought to obtain protection or mercy in Bulgaria, Serbia and Pomerania. This religious dualism of white and black gods is common to practically all the peoples of Eurasia.

See also the Kievan Chronicle also called the Chronicle of Nestor, a 12th-13th century account of events and life in the Kievan state; this enumerates pagan divinities. See also in this document.

The only celestial body which was an object of Slavic veneration was the moon. The name of the moon is of masculine gender; and the word for sun is feminine gender. The Sun is always the bride or the maiden.

The Slavs did not record genealogies; exogamous societies have no need of them and the founders of their clans were mainly legendary.

Slavs, Eastern Finns and Ugrians venerated their dead in the same way, similar to the use of totems. It is ancestor worship.

Look up reference for full text.

This is presented for educational purposes.

From: Society of the Ukrainian Native Faith "PRAVOSLAVYA" Kyiv, Ukraine (See also the Declaration dated 25th August 1998.)

The society was founded in Kyiv in 1993 and was registered in 1997 (certificate No. 829)

The name Ukrainian heathenism is a generic term referring to the national religion of our Ukrainian ancestors 1000 years ago, prior to Christianity, and which is now enjoying a revival in Ukraine.

We reject the term Paganism imposed by the Christian priests, as the Latin *paganus* has a negative connotation in the Ukrainian language, suggesting bad, in Ukrainian *pohany*. In the English language, we use the transcription *Yazychnystvo* and the full name Confession of the Ukrainian Native Faith *Pravo* -

The name *Pravoslavya*, originally an ancient heathen term, was adopted by the Christian Orthodox church to deceive the faithful during the first centuries following conversion to the Christian religion. *Prav* means peace of Gods and the Divine Law.

Slava is a ceremonial divine heathen service, as well as the name of the Goddess *Slava*. Thus, the term means the laudation of the Gods.

Holy Scriptures The Ukrainian heathens have the ancient Ukrainian chronicle (oaken boards) *The Book of Veles*, written in V-IX centuries. This document contains various historical mythological and perspective sources of Ukrainian Native Faith, as well as the approaches to:

God Understanding different prayers and holidays. *Volkhovnyck ...* are the presentations of the main approaches of heathen Faith, written in the modern Ukrainian language. *Pravoslov* The prayers to Native Gods - Proceedings of prayers and religious songs presented in *The Book of Veles* and people's memory. Scientific Investigations Prof. Volodymyr Shayan (1908 - 1974) - Ukrainian philosopher, Sanskritist, poet and publicist, began the Renaissance of Ukrainian Native Faith in 1934.

In 1943, the Knightly Order of the Sun God was founded in Ukraine. The fundamental works are presented in the book *The Faith of our Ancestors* (Hamilton, Canada, 1987, V.I). Halyna LOZKO is the Chairwoman of the society (Confession) of the Ukrainian Native Faith *Pravoslavya*, a scientific member and author of many publications on Ukrainian heathenism.

The dissertation *Ukrainian Heathenism as a Source of Everyday Religious Syncretism* proves the possibility of a reconstruction of the ancient Ukrainian religion.

Mission and Vision Statement of the Ukrainian Native Faith Society Pravoslavya 1. The collection and systematisation of Ukrainian national faith sources. 2. The scientific and theological treatment and revival of ancient traditions, prayers, songs and religious artifacts. 3. The education and cultivation of respect towards the religious heritage of the Ukrainian people, the nature and the development of ecological mentality and behaviour.

Knowledge of God The ancient God of our faith is *Svaroh*, the main God of the Universe, the heavenly Zodiac. His sons are *Dazhboh*, *Perun*, *Veles*, *Stryboh*, *Yarylo*, *Khors*, *Lado*, *Kupajlo*, *Symarhl*,

Pozvzd, Pereplut and others. His daughters are Lada, Leiya, Kupala, Dana, Perunystya, Mokosha, Kolyada and others.

All of them with their various names, as God is immortal, polyfacial and polynamed. Our faith is genothetical.

Trinity of existenceis reflected in the idea of the sacred Tree of Life:

The roots of this tree reach to underground depth (the universe of the ancestors) - Nav, i.e. the roots of our Family.

The trunk and branches symbolize the manifestation of Life (the Universe of living people) - Yav.

Nature The main idea of our Faith is to obtain a better knowledge of Nature and the Universe and to praise our Gods for the happiness in our lives.

This Feeling is an essential condition of human happiness. Our holidays help us cultivate a feeling of being part of Cosmic life, a cell of the great Cosmic ocean, to obtain a positive solar Energy from our God's love. Thus, there is a conception of Sacredness as the Creative Strength of God in our Native Faith.

There seems to be a God of Light and Darkness in this tale, which means there is a dualism here corresponding to agrarian seasons as shown in the text. This differs from the account in the Encyclopedia Britannica.

Dazhbog's Tale

<http://www.ibiblio.org/sergei/Dazhbog.html>

"Tell, Gamayun, prophetic bird, tell about the birth of Dazhbog the

Kind, the son of Mighty Perun and beautiful mermaid Ros. And about the

combat with father of him, as they fought and fraternized, tell about

Dazhbog's victory..."

"Of what that know, hide nothing I will..."

In the ancient Russian mythology Dazhbog appears as a son of the Almighty Perun and a mermaid named Ros. Perun is a son of Svarog (Vedic Isvara) who is a top God in Russian pagan beliefs, a kind of an analogue of Cronos of the Greeks, although he did not actually create the World, he only created the living Universe but... this is the different story of cosmological beliefs of Russians. Perun symbolizes a victory (not the war as he is not Mars, and ancient Russians did not have this kind of god) over enemies, lightnings and things of that sort (looks like Zeus of Greeks but not exactly as he shares some other functions). Basically, Perun is a male God, God of warriors, those who protect the Land. His day is July, 20th, if I remember this right. So, you see that Dazhbog is a grandson of Svarog, and we all, Russians, are his grandchildren. This kind of relationship makes Dazhbog similar to Vedic Indra if you will, although I can not give a 100% for such a correspondence. I should also make a note that mermaids in Russian mythology are not the ones with a fish tail, as in many other European pagan religions, though. These are just beautiful girls that dance on celebrations, before harvesting, etc. Ros is also a name of the river which is still alive and doing well. It is in Ukraine, and it is one of the many branches of the river Dnepr. Look for the town called Belaya Tserkov (White Church) on the map and you will immediately see the river. One brunch of Slavs that lived near Ros called themselves rosichi or later rusichi that finally gave a name to the state of Rus, its Peter the Great's modification Rossiya (Russia) and to all Russkie (Russians). This explanation seems to be close to the truth because it has a very strong religious

and mythological underlay -- a thing of the extreme, if not the first, importance when one is trying to analyze an ancient civilization. This explanation also seem to be connected with another name, Ruskolan, an ancient name for the state. It is a conjunction of two words: Rus and Kol. In this context Kol does not mean a stick (there is such a meaning of this word in Russian language) but a solar turn-around, equinox. Russian mythology teaches that on this very day the fight between the God of Light, Belobog, and the God of Darkness, Chernobog, turns around. After the winter equinox day becomes longer -- Belobog wins, and after the summer equinox it shortens -- Chernobog wins. Each equinox has a celebration associated with it: the winter equinox is celebrated on Koliada's Day, and the summer on Kupala's Day. You see, this sequence of events represents a seasonal change, and it was of the great importance for ancient Russians who were mostly farmers.

Unfortunately, many Western scholars still make the largest mistake on this matter: they get the word Rus from some Scandinavian or German roots. God blesses them, though, for everybody wants to belong to a nation that originated everything -- pride is one of those seven deadly sins of mankind! These issues are fully covered and very extensively discussed in the literature.

But... where does the word Dazhdbog come from, anyway? All right, here is one version of Yuri Miroljubov that I personally support. The word is a complex conglomerate of the two. Listen: Dazhdbog --> Dazhdbo --> Dai Bo --> Dai Bog. The final two are in English Give me, God. However, let's go back to Dazhdbog's story.

Once Perun went by a bank of the Dnepr river and, on the other side, he saw several girls dancing and singing. He felt in love with one of them, Ros, and tried to get to that other bank but Dnepr did not allow him to swim across. Then Perun took his golden arrow and made a shot towards the bank where Ros was standing. The arrow flew as lightning and struck into a big stone that started to shine when the arrow hit it. A fire image of a man appeared on that stone, and Perun screamed to Ros: "Call out for Svarog, and He will help you".

Ros called out for Svarog, he came and helped her out to create a man from the stone. That man was Dazhdbog. He happened to be really mighty (anyway, he was a son of Perun) but he never saw his father. When he grew up he studied books, ancient wisdom, and an art of a battle. The glory about him was spreading over the Land. At that time his father Perun was walking over that all the sky and lands recognized who was going. Ros also recognized him and told him:

"Greetings, Mighty Perun, Svarog's son".

"So, you know my father as well!"

"Do not be angry, mighty Perun, but walk to the clean field and see your son, Dazhdbog, but be graceful as Dazhdbog is still young".

So, he did. Perun went to the field and saw his son playing with a cudgel. Then Perun told Dazhdbog:

"Stop boasting, and show how mighty you really are".

And the two, father and son, started to fight. They fought for three days and three nights, fought that lands, woods and sea screamed, and finally Perun weakened and fell down. Dazhdbog asked him then:

"Tell me your name and name of your father, oh warrior!"

"I am Perun, son of Svarog and came from the shining Iriy".

Then Dazhdbog said:

"Sorry, father! I did not know that this is you because I never saw you before! Rise, my dear father!"

After this fight they both got together and Dazhdbog asked his mother to allow him to go with his father to the shining Iriy (the World where the Gods live). Ros allowed him to go and Dazhdbog joined other Gods.

Roll 11

"Tell, Gamayun, prophetic bird, as Dazhdbog, son of Perun married young

Zlatogorka Vievna..."

"Of what that know, hide nothing I will..."

Once at a time, Dazhdbog was going through a big and wide field. He saw a warrior-girl riding a horse. The blood boiled up in his heart and the God has decided to try her. He took his sword and hit the girl but she didn't show any sign of weakness. He did it once more and one more time but only got injured.

"Who are you?", asked Dazhdbog.

And the girl answered:

"Hmmm... I thought these were flies stinging me but you look like a warrior".

So, she grabbed him, put into a crystal casket and locked this casket with a silver key. Then the girl got her horse and went away. She was riding the whole day and the whole night, three days in a row but her brave horse got tired and started to implore:

"Oh, you brave and mighty Zlatogorka, daughter of Vij, you excuse me, please, my dear, but I can't carry two great warriors anymore!"

Zlatogorka recalled that she carries a warrior and released him:

"Oh, the brave young warrior! I want you to marry me, and if you won't I'll slay you"!

"Release me, Zlatogorka, I agree to be your husband".

They got together and went to mountains where they met Svarog and mother Lada who blessed them to become husband and wife. So, that was the deal. There was a wonderful bride on Heavens and everybody was happy.

This happiness did not last for a long time, and here is why. Once Dazhdbog and Zlatogorka were riding horses in deep mountains of Armenia and found a strange tomb. There were the following words on it: "The one who lays in here will stay there by a will of the Fate". Zlatogorka asked Dazhdbog to give it a try (oh, these women were always the same!!). He tried, and the tomb was too small. Then his wife tried and the tomb was just of the right size. She asked Dazhdbog:

"My amiable husband, you put the cover on, for I want to lay here for a while and look around".

He put the cover on as his wife asked him to do and... yes it happened exactly as you expected: it was a deadly move, the cover could not be removed anymore. Dazhdbog tried to hit it with his cudgel and his sword but... Then Zlatogorka said:

"You, my husband, go to my father Vij, give him my last bow and ask him to forgive me as I must stay here in this tomb forever".

Dazhdbog went to Vij and told him about what happened:

"She asked to give you her last bow and asked for the forgiveness. Probably Rod himself wishes this to happen".

Vij got really angry. He thought that Dazhdbog killed his daughter, so he tried to through him away from his Kingdom. Vij asked to give him a hand but Dazhdbog made his cudgel red-hot and gave it to the King. As Vij cried out that Dazhdbog brings light to his world, so he gave his daughter the forgiveness. Dazhdbog went back to the tomb and told Zlatogorka her father's forgiveness, so she rested forever. He then wrote on that tomb: "Zlatogorka Vieвна rests here by the wish of mother Mokosh and the will of the Divine Rod".

The only thing left for me is to explain a couple of new names. Zlatogorka can be translated into English as Golden Hill, and Lada is Svarog's wife. The name is still in use in Russia and basically means love: when a married couple lives in love people say that they live *ladno* (it is an adverb). The expression is a little bit old fashioned but it is OK. You see that Svarog, the forces and laws of the Universe, is married with love, and this union gave the birth to everything. Vij is a representative of the Underground Kingdom (what a nice abbreviation – UK), a story of which is a totally different one. If you read Gogol's "Night before Christmas" you should remember Vij from there. Mokosh is actually the Fate. The very important and special character is Divine Rod. This is the heart of all pagan religion of ancient Russians. He created everything, he is the only one who really rules the World, he created Lada and with her help broke the Darkness. By the way, the word divine, I believe, comes from Sanskrit, as *Deva* () means the God in this language. The spelling in Sanskrit is not entirely correct but this is a problem of my typesetting system: I still can't quite teach it the conventions. Sorry!

Roll 14

"Tell, Gamayun, prophetic bird, as Dazhdbog married Marena"

"Of what that know, hide nothing I will..."

As we can see Dazhdbog lived alone not for a long. He had found Marena. This name is in use even now and even in English. As far as I remember, one of the supermodels has this name but I bet she doesn't even realize what her name means. There are very good reasons for the name to be spread that far, and they are connected with Celtic culture. I'm not going to discuss this here because, you won't believe me, only this name is a topic for the whole PhD thesis. I will limit myself only to the meaning of it. Marena (Celtic Mara) is a synonym of either winter or death in Russian folklore, depending on a situation it is used in.

Once at a time, a big feast happened in Irij. All the Gods came there and Svarog and Lada met them all. Dazhdbog had been there also, and on the middle of the joy he had decided to take a walk in Irij. Walking along he discovered a nice palace, music was playing there as golden strings. He wondered : "What might that be?" and found the answer: this was a palace of Marena Svarogovna. So, Dazhdbog entered the palace and got to Marena's halls. She was sitting there on a high throne, she invited him to eat with her and all her guests but Dazhdbog refused this invitation thinking that Marena was quite known sorcerers and could poison him. When the dinner was finished she tried to get him into her rooms but young man refused and got out of the palace quite fast. That made Marena really mad, and she started to conjure on Dazhdbog...

Marena's guests were coming back home and on their way they met Perun who asked what they were up to. The guests told God that they had a nice dinner in Marena's palace and that they saw Dazhdbog there as well. This was quite striking for Perun, so he decided to get in a hurry and teach his son not to visit such suspicious places as Marena's palace:

"You, my son, should think where you are going. I advise you to break with Marena and forget this whole story."

Dazhdbog got really offended and asked his mother Ros:

"Mom, why is dad so angry? I have been in this palace only once and spent there just an hour."

"Your father was really worried about what happened because Marena is a terrible sorcerer. You should keep your feet far from her palace. Do not look that she is beautiful."

As any child Dazhdbog got mad towards his mother because he thought she started to teach him how to live. His blood boiled up, and, as you expected, he went to Marena's palace. As Dazhdbog entered the palace, he made a shot with his golden arrow. Marena's guests asked him why he did that. Dazhdbog was really angry and said that he will make pieces out of the guests if they won't shut up. Then Marena suggested to turn Dazhdbog into an ox. Everybody agreed and so was it. They threw him away from the palace. Next day shepherds found this ox and recognized Dazhdbog in him. They grabbed the ox and delivered to Ros. The mother called for Perun and asked him to get Marena and force her to turn Dazhdbog back to a man. Perun found Marena and said a couple of "nice" words to her. She found the ox and promised that she will turn Dazhdbog back to a man if he agrees to marry her. There was nothing anybody could do, and the wedding happened.

Roll 15

"Tell, Gamayun, prophetic bird, as Kashchej stole Marena from Dazhdbog,

and as Dazhdbog was looking for her, and as Zhiva saved Dazhdbog..."

"Of what that know, hide nothing I will..."

The news about Dazhdbog's bride was so great that Kashchej himself got jealous and decided to abduct Marena. He called for a great amount of evil spirits that flooded the Land. Unfortunately, only Dazhdbog alone was there, no other Gods, so he himself fought all these spirits. He fought them for three days and three nights, and finally finished them all. Then he got back home and felt asleep. Kashchej entered Dazhdbog's home and started to persuade Marena to come with him because Dazhdbog, as he told her, was only a natural son of Perun, so was only a half-god. This trick worked, Marena turned into a bird and disappeared together with Kashchej. When Dazhdbog woke up he, obviously, did not find his wife, so he asked his father to go with him and look for her but Mighty Perun said that this is his son's duty, so Dazhdbog left alone.

Let's now clarify some things. First of all Kashchej is a representative of the Underground World, son of Vij. However, another thing seems to be of the great importance here -- a general subject of the ancient song. All Russian fairy tales follow this line: Kashchej abducts a beautiful wife, so a husband gets sad and goes to look for the Kashchej's death and for his wife. Further development of this line leads a reader to cosmological beliefs of pagan Russians, about creation of the World by Rod. This subject is a bit complicated, so I will not discuss it here, this is not a proper place for it. I will only mention that these cosmological descriptions are very similar to the Vedic ones. A little picture at the end of this essay represents just what I said: a search for the death of Kashchej.

...So, Dazhdbog was heading towards Kashchej and Marena and shortly he recognized them. However, Marena poured a goblet of wine and said:

"Oh, my husband, Kashchej took me with the force. Drink this wine for a great grief!"

Dazhdbog finished it all and fell down. "What a great power the Hop has!", said Marena and asked Kashchej to kill her husband but the former refused to do this because Dazhdbog once saved his life and Kashchej promised to forgive him three times. "This will be the first time", said Kashchej and they threw Dazhdbog to a deep well that led to the Underground World...

After a while Dazhdbog woke up and found himself in a deep cave. God whistled calling for his horse. The horse came and dropped his tail to the cave that Dazhdbog used to climb up. They

continued their journey and found Marena and Kashchej two more times. Two more times Dazhdbog drank the wine and two more times Marena was trying to force Kashchej to kill her husband but he refused. Finally, Marena nailed Dazhdbog to the rocks in Caucasus mountains in the hope that nobody will find him there.

I think now you recall Greek mythological story about Prometeos. See the parallels? That will be a food for your brain for the rest of the day. If you are really interested in ancient civilizations you will think about it for long enough time. I promise!

Let's get back to our story... At that time Zhiva (means Life in many Slavic languages), a daughter of Svarog asked her father to go for a walk outside the Gardens. He allowed, she turned into a dove and flew away from Irij. During this airing she discovered Dazhdbog nailed in the mountains and felt in love with him. She asked him to turn away from Marena as the former was actually death and wouldn't give anything to him. He agreed, and the Dove took Dazhdbog away from the mountains to Irij and healed.

Roll 16

"Tell, Gamayun, prophetic bird, tell us about the death of Kashchej

Immortal, tell about the Great Flood..."

"Of what that know, hide nothing I will..."

When Dazhdbog recovered he decided to find Kashchej and kill him. Zhiva told Dazhdbog that there is no way to kill Kashchej because he is Immortal God and Marena's friend. They are both deaths.

"It can't be that", answered Dazhdbog, "It is not possible that Rod made the World this way. His death must be hidden somewhere!"

So, our God went to Makosh the Fate and asked her. She told Dazhdbog that the death he is looking for is hidden in the Egg, the Egg is in the Duck, the Duck is in the Rabbit, the Rabbit is in the Chest, the Chest is under the Oak on the Island. So, Dazhdbog left to look for Kashchej's death. On his way he met the Eagle, Wolf who promised to help Dazhdbog if he will need them. When the God came to the coast the great Snake helped him to get to the Island. Then Perun helped to get a Chest, Wolf grabbed the Rabbit, and Eagle-Rarog caught the Duck. So, Dazhdbog found this Egg.

When ancient tales and stories describe the creation on the World by Rod this Egg has a very big meaning as a source of the Fire that created everything, and Rarog is a small part of this Fire.

Our hero took the Egg and went to Kashchej's palace. Marena was trying to give him wine using her old trick but Zhiva appeared again as a dove and spilled the wine. Nothing could stop Dazhdbog anymore, and he broke the Egg. As he did it, the Voice from Rod came and said that a Celestial Fire will appear from the broken Egg, and the Fire will kill everything as the end of the World will occur. So, that was it! All the Gods got together in Irij in order to protect it from the Fire because Irij represents Good, and the Fire is a wild and powerful Nature that only wants to destroy everything.

At this point the manuscript is sort of fuzzy. It looks like either a person who copied it from the ancient source got a real mess in his head or we have a very interesting theory here. The thing is that further events are described in a mixed pagan-plus-old-testament way. The text describes the Great Flood and Gods who survived it. Anyway, let's get to the end of our story.

Roll 17

"Tell, Gamayun, prophetic bird, about the birth of the Kin of Russians,

about Laws given by Svarog..."

"Of what that know, hide nothing I will..."

So, after the first era finished, Dazhdbog and Zhiva started to create the new world. They planted woods, released fish into the sea. Dazhdbog had set Prav, separated Nav and Yav. These are the parts of the natural life flow, as Russians believed in. Dazhdbog and Zhiva accepted golden wreaths from Svarog and got married. So, that's how Russians appeared, and that's why they are called his grandchildren. Just because we really are...

See also <http://www.oingo.com/topic/54/54040.html>

Slavic Spells • Divinations • Remedies • Superstitions

<http://members.aol.com/HPSofSNERT/slavit.html>

• Prosperity and Domestic Tranquility

To Attract a Domovoi: Go outside of your home wearing your finest clothing and say aloud "Dedushka Dobrokhod, Please come into my house and tend the flocks."

To rid yourself of a rival Domovoi: Sometimes a home may have one too many Domoviki. In this case poltergeist-like activity may occur. Beat the walls of your home with a broom shouting "Grandfather Domovoi, help me chase away this intruder."

• To Gain Magickal Knowledge

Calling a Leshii: Cut down an Aspen tree so that its top falls facing the East. Bend over and look through your legs saying "Leshi, Forest Lord, Come to me now; not as a grey wolf, not as a black raven, not as a flaming fir tree, but as a man."

The leshii will teach the arts of magick to any whom he befriends.

(from Ivanits - Russian Folk Lore)

• For Love

a zagorovui, or runespell, to capture the one you love:

In the ocean sea, on the island of Buyan, there live three brothers, three winds: the first Northern, the second Eastern and the third Western. Waft, O winds, bring on (lover's name) sorrow and dreariness so that without me s/he may not be able to spend a day nor pass an hour!

and yet another...

I, (conjurer's name), stand still, uttering a blessing.

I go from the room to the door, from the courtyard to the gates.

I go out into the open field to the Eastern side. On the Eastern side stands an izba (cottage). In the middle of the izba lies a plank, under the plank is the longing.

The longing weeps. The longing sobs, waiting to get at the white light. The white light, the fair sun, waits, enjoys itself, and rejoices.

So may s/he wait, longing to get to me, and having done so, may he enjoy himself and rejoice! And without me let it not be possible for him to live, nor to be, nor to eat, nor to drink; neither by the morning dawn, nor by the evening glow.

As a fish without water, as a babe without its mother, without its mother's milk, cannot live, so may s/he, without me, not be able to live, nor to be, nor to eat, nor to drink, nor by the evening glow; neither every day, not at mid-day, nor under the many stars, nor together with the stormy winds. Neither under the sun by day, nor under the moon by night.

Plunge thyself, O longing, gnaw thy way, O longing, into his/her breast, into his/her heart; grow and increase in all his/her veins, in all his bones, with pain and thirst for me!

- from "Songs of the Russian People", William Ralston

- For Protection

Prayer: Recite the following prayer to Zorya:

Oh Virgin, unsheath your father's sacred sword.

Take up the breastplate of your ancestors.

Take up your powerful helmet.

Bring forth your steed of black.

Fly forth to the open field,

There, where the great army with countless weapons is found.

Oh, Virgin, cover me with your veil.

Protect me against the power of the enemy

Against guns and arrows, warriors and weapons;

Weapons of wood, of bone, of copper, of iron and steel.

(from The New Larousse Encyc. of Mythology)

- For Happiness

Recite the following to a flame:

"Dear Father, tsar fire,

Be gentle and kind to me.

Burn away all my aches & pains, tears & worries."

- To Have Lost Animals Return

The following letter is written on three pieces of birchbark:

I am writing to the forest tsar and forest tsaritsa with their small children; to the earth tsar and earth tsaritsa with their small children; to the water tsar and water tsaritsa with their small children. I inform you that (name of owner inserted) has lost a (color mentioned) horse (or cow, or other animal - distinctive marks should be given). If you have it send it back without delaying an hour, a minute, a second. If you do not comply with my wish, I shall pray against you to the great God, Weles and tsaritsa Alexandra.

One letter is fastened to a tree in the forest, the second buried in the earth and the third thrown with a stone into water. After this, the lost animal is supposed to return by itself.

- To Bring the Rain

If rain was needed a virgin girl was chose, one not yet old enough to conceive whose mother was no longer able to conceive. Naked, yet draped all over with flowers, she would whirl around and around while singing invocations to Perun. All the while she would be "watered" by the surrounding women.

- To Win a Fist Fight

Recite while holding a stone from a gravesite:

"I summon to my aid the forest spirits from the forest and the water spirits from the water: and you, forest spirits of the forest, water spirits of the water, come to my aid against my opponent fist-fighter, and enable me to defeat my opponent fist-fighter with my own fists. And you, forest spirits from the forest and water spirits of the water, take the rock from this corpse and place it on the hands, or head, or feet of my opponent fist-fighter...and just as this dead man is heavy from the earth and rock, so too may my opponent fist-fighter be heavy to lift his hand against me, and may my opponent become weak in the arms and the legs, and blind in the eyes from my verdict until the time I remove it."

- To Guard against Slander

A zagovorui, or runespell, against Slander:

O righteous Sun! Do thou in my foes, my rivals, my opposers, in the powers that be, and public officials, and in all people of good mouth and heart, parch up evil thoughts and deeds, so that they may not rise up, may not utter words baleful for me!

- Spoiling

"Spoiling" is a Slavic term for cursing. The following spells are posted here only for research purposes:

- To Cause One to Wither

Dirt from the victim's footprint was collected and placed in a little bag, or a lock of the victim's hair was coated with clay. Either of these were hung inside the chimney. As the dirt or clay dried out, so, supposedly, did the victim.

- To Cause Death

Bareheaded and wearing only an undergarment, the magick user would circle the property of his or her victim's yard with a burning candle. The candle was then broken in two and turned upside-down.

Eggs (termed "white swans" for this purpose) and/or bread were brought to the gravesite of a known criminal in exchange for some soil from their grave which was removed while saying "As this corpse has died unrepentant, so may you too die, unrepentant."

Divinations

Tatyana curiously gazes

At the prophetic waxen mold,

All eager in its wondrous mazes

A wondrous future to behold.

Then from the basin someone dredges,

Ring after ring, the player's pledges,

And comes her ringlet, they rehearse

The immemorial little verse:

"There all the serfs are wealthy yeomen,

They shovel silver with a spade;

To whom we sing, he shall be made

Famous and rich!" But for ill omen

They take this plaintive ditty's voice;

Koshurka (kitten) is the maiden's choice

- Pushkin, from Eugene Onegin V.8, translated by Walter Arndt.

Podbljudnaja - (Pohd-blyood-NIE-ya) - "Under the Plate"

This form of divination should be done on Koliada and New Year's only. Each person takes a ring off their finger and places it into a bowl filled with water. A plate covers the bowl and songs are sung over it. At the end of each song, a ring is pulled out and the fate that the song is believed to apply to the owner of that ring.

Some traditional Podbljudnaja:

Podbljudnaja that fortell a wedding:

The ring was rolling

Along the velvet

The ring rolled up

To the ruby.

For one who takes it out

For her it will come true,

For her it will come true,

She will not escape

A Maple entwined with a birch

It did not untwine - Lada, Lada

Whoever takes it out

For her it will come true,

All will be well.

A little cat is sitting

In a wicker basket

She is sewing a towel.

She will marry the tom

For whom we are singing

All will be well.

Podbljudnaja that fortell wealth:

A rooster was digging

on a little mound of Earth

The rooster dug up

A little pearl.

For whoever gets it

All will be well.

A calyx is floating from somewhere beyond the sea.

To wherever it floats, there it will blossom.

Whoever takes it out - For her will it come true.

She will not escape - glory!

To predict a journey:

The sleigh stands, ready to go - Glory!

In it the cushions are all arranged - Glory!

It stands near the forest, waiting to go for a ride - Glory!

To whom we sing this song, all will be well.

It will come true, she will not escape - Glory.

To predict widowhood:

I sat - by a window

I waited - for my beloved

I could no longer wait

I fell asleep.

In the morning - I awoke

I suddenly - realized

I am a widow.

To whom we sing, all will come true.

To foretell death:

Death is walking down the street

Carrying blini* on a plate

Whoever takes the ring out

For her it will come true.

She will not escape - Glory.

(*blini is a traditional food offering to the dead)

This podbljudnaja is traditionally sung at midnight on New Year's eve and also predicts death.

A dandy once took a very sharp axe - Lileju

The dandy went out - into the wide courtyard.

The dandy began - to hew some boards

To nail the wood - into an oaken coffin

Whomever this song reaches,

For her it will come true

She will not escape

If you choose to write your own songs for this divination ritual, you may want to use some traditional symbolism. Bread, grain, millet or rye symbolize harvest, fulfillment and material security. Gold, silver, jewels, pearls, fur and expensive cloth symbolize luxury and wealth. Doing things together like eating, drinking, working, standing or sitting together symbolize love and happy marriages. The songs are usually short as one song quickly follows another and traditionally, each refrain ends with a praise word such as glory.

Songs taken from Reeder: Russian Folk Lyrics. See Resource Page.

A Russian flower divination resembles the "He loves me" rhyme. They say:

Lyubit, Ne lyubit, Plyunit, Potseluyet, K sertsu prizhmet, K chertu poshlet, Dorogoj nazovet

(S/He loves, doesn't love me, Spits on me, Kisses me, Hugs me to his/her heart, Sends me to the devil, Calls me his/her dear one.)

If a thread was hanging from one's clothing, they would wrap it around the finger while reciting the alphabet. Whatever letter you stop on when the thread is fully wrapped is the initial of the future spouse. The color of the thread is also important. If the thread is pale, the spouse will be blonde, if dark, the spouse will be a brunette.

Wax Divinations - before Koljada, wax was melted and after it cooled, or was dropped into water, special attention was given to its shape. A coffin meant death to the inquirer, a ring meant marriage, etc. Sometimes this method was used by dropping molten lead into the water instead of wax.

New Year's Divinations -

Divination rituals that occurred on New Year's Eve were considered especially powerful if one followed certain rules. No crosses or belts could be worn and no blessings could be asked.

It was customary on New Year's Eve for a girl to back up to the bathhouse door with her hem over the back of her head (rear-end exposed) and ask a question of the Bannik. If a cold touch or scratch from his claw was felt, it meant no. If a warm touch or caress was felt, it meant yes.

This same divination could be used if one put their hand in-between the wood of the bathhouse.

If you looked into the mirror in the steam bath on New Years eve, you would see the face of your future husband, or if you slept on a log, you would see his face in a dream.

If you caught the moons reflection in a mirror, your future spouses name would also be revealed there.

Remedies

These are actual remedies that were used, taken from various sources. Whether or not they work, I could not tell you.

• Alcoholism:

a zagovorui, or rune spell, for alcoholism:

Dost thou hear O Sky (Svarog)? Dost thou see, O Sky? O ye bright Stars! Descend into the marriage-cup, and in my cup let there be water from a mountain spring. O thou fair Moon! Bow down to my klyet (store-room). O thou free Sun! Dawn upon my homestead. O ye Stars! Deliver me,(insert name here), from drink! O Sun, draw me from drink!

• Colds:

I think Babci was just trying to keep me quiet with this one when I was little!

Into a cup of hot tea add fresh lemon juice, honey and a shot of jezynowka (Polish cherry brandy). Sip. Have no more than 2 cups, unless you WANT to get drunk.

• Coughs:

Upon retiring, have a glass of hot beer.

Add some honey to a grated radish and eat along with any of the radish juices.

• Crankiness:

"When your child is mysteriously cranky, has a strange unyielding headache, or can't sleep after a day out or around people, either the child has been jinxed or exposed to negative energy/forces

The child's mother should take the lower left corner of her skirt, apron, or shirt with her right hand and wipe the childs face several times in a clockwise direction. Afterwards, give the child some water and put it to bed.

This spell is normally used for young children but it works at any age. My 70 year old grandma did it to my 50 year old mother a little while ago and it worked."

(Thanks to Vika for this Ukranian remedy)

- Fever:

Rub vodka on your chest and feet, put some mustard powder in a pair of woollen socks and put them on. Drink a mixture of milk, honey, baking soda, and vodka and go to sleep.

Before bed, stand naked, wearing only a woollen hat, with your feet up to the ankles in hot water and drink a large mug of tea with honey, jam, and at least 100g (about 2 1/2 shots) of vodka.

- Hemmorhoids:

Put two liters of milk and four large onions in a large covered clay pot and slowly heat it in the oven. Remove the pot from the oven, replace the cover with a toilet seat or similar object and sit on it. Steam yourself for a while and then rub the afflicted area with vaseline.

- Hiccups:

Rub a mixture of vinegar and mustard on your tongue. Hold for two minutes and then rinse.

- Illness, general:

a zagorvorui, or runespell, for healing:

Mother Zorya of morning and evening and midnight! as ye quietly fade away and disappear, so may both sicknesses and sorrows in me, (insert name), quietly fade and disappear - those of the morning, and of the evening, and of midnight!

- Pain:

"For unexplainable pain in the arm, hand, or wrist which nothing seems effective on....

Take a piece of thread (red is best...I don't know why but I can ask if you like) and tie it around your wrist. It should ease the pain if it doesn't get rid of it all together."

- From Vika.

- Sore Throat:

Mix one cup vodka, one cup oil and the juice of one lemon. Gargle with it and then drink.

Make a juice of mashed onion and water. Gargle.

Breathe heavily on a frog for about 8 to 10 minutes. The frog's heart should start beating rapidly and the sickness should pass entirely to the frog. You should feel instant relief. The less faint of heart should put the frog directly into the mouth and hold it for a couple of minutes.

- Stuffy nose:

Mash several cloves of garlic and put them in a pot of boiling water. Stand over the pot and breathe through your nose for five minutes.

- Tickling, To proof a child against:

Roll dough over the child's back, then bake a flat cake of that dough and feed it to the dog.

- Toothache:

Place a piece of salo (a slab of fat) in the opposite side of the mouth from the painful region. Hold for about 20 minutes.

A zagovorui, runespell, for a toothache:

O thou young Moon! Test the dead and the living: the teeth of one who is dead, do they ache? Not at all ache the teeth of one dead, whose bones are tanned, whose teeth are mute....Grant, O Lord, that the teeth of me, _____, may become mute and never ache.

This zagovorui must be recited three times while biting the stone doorway of a church:

As this stone is firm, so may my teeth also become stony - harder than stone

This supposedly goes back to pre-Christian times and the stone was originally the stone of an axe or hammer, symbols of Perun.

- Ulcer:

Mix two raw eggs with a shot of vodka and drink 20 minutes before breakfast.

- Upset stomach:

Add salt and pepper to two shots of vodka and drink.

- Warts: My grandmother's remedy -

Cut a piece from a potato (be careful that it does not include an "eye") rub the cut part on the wart and then bury the piece of potato. As the potato dissolves, so will the wart.

Omens & Superstitions

Never touch a person or shake their hand over the threshold. If you don't wait until they are inside, you will not see them again for seven years and risk angering the Domovoi to boot.

It is unlucky to sit at the corner of a table.

If the cat is cleaning herself it means that company is coming.

If you whistle inside, you risk losing all your money.

Never begin a new project on a Friday.

If you compliment a person on their appearance or their baby's health, you must either knock unpolished wood or spit three times over the left shoulder lest the fairy's take them.

Never shave or cut your hair when a family member is in danger.

Never cut your hair while pregnant or the umbilical cord will wrap around ur baby's neck - From Vika.

When giving flowers, give only odd numbers of flowers. Even numbers are for the dead.

If a bird hits the window, someone will die.

If you accidentally step in poop or a bird poops on you, you will win money. - From Vika.

If you break a mirror, you can run the pieces under water to counteract the bad luck.

Never show a newborn baby to a stranger until it is at least 40 days old.

Do not put keys on a table. You'll lose money - From Vika.

Tatyana, in her heart obeying

The simple folkways of the past,

Believed in dreams and in soothsaying

And heeded what the moon forecast.

Weird apparitions would distress her,

And any object could impress her

With some occult significance

Or dire foreboding of mischance.

A preening pussycat, relaxing

Upon the stove with lick and purr,

Was an unfailing sign to her

That guests were coming; or a waxing

Twin-horned young moon that she saw ride

Across the sky on her left side

Would make her tremble and change color;

Each time a shooting star might flash

In the dark firmament, grow duller

And burst asunder into ash:

All flustered, Tanya would be seeking,

While yet the fiery spark was streaking,

To whisper it her heart's desire.

But if she met a black-robed friar

At any place or any season,

Or if from out the meadow swath

A fleeing hare should cross her path,

She would be frightened out of reason,

And filled with superstitious dread,

See some calamity ahead.

- Pushkin - from Eugene Onegin V.5 & V.6 - translated by Walter Arndt.

Slavic Pagan Holidays

<http://members.aol.com/hpsosnert/holid.html>

Winter

<http://members.aol.com/Frankcis/koljada.html> Koljada (Kohl-YAH-da) - The Winter Solstice.

Most agree that the word comes from the Roman word "calendae" which meant the first 10 days of any month. Some, however, believe the word is derived from the word "Kolo" or wheel - much like the word "Yule" is an Anglo-Saxon word for wheel. The holiday's original name may have been "Ovsen". The holiday was filled with revelry. Processions of people masked like animals and cross-dressers roamed the village. Often they were accompanied by a "goat" - a goat's head, either real or (usually) made and stuffed on a stick. The person holding the "goat" would be covered by a blanket to play the part. Sometimes a child on horseback - symbol of the reborn sun - would accompany them; the horse was often played by two young men in horses costumes. One of the wenders would carry a spinning solar symbol, internally lit by a candle, on a stick. Later, after Christianity entered the scene, the spinning "sun" became a star.

This unusual group would stop and sing Koljada songs from house to house. These songs usually included invocations to "Koljada", the god or goddess of the holiday, praises and good wishes, requests for handouts and threats for refusal. The handouts, also called "koljada", usually took the form of little pastries or "korovki" shaped like cows or goats. They were sometimes just in the shape of the animals head, but often were described as having "horns and tails and everything." The korovki were traditionally baked by the old people in the house, the grandmothers and grandfathers.

The "tricks" played by those who were not rewarded could be brutal: Garbage might be brought from all over the village and piled in front of the offending host's gate, their gate might be torn off and thrown in the nearest water or livestock could be led off.

In Poland one "caroller" would carry a bundle of hazel twigs and after receiving koljada, would gently hit his host/ess with a small stick loudly wishing "Na shchestia, na zdravia, na tot Noviy Reek" (happiness, health, in the coming New Year). A small twig was left with the farmer who nailed it above his door for wealth and protection.

Bonfires were sometimes lit and the dead ancestors asked inside to warm themselves. Mock funerals were held where a person pretending to be dead was carried into the house amidst both laughter and wailing. Sometimes even a real corpse was used. One young girl would be chosen and tradition made her kiss the "corpse" on the lips. If a pretend corpse was used, the person would leap up after being kissed - a symbol of rebirth.

Holiday foods included kut'ia, a traditional funeral food consisting of whole grains and pork. The whole grain is a universal symbol - "the seed as the mysterious container of new life" (J A Propp p.8)

On the last day of the koljada season in Poland, all the unmarried men of the village would get together to "wend" for oats. It was impossible to get rid of them with a scoop of oats; it took at least 7 liters. The farmer would keep a sharp eye on his grain that night, because otherwise the carollers would steal it as part of the evening's custom. With the money from the sold oats the men would hire musicians and organize a large dance party in the village during the pre-Spring festival period.

If you don't give us a tart - We'll take your cow by the horns.

If you don't give us a sausage - We'll grab your pig by the head.

If you don't give us a bliny - We'll give the host a kick.

- Reeder, p.85

New Year's Day - originally on the Winter Solstice, New years was considered the most powerful time for divination. A traditional New Year's divination was called podbljunaja (powd-blyew-NIE-ya) or "under the plate". Details of this divinatory system may be found on the Slavic Magick page. Pork was traditionally eaten at this time.

Spring

Strinennia - Mar 9th. Clay images of larks were made, their heads smeared with honey and stuck with tinsel. They were carried around the village amidst the singing of vesnjanki, invocations to Spring. Birds were thought to bring the Spring with them upon their return. Children were given pastries shaped like birds to toss into the air while saying "The rooks have come.". Sometimes the pastries were tied to poles in the garden. The baking of these pastries was to ensure that the birds would return.

Oh little bee, Ardent bee!

Fly out beyond the sea.

Get out the keys, the golden keys.

Lock up winter, cold winter

Unlock summer, warm summer.

Warm summer -

A summer fertile in grain.

- Reeder, p 92

Maslenica (Mah-sweh-NEET-sa) "Butter woman" from the word Maslo which means butter. Originally it was practiced at the Vernal Equinox but later was celebrated the week before lent. Maslenica (mah-sweh-NEET-sa), sometimes called Shrovetide, was a celebration of the returning light, a time of games and contests, especially horse racing, fist fights, sliding and mock battles. It was a time for protection and purification rituals and a time of gluttony, obscenity and dissolution.

At the beginning of the festivities a life-sized corn doll would be made as a personification of the holiday. The doll would be invoked and welcomed by the name Maslenica. Sometimes a drunken peasant was chosen, instead, to represent Maslenica. He would either be dressed in woman's clothing or in a costume sewn all over with bells. His face would be smeared with soot and he would be seated on a wheel resting on a pole within a sledge. Wine and pastries would surround him and as many as could would accompany him in other sledges. Crowds would follow on foot, laughing, dancing and singing ritualsongs. Corn "Maslenitsas" were also driven around in barrows, wagons or sleighs accompanied by crowds of celebrants.

Many customs honoring the sun were included in the festivities such as the lighting of bonfires, pushing a wheel whose axel pole was a flaming torch about or circling the village on horseback with torches. Farmsteads were also circled at this time, either with a religious icon or with brooms, sweeping around the entire property three times to create a magickal circle which protected against illness and evil spirits.

Traditionally, the house and barn were cleaned and decorated and holiday foods such as bliny (pancakes), kulich (sweet bread) and paskha (pyramid shaped cottage-cheese bread) were prepared. Special loaves were baked and fed to the cattle to guard them from unclean spirits. Kozuli, pastries shaped like cattle, goats, etc. were prepared and eaten to bring on the multiplication of the herds. Eggs were decorated and rolled along the ground in order to transfer the fertility of the egg to the earth. The customary "swinging" which occurred at this time was believed to strengthen the stock and fertility of the villagers as well.

Maslenitsa was considered to be a time for purification. All salt was prepared for the coming year, as salt was used for cleansing and curative purposes. Ritual baths to prepare for the oncoming work in the fields were also taken before sunrise and followed with fumigation in the smoke of the juniper.

Another important part of Slavic ritual is the funeral meal. A huge feast was prepared and brought to the cemetery where it was eaten amidst much wailing and laughter. Food was always left for the dead. In Eastern European ritual, funeral and fertility rites are intertwined. Volos, a god of the herds, is believed by many to be the same god as Veles, an underworld deity.

At the end of the week the Maslenitsa (if a doll was used) was taken to a field outside the village, usually where the winter crops were planted. There it was destroyed, either by being torn apart and thrown into the field or burned. This was the remnant of an earlier cult of a dying and resurrected God, Volos perhaps, whose death brought life to the fields. The "God" was always destroyed with laughter as such a "death" was seen to bring life. Smaller dolls were also made for individual households which were also torn apart at the week's end and fed to the livestock. This was believed to ensure their fertility and the customary willow branch they were fed was thought to protect them for the entire year to come.

Our Dear Maslenica, dear, leli, dear

Came for a while, for a while, leli, for a while

We thought for seven weeks, seven weeks, leli, seven weeks

But Maslenica stayed only seven days, seven days, leli, seven days

And Maslenica deceived us, deceived us, leli, deceived us

To Lent she offered a seat, offered a seat, leli, offered a seat

Bitter horseradish she put out, put out, leli, put out

And that horseradish is more bitter than xren, more bitter than xren,

leli, more bitter than xren.

(Traditional Maslenica song - Zemcovskij - xren is a form of horseradish also)

It is interesting to note that in this song, the singer laments that he is betrayed by Maslenica because she gives up her seat to Lent and gives him bitter things (to eat). In the Slavic traditions, The periods directly before and after Easter were filled with customs, rituals and celebrations although Easter itself came and went without much ado. This is supposedly due to the Orthodox Priest's successful efforts to keep the day of Easter, itself free of pagan influence. The holiday of Maslenitsa lasted a week and marked the beginning of the Slavic Spring Festivals which continue through to the Summer Solstice, Kupalo.

Krasnaja Gorka - "beautiful" or "red" hillock - the Sunday after Easter. In Russia, a woman holding a red egg and round loaf of bread would face East and sing a spring song which the chorus then took

up. Afterward, a doll representing Marzena, grandmother Winter, was carried to the edge of the village and thrown out or destroyed. Xorovods, Russian circle dances, started on this day as well as were Spring game songs; A female performer would enter the center of a circle and mime the sowing, pulling, spreading, etc..of the flax all the way up to the spinning. She and all those in the circle would sing:

Turn out well, turn out well, my flax.

Turn out well, my white flax. *

This is a form of sympathetic magic to ensure a bountiful flax harvest.

(* - Reeder - Russian Folk lyrics)

Radunica - (Rah-doo-NEET-sa) The second Tuesday after Easter. This holiday was originally known as Nav Dien (Day of the Dead) and was a bi-annual holiday to celebrate the ancestors. The original dates of these two holidays were probably May eve and November eve - cross-quarter dates. Usually feasting and celebrating occurred in the cemeteries among much ritual wailing. Offerings, often of eggs, were left to the dead.

Ascension - 40 days after Easter. This holiday may have originally fallen on May eve and been tied in with the holiday of Nav Dien. On this day, lark pastries were again baked. After supper, all would rest a while and then take their lark pastries into the rye fields. A prayer would be offered at each side of the field while the larks were tossed into the air and people cried "So that my rye may grow as high". The larks were then eaten.

Village girls customarily imitated the spring bird's song. Songs were sung on opposite ends of the village with one chorus answering the other. When finished, another song would begin in the distance and in this fashion the songs would travel from village to village.

St. Egorij (George) Day - April 23 - George is Greek for "farmer". The first day the flocks are taken to the fields. They were driven out using pussy willows that had been blessed on Palm Sunday. The energy of the willow was thought to be transferred to the animal, or person, being whipped by it. According to an old song;

The pussy willow has brought health

The pussy willow whip beats you to tears

The pussy willow does not beat in vain.

People walk around the fields singing invocations to Egorij begging him to protect the flock from wild animals in the fields and beyond them. These invocations probably originated as prayers to the god Weles, ruler of horned animals, wealth and the underworld. After the flocks left, the entire village would gather together for one solemn moment. Some of the pussy willows were then stuck in the rye fields to give them strength, others were brought home to ensure the flock's return.

St. Egorij is a holiday predominated by men. One ritual for this day consisted of the old village men going down to the river and gathering a stone for every animal in their family's flock. They would then put them in a bag and hang the bag in the courtyard saying

Tsar of the fields, Tsarina of the fields,

Tsar of the forest, Tsarina of the forest,

Tsar of the water, Tsarina of the water,

Protect my flocks, from the evil eye,
From wicked people, from wild beasts,
And from all others.

On the eve of this holiday, young boys and men do a form of trick-or-treating by singing from house to house for food and bestowing blessings upon those who are generous and curses upon those who are not. This door-to-door singing was called "The Labor of St. George."

Cows, give birth to calves. Pigs, give birth to sucklings.

Roosters, stamp your feet. Hens, hatch chickens.

Hostes be good to us. Host, don't be stingy.

If the host and hostess were generous, the singers would usually wish for the hosts and for themselves 200 cows and 150 bulls each. If the host was stingy, he might hear:

Neither a farm, nor a courtyard

Not any chicken feathers

May God grant you cockroaches and bedbugs

Rusal'naia Week - (Roo-sahl-NIE-ya) originally just after May eve, this holiday was later celebrated on the 7th or 8th week after Easter. The holiday was possibly named after the Roman holiday Rosalia. During this week the Rusalki, female water spirits, were said to leave the rivers and go to the forests and fields. Birches were considered a source of vegetative power and homes were decorated with birch branches, both inside and out.

On the Wednesday of this week, girls would go into the forests and choose and mark the birches. The following day, Semik, bringing fried eggs (omelettes) & beer, they would decorate the chosen trees with flowers. One special birch would be chosen and "curled". That is, the ends of the twigs would be knotted and twisted to form wreaths. The fried eggs would be placed around it while Semickajas (songs sung only at Semik) were sung. Then the kumit'sja ceremony would be held: The girls would kiss each other through wreaths on the birch tree and swear an oath of friendship. This spell was believed to ensure that they would be friends for life or, "kumas".

This tree was sometimes left in the forest, and sometimes cut down and brought into the village. No males were allowed to touch the tree. The tree might be dressed in woman's clothing and/or stripped of its lower branches. Sometimes this tree was set up in a home as a guest. If left in the forest, its tip might be bent down and tied to the grass, ensuring that its sacred energy would return to the earth. Girls would sing and dance the xorovod around the tree.

Banishings of the Rusalki were performed during Rusal'naia. Dolls of them were made and ritually torn apart in the grain fields.

On the Sunday of this week, girls would perform memorial rites on the graves of their parents and afterward divide eggs among their family members. Then the sacred birch tree was removed from the village and tossed into a local river or stream. Girls would take wreaths from their heads and toss them in after the birch. If their wreath floated off, love was to come from the direction the wreath floated toward. If the wreath sunk, the girl was supposed to die within the following year. If it circled, misfortune would come.

I, a young girl, am going to the quiet meadow, the quiet meadow.

To the quiet meadow, to a little birch.

I, a young girl, will pick a blue cornflower,

A little blue cornflower, a cornflower.

I, a young girl, will weave a wreath.

I, a young girl, will go to the river.

I will throw the wreath down the river.

I will think about my sweetheart

My wreath is drowning, drowning.

My heart is aching, aching.

My wreath will drown.

My sweetheart will abandon me.

- Reeder, p.101

Semik - (Seh-MEEK) the Thursday of Rusal'naia Week. This was the day to perform funerals for all those who had not yet been properly buried.

Semik songs (Semikjas):

While selecting the birch:

Don't rejoice oak trees. Don't rejoice green ones.

Not to you are the girls coming. Not to you, the pretty ones.

Not to you are they bringing pies, pastries, omelettes.

Yo, Yo Semik and Trinity!

Rejoice birches! Rejoice green ones!

To you the girls are coming!

To you they are bringing pies, pastries, omelettes.

Yo, yo Semik and Trininty.

While curling the birch:

Oh birch, so curly, curly and young,

Under you, little birch, no poppy is blooming.

Under you, little birch, no fire is burning -

No poppy is blooming -

Pretty maids are dancing a xorovod,

about you little birch, they are singing songs.

Summer

Kupalo - (Coo-PAH-loh) - the Celebration of the summer solstice. Kupalo comes from the verb kupati which means "to bathe" and mass baths were taken on the morning of this holiday. On this holiday, the sun supposedly bathed by dipping into the waters at the horizon. This imbued all water with his power and therefore, those who bathed on this day would absorb some of that power.

Fire was sacred to the ancient Slavs and fires were never allowed to go out. In the sanctuaries, fires were tended by the priests and in the home, guarded by the mother. On the eve of Kupalo, however, all fires were extinguished and rekindled with "new fire". New fire was created by friction. A peg was rotated within a hole in a block of wood made especially for this purpose. In some areas, animals were sacrificed on Kupalo's eve and a feast prepared of them entirely by men was shared as a communal meal. Bonfires were lit and couples jumped over them. It was considered a good omen and prediction of marriage if a young couple could jump the flame without letting go of each other's hand. Cattle was chased through the fires in order to ensure their fertility.

At the beginning of the celebration, a straw image of "Kupalo" was made of straw, dressed like a woman and placed under a sacred tree. At the end of the festival, the effigy was ritually destroyed by burning, "drowning" or being ripped apart. Afterward, elaborate mock funerals were held. Two people pretending to be a priest and deacon would cense the figure, with a mixture of dung and old shoes burning over coals in a clay pot. The funeral was carried out among much wailing and laughter.

Kupalo was considered the most powerful time to gather both magical and medicinal plants. It was considered the only time to gather the magical fire-fern. On Kupalo's eve, the flower of the fern was said to climb up the plant and burst into bloom. Anyone who obtained it would gain magical powers including the ability to find treasures. To gather the herb, one must draw a magic circle around the plant and ignore the taunts of the demons who would try to frighten them off. Kupalo marked the end of the "Spring festival" period which started in the beginning of March.

Perun's Day - July 20th. On this day a human sacrifice was chosen by ballot. There is record of a viking's son being chosen and the viking refusing to give him up. Both father and son were killed as a result. This day was considered a "Terrible" holiday. The sacrifice was seen as necessary to placate the God and keep him from destroying the crops with late summer storms. According to Dr. Buhler in *De Diis Samogitarum*, the prayer uttered by the officiating priest went as follows:

Perkons! Father! Thy children lead this faultless victim to thy altar. Bestow, O Father, thy blessing on the plough and on the corn. May golden straw with great well-filled ears rise abundantly as rushes. Drive away all black haily clouds to the great moors, forests, and large deserts, where they will not frighten mankind; and give sunshine and rain, gentle falling rain, in order that the crops may thrive!"

A bull was also sacrificed and it was eaten as a communal meal.

Autumn

St. Ilia's Day - August 2nd. In the Ukraine, this day marked the beginning of autumn. It was said "Until dinner, it's summer. After dinner, it's autumn." Ilia is closely related to Perun and this was most probably one of Perun's holy days. After this day, no swimming was allowed as Ilia will curse anyone he finds swimming after his feast day.

Harvest - Harvest Holidays occurred anywhere from Aug 2 to the autumn equinox and lasted from 4 days to a week. Various rituals center around the reaping and threshing of the sheaths. The Harvest Holidays of the Slavs were far more practical than ritual. The songs sung at this time are almost

completely concerned with the work at hand or praises for the host and hostess or the one who brought the cup. Work parties called tolo'ka or pomoi' were formed and these travelled from farm to farm until all the work was done. The host was obligated to provide the day's food and entertainment.

Yablochnyi/Medovoy Spas - or "Apple/Honey Saviour. This is a crossquarter holiday between the summer solstice and the fall equinox. It celebrates the wealth of the harvest when fruit and honey are ready to be gathered. The first fruits and honey picked on this day and the bee hives were blessed.

Zaziuki - on or around Aug 7, might be the same holiday as Spas. Particular attention was paid to the first sheaf (zazhinochnyi or zazhinnyi) which was usually brought into the house and threshed separately. Sometimes it was blessed and then mixed back in with the seed. The end of the harvest celebration was called Dozinki. The last sheaf (the dozhinochnyi orotzhinnyi) was also brought in the house where it was either decorated with flowers and ribbons or dressed in woman's clothing. It was then placed in the entrance corner of the home or near any religious icons until Oct 1, when it was fed to the cattle. Sometimes the last sheaf ceremony was merged with the ritual surrounding a small patch of field that was left uncut. The spirit of the harvest was said to precede the reapers and hide in the uncut grain. This small patch was referred to as the "beard" of Volos, the God of animals and wealth. The uncut sheaves of wheat in "Volos' beard" were decorated with ribbons and the heads were bent toward the ground in a ritual called "The curling of the beard". This was believed to send the spirit of the harvest back to the Earth. Salt and bread, traditional symbols of hospitality were left as offerings to Volos' beard.

Mokosh Day - Mokosh was honored on the Friday between Oct 25 and Nov 1. She was given offerings of vegetables. One reference fixes this date on Oct 28.

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Bon

The Pre-Buddhist Religion of Tibet

Tani Jantsang

Paraphrased from a Bonpo - words written phonetically.

"In a place/abyss/vortex of neither body nor reality, a thing/being/entity semi or partially appears. It is suspended between Being and Non-Being - it actually possesses something of both Being and Non-Being. It comes forth on a Ray/Light from a Great Chaos/Disorder/Unknown. It is called Sridpa Yodkyi Dagpo. It means something like a "Created Lord of all Being.

"At this time, there is no cosmos, no space/time, nothing yet. Then things start to appear spontaneously (the cosmos is being emanated).

"Then two bright lights/light-things appear, one is above and one is below and one is white and the other is black. They become the white and black mustard (sic) seed. Then there is a "black man" that looks like a spear and his name is Myalba Nagpo or "Black Hell." He makes all evil, he divides the day and the night, he lets thunder and lightening fall, sends illness, he appoints the hawk for killing birds, the wolf for animals, men for cattle, the otter for fish, demons for men. He creates discord, feuds and war. He is against all that is. If a man builds a house made from the earth, Black Hell angers the Nagas and the Klu gods of the underground who come to curse the builder. Black Hell is the embodiment of Medpa - Non-Being. From this uncreated being/thing emanates a white flower (?), and from out of that comes a luminous egg A man comes out of the egg and is chosen/appointed. He orders the universe and makes Time. Then the Wheels come from the five elements (water, air, fire, earth, and space) and that produces six eggs of six different colors. Then a Queen of the Naga is born from the Void and she arranges all parts of the world and creates the world from her own body.

"Then there is the "white man" surrounded with light, but he gives himself a name, "Lord Who Loves Existence." He gives warmth to the sun, shares the sun and moon (? sic), makes people happy, sets the stars in order and wants to keep them there. He tries to build something from the earth and ends up cursed by the Nagas.

"The Black Han-Dha, the Bonpo Shen (Sorcerer-Priest) of Hpy, Hor and other places is famous for sorcery in the northern lands from Amdo in the East to Tsaïdam and even over in Ladakh, the Western border of the (Bon) land. He struggled against the incursions of Buddhism into Tibet. He did not die but ascended to a heavenly tomb through a DMU or five-colored rainbow rope-ladder as did the prehistoric kings of the (Bon) land.

"But both the Black and White are relative and both want life in their own way. The Black wants the destruction of one thing, so that something new can come, change, growth, disappearance and reappearance of new forms, crashing/collision of forms and even stars. Infinity of change, always change and movement. The White protects the innocent who serve the process in a gentle and peaceful way. Both have incarnations.

"The founder of Bon is Shenrap Miwo, "The Man of the Lineage of the Shens." He was born at Olmo Lungring, which is in Zhang-Zhung. This is very near Tasik (Iran). [The Zhang-Zhung of the Bon and the sacredness of the 4 rivers, is the same as the Yazidi Zam Zum.] When the Bon translate from

sacred texts in rites; the languages they are translating from are Zhang-Zhung and Drusha. The best known Bon work is the KLU-BUM (Collection of the Nagas).

"There is also a "White Lady of the Sky" Sridpa'i 'Phrulgyi Gyalmo Namsman Karmo who questions the "King of the Sky" Nambyi Gunggyal, in many stories about curses causing illness. Always, the curses come because plowing the earth, diverting rivers or cutting down trees angered the Nagas. The cure is to appeal to the "Child in the Mind" Yidkyil Khye'u Chung who asks Shenrap for help. Always what gets the Nagas angry is plowing up the earth, damming up rivers, or cutting the trees down Man taking possession of the environment caused the curses to come, resulting in illnesses.

"Bon's original text is the ZER-MYIG. The title means "Key for Memory."

"Lower zone spirits are water spirits called KLU. Among the middle zone gods are the GNYAN. There is also the Great Gnyan, a powerful mountain deity also called THANG-LHA. There is a mountain deity in the shape of a white man or white yak bull called Yarlhashampo. (Yar Lha Sham Po).

"The ancient line of Bon Shamans or Shen were named the DMU or MU.

"The God of riches is called IAMBHALA (refer to the mythical city of SHAMBALLA).

"The prince of demons in Bon is Khyabpa Lagrings or just Khyabpa.

"The Bon mantra is OM MATRI MUYE SALE DU."

What I know with some academic notes (referred to):

Hoffman agrees: The entire Black/White notion was added onto the nativistic Bon religion by later Lamaist interpreters and Western translators (mistranslators).

The original Bon religion is purely Shamanistic, involving animal sacrifice, forbidden by many later Buddhists who actually rivaled them for control of the area, not so much for religion. The animal's executioner who tore the heart out was the Black Han-Dha. This was practiced in war on human enemies also, by "fighting Shen." A Shen (in Chinese, Hsien) is a Sorcerer - to the Bon it was a Priest.

Shen Bonpo's were buried in honor with a seat emblazoned with a swastika.

Stein states that Bon exorcisms were still practiced by Lamaist priests in Lhasa - so both Bon and Buddhism rather merged in Tibet. These exorcists are called LHA-PA. Note that Lamaism as a form a Buddhism was the official state religion of Tibet, a Theocracy, for over a thousand years. Lamaism is actually a blend of Buddhism from India and the autochthonous or native Tibetan Bon Shamanism

Academia acknowledges that Bon bears resemblance to the North and Central Asiatic Shamanism and may have once been the same thing, long ago. Bon developed its own character in Western Tibet, known as ZHANG-ZHUNG or SHANG-SHUNG. Bon became more and more identical to Buddhism as centuries passed, and vice versa. They merged.

Hoffman states that Bonpo priests turned their sacred objects sinistrally (to the left) but this may have developed when Lamaism declared the original Bon a heresy.

Hoffmann says that the Bon mantra is ON MA TRI MU YE SA LE DU. This may be a remnant of an extinct language of Zhang-Zhung. Many Bon texts, even during the era of Lamaism, have non-understandable titles. These idioms are called "idioms of the swastika gods."

Tibetan explorer George Roerish, in 1931, claimed to have seen complete sets of the two most important collections, the KANJUR and the TANJUR, in a monastery in Nub-hor totaling 300 volumes. These have never become known or available.

There is a definite combination of the Turanian (Turko-Tatar) and Tibetan in Zhang-Zhung since that is who lived there. That is the Bon sacred city.

Stein says that the oldest available manuscripts are the Tun-huang manuscripts though they date from a post-Buddhist period. At this time, the Bonpos were considered different from the Shen.

Assimilated Bon is identical to Nyingma-pa save for a few names of things. Nyingma-pa is Esoteric Tradition standard doctrine, with some mythic elaborations, Indian style.

See also: *Tibetan Civilization*, by R. A. Stein which includes a map showing Zhang-Zhung. I have the map, not the book and a few notes that I quoted here.

Needless to say, showing a Bonpo the two page pictorial representation of Cosmogogenesis (I rewrote that neat for the Tantra article we sell), he understood it immediately - likewise the article on here "The Darkness Is One" which is not new at all; it was done in song before it was on a website. It's standard stuff. If one wants scholarship, try Professors Helmut Hoffman, or R. A. Stein. I can't vouch for either text, I've got notes, nothing more.

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Compassion and the Heart

Comrade August

"If you keep to a spirit of compassion, of warmth, something automatically will open your inner door. Through this you'll communicate easier with other people. And this feeling of warmth creates openness. [...] Then there will be less need to hide anything and as a result, feelings of fear, lacking self-confidence and insecurity will disappear by themselves."

-Translated from the back of the Swedish edition of Dalai Lama's book *The Art of Happiness*.

Compassion, in the esoteric sense, is empathy, it is the Open Heart whose Flame shines forth like rays of the sun. It also means patience, which comes with the calm heart.

Something that is central to many religious teachings, be it the words of Dalai Lama or Jesus' original words (highly misunderstood), is compassion and sympathy. To me, these doctrines do have some validity, at least in an esoteric sense. The problems arise when people make it exoteric and confuse it with dogmas about being undeservedly forgiving; i.e., morals that tend to make you into a doormat for bullies that might come along. Compassion is more about Understanding, it is a state of mind; it has nothing to do with your actions. It does, however, have to do with Love, Love being Eros; that which is felt with your heart. It has to do with the Joyful Nature - Joy is a manifestation of Being!

A feeling that is familiar to many people is the warmth of heart that clicks in when you're touched, sentimental, angry or compassionate. It's a feeling of embracing with your heart, of shining from within.

In the occult language, that is not mystical at all when you feel these things, this is the feeling of your heart chakra merging with your eye chakra in a flow of kundalini. Doing this renders Understanding, empathy or compassion if you like. It is direct, not like analysis at all, but it gives you Clarity. It doesn't go away either really, once you have the Understanding it stays with you. (Unless your heart closes itself).

Throughout our lives we are confronted by things. They might be beautiful or they might be horrible. Healthy people tends to not be **drawn towards, or focus their Will on** the uglier parts of our world. But sometimes you're not allowed to choose, sometimes life might be cruel to you. Jesus, as a religious teacher, said that you should always confront the horrors in a spirit of compassion and empathy. What do I say? I agree, because the warmth of heart has a miraculous ability to keep its yielder untouched by the horrors. Instead of hiding the horrors in an inner closet, burying them so that they fester and grow and become monsters, confront them and embrace them in an empathic manner. That gives you power over the horrors instead of the horrors having power over you and even ruling your feelings. Embracing them, naming them and facing them, tends to make them vanish in a puff of memory smoke; they are gone and you are set free to breathe easier.

In the Dark Doctrines this is known as Innocence, and it is said that Innocence is the only thing that can look into the Void or Abyss unharmed. And when the Abyss looks back at you, it's beautiful, not horrific. It reflects back the Innocence.

Studies of babies and children in abusive surroundings have shown that they are very apt to forgive and meet the world with trust and kindness despite being let down and mistreated. They are very

consistent in their efforts to establish a life in the sign of Health. Children use their hearts.

But the person might get scarred, his heart might close, it gets too tired to let him shine and tune in to things with that warmth of heart due to repeated, consistent hurt. Now, for such a person, "compassion" becomes suffering. Occulticly; the flame does not go above the navel chakra in this type of person, and when tuning in to things it will be like gazing through the navel chakra instead of the heart. It is a feeling of unease, worry and disgust in the navel area and a feeling of emptiness in the chest (heart chakra). A person with strong self-hate and complexes about himself would surely recognize this description. Those of you who've felt it will know what this is.

People who react with fear, disgust and a sense of threat will use this kind of sight when they tune in to the things they are reacting to. This kind of sight will not leave you untouched by the Void. Do not look into the Void in this state.

So in a way, forgiveness (by forgiveness I mean **not reacting with fear, disgust and a sense of threat**) is a virtue, because it disarms the horrors. A girl I know once said: "If suicidal ... then you're stupid. Life might be shit, but never cease to taste, feel and live it."

I pretty much agree. Never close your heart, whatever the horrors it encounters might be. That might be the hardest thing for a person to do. When you close your heart to stop feeling painful things, you also stop feeling joy - you begin to feel nothing. The trick is to face the painful things, get over them, and stop focusing on them. Burying them unconsciously makes it worse, you unconsciously focus on them without consciously knowing you do it and they rule and ruin your life. Face them. Name them. Exorcise them! And embrace life with the Open Heart. Let the Flame burn bright and shine!

There's a darker side to it though: if you have a closed heart ... feel free to cut your wrists open.

If I were to end the essay at this point, it would be in a dark, doomsday fashion. I don't want that. But my suicide sentence serves a purpose. Life has, at least potentially, very evil sides to it in the personal and practical sense. React by embracing them with your heart, not by bracing your heart against all things, because such is the law of Eros, and Eros is the law of a Joyful life.

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Sanatana Dharma

Please note that the word SAT means Being. It is the One Everpresent Reality.

Sata Rupa is a title applied to Vach (similar to Binah) - it means Sata Form or Nature (Viraj is Vajra or Hochmah). Vach-Viraj.

Satya Yuga is the Golden Age, the Truth Age, the prior world age before this Kali Yuga.

Sattya means Supreme Truth.

Sattva means Understanding.

See also **Asat, Sat, and Tan** on this website. Sanat-Kumara is the oldest name of Brahma. The Five Kumaras are the Five Dharmas, similar to the 5 Pythagorean Daimones shown on the Pentacle. See also below [Here is Summary](#).

* * *

Sanatana Dharma:

There is only One Divinity hidden in all beings, who pervades all, the Self of all beings. It is the overseer of all actions, who dwells in all beings, the witness, the sole consciousness beyond all attributes.

Svetasavatara Upanishad VI.11

The **Self** is the Divinity that exists in all directions, born in the beginning, it moves within the child. It alone has been born and it alone will be born. It faces all creatures whose face is to every side.

Svetasavatara Upanishad II.16

Sanatana Dharma as a universal tradition has room for all faiths and all religious and spiritual practices regardless of the time or country of their origin. Yet it places religious and spiritual teachings in their appropriate place relative to the ultimate goal of **Self-realization**, to which secondary practices are subordinated. Sanatana Dharma also recognizes that the greater portion of human religious aspiration has always been unknown, undefined, and outside of any institutionalized belief.

Sanatana Dharma thereby gives reverence to **individual** spiritual experience over any formal religious doctrine. Wherever the Universal Truth is manifest, there is Sanatana Dharma - whether it is in a field of religion, art or science, or in the life of a person or community. Wherever the Universal Truth is not recognized, or is scaled down and limited to a particular group, book or person, even if done so in the name of God, there Sanatana Dharma ceases to function, whatever the activity is called. Therefore, to say that some people in India alone know this, or can speak for this, is false and confused.

Question: A single wheel revolves with a single rim, with an unlimited number of spokes moving both before and behind. With half of itself it generated the universe. Where has its other half gone?

Atharva Veda X.9.7

Answer: Encompassing all beings, all worlds, and all directions of space, approaching the original being of Truth, with the Self it entered into the Self.

Going around Heaven and Earth in an instant, going around all the worlds, the directions, and the enlightened realms, breaking the extended line of karma, it saw That, it became That, it was That.

Shukla Yajur Veda XXXII.11-12

The infinite Mother is Heaven. The infinite Mother is the Earth. She is the Mother, the Father and the Son. The Infinite Mother is all the Gods and the **five** peoples of humanity. She is all that has been born and all that will be born.

Rig Veda I.89.10

The almighty power of the Supreme Divinities is only One.

Rig Veda III.55.1

May Heaven and the Atmosphere grant us peace. May the Earth give us peace along with the Waters. May the herbs and the forests be peaceful to us. May all the cosmic powers grant us peace. May the Divine Being grant us peace. May the entire universe be at peace. May there be the peace of peace. May that peace dwell within me.

Shukla Yajur Veda XXXVI.17

The Basis of the Eternal Tradition

A universal tradition integrates all valid ways of knowledge from ordinary sense perception to the highest samadhi or spiritual absorption. It cannot be limited to the partialities of any particular system or ideology, yet it must contain teachings for people of all levels and temperaments.

Deity

"God" is the term most often used in Western religious thought to describe the Supreme Being or spiritual reality behind the universe. The term God is originally a Germanic word and relates to the idea of the good, the summum bonum, what is supremely beneficial in life. God in the Jewish, Christian and Islamic sense stands for the Creator of the universe, who has a personal nature, and is generally conceived of as a father who resides in Heaven.

Sanatana Dharma teaches that there is an ultimate spiritual reality, which one can call God, **but that this reality transcends all names, forms and actions**. Its highest Truth is one of monism - not that there is only One Deity but that there is nothing but Deity, which includes all creatures within a greater Being. Such a Divine being is not merely creator: **It is the creation itself as well as the Uncreated which transcends time, space and causation as pure consciousness**, called Brahman or **the Absolute**. All creatures and all the universe are in essence Deity. Our soul is one with The Absolute and can experience this in consciousness. (See Asat, Sat, and Tan on this website). To avoid confusion, I'll use "The Absolute" instead of some other name or word. The Absolute is the very Self of all beings. It is neither male nor female. It is beyond emotion and expression. It has no only sons, favorite prophets or chosen people. It transcends time, space and person. All of creation consists of merely the surface waves on its infinite sea. It is a unity of Truth, not of belief, and a Truth that has many forms and functions in its manifestation.

The Absolute is not apart from the world. **It is the very being and presence underlying all things**. It is equally present in an ant as well as in a human being. There is nothing apart from it. Yet it is not tainted by anything. Like space it pervades everything but assumes no form. While one can call The Absolute "God," one should realize that The Absolute is a universal principle of Being (SAT)

transcending both the Creator and the creation and is **not** the same as the God of monotheistic beliefs (which Hindus call Ishvara or the Lord).

Non-Duality (Advaita).

Non-duality is the understanding that there is only One Truth or Reality, and therefore only One Self in all beings. This One Truth is **Being-Consciousness-Bliss** Absolute.

It exists equally in the Creator, the soul and in creation and transcends all three. It is not merely a theory but is the experiential unity of the perceiver, the action of seeing, and the object perceived. (See [The Darkness Is One](#) on this website).

Without knowing the One, we remain trapped in duality, ignorance and sorrow. To know the One is to become it, which is to recognize its Self-existent reality.

Sanatana Dharma bases itself on non-duality. For this reason it cannot set up one religious identity against another. It recognizes the same Self in all beings. Its various practices help us merge into the One, which transcends all human limitations. Here Self is being defined as Sat, the same Sat in all things, despite their individual personalities.

Atheism?

Atheism, the idea that there is no God or Creator, is a conception of the human mind which occurs at various stages of mental and spiritual development. It appears in undeveloped minds who are unable to perceive any deeper reality than what is evident through the physical senses. Atheism **also** appears in more developed minds who see through the limitations of organized religion and its dogmas and can no longer accept them as true. In that sense, Atheism is an enlightened reaction to ignorance and dogma. Some Dharmic teachings, (e.g. the Esoteric Northern Traditions of the East) are atheistic in the sense that they do not regard God or a cosmic Lord as the ultimate reality. They may recognize the Creator or rather the **Emanator** as a secondary reality, however, and see Pure Consciousness as the ultimate truth of being. Such systems are atheistic only in the sense of not regarding theism as the ultimate truth. Such non-theists are not materialists but have a trans-theistic spiritual view of Reality. This would be more in line with what we call the Dark Doctrines (see below, [Here is Summary](#)). The moment you put "the person of 'God'" into a doctrine, you run the risk of Theism and falling into errors.

Deity: Personal or Impersonal?

A universal tradition recognizes the full range of personalities of the Deity. Yet the Divine is impersonal as well as personal, the formless Absolute of Being-Consciousness-Bliss as well as the cosmic Lord and Creator (the Esoteric Tradition says **Emanator**, not Creator - there is a profound difference). The impersonal is a higher reality because the personal implies limitation. Beyond creation there cannot be any person, even a Divine Person. Again, the issue here is with the concept "person" for something that pre-existed the Cosmos. There is no contradiction between the personal and impersonal aspects of the Deity. The Impersonal Divine in its creative play assumes various personalities as the Creator, or Emanator, Preserver, and Destroyer of the universe.

These personalities (of one Personage) may be either male or female, through the great forms of the Divine Father and Divine Mother. Yet the Divine is beyond "self and other" as the sole and Self-existent Reality. **That being true, the Esoteric Pure Doctrines don't bother making personalities for the Self-existent-Reality.** In that impersonal and uncreated Existence is true immortality and perfect peace.

What is the Relationship With Deity?

With Deity or the Universal Being is our only enduring (eternal) relationship. Deity is our true origin and goal, our ultimate friend and companion. Deity is our father, mother, son, daughter, brother, sister, friend, and master. Whatever we are related to in essence is Deity or The Absolute as the true Being of all.

God is the Self, the Divine Presence which dwells in the hearts of all beings. We are not merely related to God: God or the Supreme Being is our true nature. In the highest truth (highest Dharma), we don't have a relationship with God, **we are God**. All that we experience is related to us, part of our own eternal and infinite consciousness and its creative capacity.

Why Do Religions Call God He?

God is both male and female, and beyond both male and female. One can call the Divine "He" relative to the masculine qualities of the Cosmic Being like strength, justice, will or discernment. One can call it "She" in reference to its feminine qualities like love, devotion and receptivity. One can call God "It" relative to its neutral qualities like infinity or pure existence. But this runs the risk of straying far from the actual Doctrine. It is making divisions in something that Is One. If one only calls God "He" then such a God is not the Supreme Being but a personification of a male centered view of reality. As our culture is dominated by male energy, not of a higher but a lower order, naturally people project this idea upon God as well. If people keep projecting things into The Absolute, eventually it is no longer The Absolute, but something else that is **not** the Absolute. Such a one-sided conception of God is reflected in exclusivist religions, which claim that they alone have the truth and thereby lead us to various extreme or even violent actions.

Therefore while we can call God "He" we should not limit how we can conceive his reality. He is all beings and all relationships. He-she-it, you-me-them, whatever entity we conceive is our very own Self.

What is the Importance of the Divine Mother?

In predominant Western religions the Divine is worshipped as Father but not as Mother. This heavenly Father is often portrayed as a stern, angry or jealous God - a strict judge and giver of punishment to those of his children who violate his seemingly arbitrary laws. Protestant Christianity and Islam have banished the Divine as Mother from their religions.

Catholic and Greek Orthodox Christianity have accepted the feminine only as the mother of Jesus, not as God in Her own right - even though it appears that devotion to the Madonna has been the strongest living mystical tradition within Christianity and its greatest sustaining force. Sanatana Dharma as a universal tradition has always recognized the importance of the Divine Mother.

According to Hinduism the deepest relationship that we can have with God is that of the Mother. No human relationship is closer than that of the mother and child. It best mirrors our relationship with God. India itself is looked upon as the Mother. The Hindu religion itself is seen regarded a mother and its teachings are her milk.

In the modern world wherein we are recognizing the equality of the sexes we can no longer reject the feminine aspect of Divinity. The rejection of the feminine aspect of the Divine - which is loving kindness, tolerance and caring nurturance - and the promotion of the stern male-only father-sky God, has led to the religious animosity and holy wars which have devastated humanity over the last two thousand years.

What religion has aggressively promoted a belief in the Divine Mother? What form of religious fundamentalism or exclusivism has ever been made in the name of the Goddess? Who could ever kill people in the name of a God named Mother? What Mother would ever allow her children to be killed or hurt, no matter how much they may have fallen? What Mother would condemn her own children as sinners? Who could say "believe in the Divine Mother or you must be killed or go to an

eternal hell?" Not surprisingly Hinduism, the world's major religion that has honored the Goddess, has seldom promoted religious hostility, and has never created such ideas as eternal damnation.

The female is the form side of the Divine. Woman represents the Divine embodied. Her worship requires the creation of appropriate forms in which to revere her. We must once again create images of the Divine Mother to allow her healing grace, which is essential for world peace, to descend. Without acknowledging the forms of the Divine Mother our religions must be imbalanced and lead to various excesses in human behavior.

What is the Relationship Between God and Nature?

Some religions place God and Nature apart or in conflict with one another. Others see Nature as God's creation, which he owns and rules from on high and for which the glory belongs only to him. The Hindu view is a little different. According to Hinduism Nature is the manifestation of God who is our very Self. Nature is our own body. This is also in the Esoteric Tradition: that Nature itself, the entire Cosmos, is what the Vajra Became; therefore it is the Vajra, ultimately. It is emanated from the Vajra and is the Vajra ultimately.

The entire universe is our manifestation, the reflection in form of the Truth of who we really are. We not only exist in Nature, Nature exists in us. We are the Cosmic Being that expresses itself through all the forms of creation. God has not merely created Nature, or emanated Nature (which makes it all Samsaric in the Esoteric Tradition), Nature exists in God. Nature is the expression of the Word of God. It is the Divine Message and teaching vehicle through which we can come to know our True Self.

What Hinduism teaches is not pantheism, the idea that Nature is God, but monism, the Truth that there is only One Reality which includes the world and is not apart from anything. Hindu saints and sages have always reveled in the world of Nature, communicating through her with the Divine Existence.

Nature is the Divine Mother who, if we are open to not only her beauty but her wisdom, will unfold all the mysteries of consciousness to us. Besides the outer Nature is her inner form, the power of yogic knowledge, the intelligence that directs the evolution of consciousness, which ultimately reveals all the universe within us.

What is the Name of the Deity?

There is only One Divine Reality or Supreme Being, which is both beyond all names and forms and has an unlimited number of names and forms. One can call it Shiva, Vishnu, Divine Mother, the Creator, Allah or whatever one likes. All the names and forms of the Divine which human beings have developed through time have their validity. But we must transcend names and form, even the name of God, to find That Reality which is beyond all material and mental limitation. Here this is identical to Taoism.

We don't think that the English word for grapes is the only legitimate word for grapes and those who call grapes by any other name know nothing about this particular fruit. Yet in religion some groups may insist that the name for God belonging to their particular community is the only true name and should other people call upon that spiritual reality by another name, they must be calling upon something else or even worshipping something undivine.

The name is not the thing. Even a person cannot be reduced to a single name. How much less so the Infinite Being? God has all names and transcends all names. What is important is to know that Reality not to try to impose one name or one idea about it on all humanity. A name for God enables us to establish a relationship with that transcendent Reality. Generally the name reflects various Divine qualities - like love, peace, or truth - which allow us a means of access to that higher Truth.

Repetition of Divine names is perhaps the easiest method of directing the mind to Truth. But when we limit that transcendent Reality to a mere name, which is a collection of letters, then the name itself becomes the factor of illusion and separation. We must use the name as a messenger to contact the Being, not merely worship the name itself. Ultimately we are that Being and Its name is our name, which our every breath and heartbeat proclaims.

What is the Origin of Sanatana Dharma?

Sanatana Dharma as a formulation of the eternal tradition has no specific origin in time. Its origin coincides with the beginning of creation itself. Sanatana Dharma as the universal religion arises anew with each cycle of creation, being inherent in the very laws of the universe.

Because it has been formulated in terms of Sanatana Dharma there is no specific point in history when we can say that Hinduism began. Nor can we rigidly delineate the forms of Hinduism from those of other religions, which being products of time must rest on the eternal. As not having an origin, it has no end.

Sanatana Dharma is based upon universal principles, like the law of karma, which are true in all worlds and all cycles of creation. Though its names and forms may vary, its principles or dharmas are unchanging and must be rediscovered by all creatures in every world. The origin of the True Dharma is within us. It is the very root of our deepest thoughts.

What is the Goal of Sanatana Dharma?

The goal of the universal tradition is **Self-realization**, the realization that the universe exists within us - that the universe is the embodiment of our deepest consciousness which transcends time and space. The goal of Universal Truth is to become one with it, which is to become one with all. This is liberation from all bondage based upon fear and craving need and the various dualities of attraction and repulsion. For indeed, if we are all, what else could exist for us to fear or to crave or need?

Actually the goal of Sanatana Dharma is ever realized because the universe is inherently one with consciousness. To reach this goal is to recognize its Self-Existent Reality. This is to merge in the ocean of unlimited Being-Consciousness-Bliss. It is liberation from all bondage and sorrow.

Yet beside its ultimate goal Sanatana Dharma recognizes all the other goals of the universal manifestation, which is the organic unfoldment of all the levels, layers and different types of worlds and creatures. While this leads to the ultimate goal, each stage has its appropriate secondary goals, manifesting the full beauty and glory of creation.

Is Evolution Endless?

Evolution is a process of development in time. Time has no end. Therefore there must always be an evolution within the field of time. Though one universe may come to an end, another must come into being. Evolution of form, life and mind is eternal, though no particular thing that evolves is itself unending. In the Esoteric Tradition: Being is always Becoming.

However there is a part of our nature that is unchanging, which has never been limited to the field of time. This Timeless Being can never evolve because it does not exist within the domain of action. (See [The Darkness Is One](#) on this website.) Pure Consciousness is not a material thing or a product of time that can grow or decline. What evolves is the mind and its ability to reflect consciousness.

What is necessary is to know our true Self - the immutable constant of our being. Then we transcend time and circumstance. Then evolution, on whatever level it may occur, cannot limit us, though the forms of our outer expression may change and develop in ways that we may not be able

to presently conceive. We must learn to view the unending changes of evolution from the standpoint of the Immutable Self. This is Divine delight.

Karma

The law of karma is very scientific. The effects of our actions must be of the same nature and extent as the original actions themselves. It is not a question of reward and punishment but a law of energetics. Our actions set in motion a subtle or occult force that pushes us along in life. If we act in a violent way towards others, for example, that violence becomes embedded in our psyche and reflects upon us, causing us to act and to be acted upon in a similar way.

If we act in a loving and compassionate manner that energy carries us along the stream of love and brings the forces of love into our life to the same degree and manner as the love we have put forth. Whatever we set in motion through action, even if that action is directed toward others, we must come to experience within ourselves. When we die we take with us the essence of our actions and the will that has caused them, which becomes the basis of our next life.

Karma is the residue of past actions that follows the soul along its journey until it is able to transcend action which, based on desire, is always limited. The goal for Dharmic traditions is liberation or union with Truth, the Self. This arises from knowledge, not action, because action which occurs in the realm of time cannot bring us to that which transcends time. We must learn to look beyond action and give up the sense of being the doer. Then the fluctuations of action and its result cannot disturb us, and whatever we do, being detached, will be inherently good (according to Sanatana Dharma - it may not be seen as good by others).

Are We Punished for Wrong Actions?

Reward and punishment are concepts of an undeveloped mind. The Divine Being is not some great parent or judge in Heaven dealing out rewards and punishments. There is a natural law (dharma) and its consequences according to the law of cause and effect (karma).

If you put your hand into a fire you get burned. God is not punishing you for the sin of putting your hand in a fire by burning you. It is not a sin but a matter of ignorance of natural law and consequent experience of pain or limitation. Just as there are physical laws, like fire's capacity to burn, so there are mental and spiritual laws. Violence, for example, brings eventual destruction upon its perpetrator. But one is not punished for violence, violence as a negative state of mind with negative consequences creates its own punishment.

The problem is that the long term effects of our actions are not as obvious as their immediate results. For example, if we eat food, like too much sugar, which tastes good but is bad for us in excess, its negative effect will not manifest immediately, like fire burning us, but will take time, causing eventual disease through poor digestion which may manifest as arthritis, heart disease or any number of problems. Because of the time lap involved between the cause and effect of our actions we may not recognize the connection between the wrong food and the disease.

On the level of behavior, anger is destructive to our finer sensitivities and prevents us from developing higher consciousness. It disturbs the Inner Peace. However, if our minds are not properly evolved we may not recognize this pain, we may indulge in anger and find pleasure in it. But eventually we must experience the consequences of the forces we set in motion, both on a short term and a long term level. Our anger, fear and attachment must lead us into situations that make us suffer. Wrong action itself is its own punishment because it causes the constriction of our consciousness into the outer realm of life, which always results in unhappiness.

Do Heaven and Hell Exist?

Sanatana Dharma recognizes that the soul or reincarnating consciousness is one with the Divine and Eternal Reality. The soul is immortal and by its very nature ever blissful, free and happy. However, veiled by ignorance, it falls into confusion and through misconceptions about the nature of Reality makes various mistakes about life which lead to suffering in different incarnations.

Souls by their karma, the power of their own actions, create their own destiny, which leads to various happy or unhappy states of existence. A very happy state could be called heaven and a very unhappy state, hell. Yet there is no eternal or absolute heaven or hell. Any embodied state being bound by time must be transient and come to an end after a certain period of time. Nor does any realm contain such extremes of pleasure and pain that the ordinary idea of heaven and hell portrays. All embodied states must bring some degree of both pleasure and pain, joy and sorrow.

Moreover an unlimited result cannot arise from a limited action, any more than a limited seed can produce an unlimited plant. Therefore an unlimited or eternal heaven or hell can never result from limited creaturely actions, such as occur in an ordinary human life, which must lead to repeated incarnations, not to any final heaven or hell. The actions that we do in one life do not have eternal ramifications but only those into a corresponding field of time. Wrong actions lead to suffering but such suffering is equal to the nature of the action. There cannot be an eternal result through transient action.

The idea of an eternal heaven or hell is irrational and shows an ignorance of the basic nature and laws of the universe. Hindus believe in a loving God who would never condemn any creature to an everlasting hell. To them, such a God would be the worst of tyrants and unworthy of worship.

Heaven and hell have been used by various priests to entice or frighten people into certain beliefs. Such heavens and hells do not exist.

This heaven and hell idea appeals to the basic reward-punishment conditioning mechanism of the undeveloped mind. It does not promote real ethical behavior so much as creating emotional imbalance and sometimes religious fanaticism. It is important to recognize that our actions have their consequences in both this and future lives, but to hang the specter of an eternal heaven or hell over people is only to promote fear and ignorance.

Does Evil Exist?

There is an Absolute Good (which is what these Traditions are choosing to call The Absolute) but there cannot be any absolute evil. Evil being a form of ignorance and limitation can never be absolute, though it can be a powerful force in this realm of the ignorance. All souls are inherently good and can only temporarily become evil owing to ignorance. This evil consists in doing actions which harm other creatures **and thereby also harm oneself**.

Various negative forces exist in the universe which could be called, in some sense, evil. Just as there are toxins and pollutants in the physical environment, which can be called bad (but which may not be bad to non-human life at all), so there are negative forces in our psychic and mental environment. Wrong actions create a negative force, which like mob action, can appear almost demonic. Yet however strong evil appears it can never win in the realm of Truth and Eternity. Only in the outer realm of appearances can evil appear to have any real power. Inwardly in consciousness it does not really exist.

The idea of a Devil or that of an entirely evil being is wrong. No creature exists who is inherently evil or who can act in an entirely evil manner. However, the evil or harmful actions of people can create a negative force that appears to have an existence of its own and can be almost overwhelming. Such negative powers and entities do exist and must be reckoned with but can be transcended.

These negative forces are not the product of religious unbelief but of willful egoism. The way to transcend evil is to transcend the ego, which is to go beyond the barriers of belief and identity.

Unfortunately, the specter of evil has been used to dominate or destroy people who think differently than a particular group.

Such an idea of evil is itself one of the most evil things the human mind has ever invented, as the violence perpetrated in its wake throughout history has demonstrated. It turns other human beings, who are also God, into demons who have to be destroyed and who are not even worthy of human consideration.

What is Sanatana Dharma's View of Civilization?

According to Sanatana Dharma, or the universal tradition, civilization should be the progressive unfoldment of the capacities of the soul toward the ultimate goal of Self-realization. The soul through evolution gradually develops the powers of the senses, emotion, mind and intelligence until discovering its nature as Pure Consciousness. All of the universe is thereby a development of civilization, which should be the culture of consciousness.

Plants and animals also have their societies and their communication. Civilization is not unique to human beings or to this planet but occurs everywhere in the universe. Yet human civilization has its particular role. Human civilization should be the culture of spiritual aspiration whereby we seek to embody the universal consciousness in creaturely existence.

This is neither the culture of religious belief nor that of materialistic science. It is the seeking of the Infinite in a rational, sensitive and experiential manner, not the promotion of an institution, nor the cultivation of the finite. True civilization begins with the spiritual life and it is based upon honoring the sages, those who have realized truth, and looking to them as our social role models and ideals. There are obvious pitfalls in doing this, dependent on which "sage" one chooses to admire.

What is Vedanta?

Vedanta is the portion of the Vedas or the scriptures of Hinduism that deals with the ultimate truth of Self-realization, which is the true goal of life. It teaches the great truth that the **Self is God, that our inner being is one with the supreme reality.** (See [Asat, Sat and Tan](#) on this website.) There are several schools of Vedanta but all seek realization of God or Truth.

Vedantic schools discuss the nature of the Absolute (Brahman), the Creator (God), the soul (Atman) and Nature, as well as the nature of karma, rebirth, bondage and liberation. Vedanta contains philosophy, theology and various yogic approaches. It is a vast treasure house of wisdom which explains all the mysteries of life and comprehends all worlds and all states of consciousness.

Yoga is the practical side of Vedanta. Without yogic practices Vedanta remains a mere theory. Without Vedantic knowledge yogic practices remain superficial. Vedanta is the real essence of Hinduism and Yoga is its practice. It has been said that Vedanta is to Hinduism what Kaballa is to Judaism. The great teachings of Yoga-Vedanta are the core of Sanatana Dharma or the Eternal Tradition and should be spread all over the world.

What is Tantra?

Tantra is a set of Hindu teachings generally giving various rituals and techniques to achieve the various goals of life, including liberation. Buddhist and Jain Tantras of a similar nature also exist.

The highest Tantras are spiritual texts providing worship of deities, mantras, and meditation to achieve union with Deity and Self-realization. They are great yogic teachings and imbued with the higher truths of Vedanta. Tantras of an intermediate level use rituals and mantras to gain personal goals like health, prosperity, marital happiness or children. Inferior Tantras use similar methods to

gain control over the minds of other people or even inflict harm. These are not to be viewed as superior or inferior in terms of morality. They are Greater and Lesser in terms of Magic.

In the West Tantra has mainly become known through various sexual Tantric practices. In fact to most Westerners Tantra means sex. Such sexual Tantras were usually part of the intermediate or inferior Tantras, not the higher Tantras. They make up only a small portion of Tantric teachings and should not be made to represent Tantra as a whole.

As the Goddess represents the Divine Word and the force of Nature, Tantric approaches are based on worshipping Her. She controls all energies and gives mastery over all techniques. She is the power of Yoga, the Yoga **Shakti**, that leads us to our true Self.

Isn't This a Different View Than Yoga in the West?

Yoga in the West has come to emphasize asana or yogic postures, which is just a small and preliminary part of the yogic system as the Western world is very physically oriented. As such it is Hatha Yoga or the Yoga of physical culture that has become most popular. But even traditional Hatha Yoga includes pranayama and meditation.

It is a part of Sadhana or spiritual practice and is meant to lead one to Raja Yoga or the deeper meditational practices. However the deeper aspects of Yoga are recognized by many people, even in the West, particularly those who want to go deeper into the tradition.

How Does Hinduism View Western Civilization?

Western civilization is a comparatively recent phenomenon compared to older spiritual cultures like the Hindu which go back over five thousand years and recognize previous world ages going back far into what Western historical accounts describe as the pre-historic era. Hindus view Christianity and Islam as new religions also, which have therefore yet to develop the proper depth and tolerance that experience teaches.

According to Hindu thinkers Western civilization is still immature and at an adolescent phase wherein personal pleasure and sensory indulgence (Kama) are the most important values. Western civilization, except in areas dominated by fundamentalist religions, has advanced beyond the childhood phase, represented by the Middle Ages, when people were like frightened children dominated by religious authority (externally projected parental images).

But it has not developed any real spiritual tradition. It produced a few mystics in the Middle Ages but no enduring science of Self-realization and yogic practices. Western art has also floundered without any spiritual roots and become mere personal expression leading either to anarchy or nihilism but not at all connecting us up with the cosmic powers which true art is meant to.

To the Hindu mind Western civilization and its adolescent values is destroying the planet and its deeper cultural traditions. However Western civilization at least has a freedom of inquiry and curiosity about the world that must lead it toward deeper knowledge in time, but as a cultural phenomenon on any large scale, this may take decades, if not centuries to develop, which is not surprising as the life of civilization is measured in thousands of years, not centuries. Western thinkers should remain humble and not get trapped in the arrogance of the intellect, then this development can occur quicker and with less suffering.

Isn't this View of Western Civilization Insensitive?

Actually it is the Western account of history that is insensitive. Look at any book on world history coming from the West and you will see that it is mainly a history of modern Europe with spiritual cultures like the Hindu dismissed as of little importance, and ancient spiritual cultures like the Egyptians regarded as merely primitive.

Similarly Western books on the history of philosophy give little credit to the great experiential spiritual systems of the Hindus and Buddhists. Their history of art has little regard for the monumental spiritual traditions of countries like India, Egypt or Mexico but is mainly concerned with the personal style art of modern Europe and America which is lacking in any sense of the Eternal and the Infinite.

Western civilization itself is arrogant and does not understand the rest of civilization, which has been its largest portion historically, or the great spiritual traditions of humanity, which are the essence of civilization. Western civilization pretends that it represents civilization as a whole, when it only represents one very recent trend.

Please note:

Here is summary, a lot more specific:

Unity in the Adamantine Esoteric Tradition of the Boundless Darkness, what we call the Dark Tradition.

This is an Adamantine Doctrine said to have been The Doctrine of the prior world age, the 4th age, the Satya Yuga. Pen Hun transmitted it to the people in the Kali Yuga. Blavatsky was told some of this, for sure. I detailed some of it, in short, in "Serpents vs. Adamites."

What absolutely legitimizes the entire Esoteric Tradition and all the related cultures (plural) that had it and still have it, as a whole, is their EMANATION doctrine about the Boundless Darkness, No Name, Aditi, Ain Soph, Apeiron, etc. and the Flame, Viraj, Vajra, etc. that is in that All Pervading Darkness - and the resulting doctrine of Being and Becoming. This Tradition is not exclusively in the Eastern lands since the "western civilization" Hellenic pre-Socratic thought is universally agreed upon to be very Eastern in tone and intent - and that is where Pythagoreanism comes from. Pythagoras, however, identified himself as a Pelasgian - and these are people of the prior 4th world age. (See "Sumerians, Pelasgians, and Turanians," on this website.) They also had the Apeiron, the Five Daimones and the same Doctrine.

THAT is the unifying concept. It is very much **unlike** a creation doctrine; it is very much **unlike** paganism with many gods and goddess and half-godling "children of" the gods/goddesses. It is **not** dualistic at all. It is NOT for everyone. Repeat, it is not dualistic - so if you find some later dualism tacked onto any tradition that has some of the Esoteric (Dark) Tradition in it, it is a later addition.

In addition, there are elaborations that are identical: how that One Darkness or The Absolute is always categorized in 5 distinct ways as it acts on "the nature" around us and how the Flame is within us as kundalini, Vajra, etc., how the Nature itself IS this Absolute as it Became All Things. How the Flame comes into living beings from the All Pervading Darkness, goes through living things as a Flame or kind of "Light" and then returns to that One Darkness/Being. How the All Pervading Boundless Darkness itself never increases or decreases all the time this goes on. There are also very similar doctrines about what lacks this Flame within, in all these traditions. There is no judgement on such people. It is just that the Tradition is not told to them - hence it is esoteric. (Times have changed). I could say it this way: Aditi, Vach, Viraj. Kether, Binah, Hochmah. Same thing. Recognizable to anyone that knows this.

This is one solid tradition amongst MANY whole cultures, parts of cultures and peoples. It is universally said to have been The Adamantine Doctrine during the Satya Yuga which is a prior world age. It is distinct from the trinity traditions, distinct from the dualistic traditions which oppose light and dark. It is distinct from paganism. It is distinct from the solar cults. It has nothing to do with rebelliousness or the mundane world of the herd and hypocrisy. It has nothing to do with that pro or con - all of that is irrelevant. If you want rules, make them up. If you follow rules, then someone else made them up. That's how societies work. How societies work has nothing to do with the Doctrine, per se. The need "in itself" for rules is contrary to the Dharmas. But rules are

needed in SOCIETIES and if you are talking about societies, behaviors in these societies; you are NOT talking about The Doctrine. There is a qualified difference. A Ngagspa can behave one way in some remote area of Etsen Gol. That is, you would see the outer behavior of this person, you'd see him doing things. Let him come to the USA and live in the city. The Ngaspa ADAPTS easily enough. You'd see him doing other behaviors outwardly. Inwardly, he is the same Ngagspa. Outer behavior has nothing to do with the Inner Being, per se; INTENT has to do with Inner Being. . Following speeding laws on interstates, which the Ngagspa would do if he came here, has nothing to do with The Doctrine.

This is perfectly clear in the Esoteric Tradition whether you get it from the Dark Tradition section on the website or from a university or from an Adapt or whether one might tell you some of this, as someone told Blavatsky (and she garbled it all up and tried to change it....) It does NOT MATTER if confused persons, overly cerebral people or anyone else doesn't get it. Glaring and screaming out is the EMANATION doctrine and the BOUNDLESS DARKNESS concept - the Flame that is in that Darkness - from there comes Being and Becoming. Those things are OUTSIDE of Judeo-Christianity-Islam for the most part. These are the three MAIN things that bind these traditions into one Esoteric Tradition: Boundless Darkness, Flame in Darkness , Being/Becoming. These THREE things unify it into one Esoteric Tradition, in addition to the actual teachings of the 7 and the 5 and The One. There is no duality of LHP or RHP even if we ourselves are calling something LHP - we do so due to the very recent meanings of these words (distortions). We have unified what belongs together as a core doctrine. I don't expect a very cerebral person stuck in the Judeo-Christian paradigm to hear a single "note" of what I said. I'm not into explaining harmony to tone deaf people. It's a waste of time. The LHP or The Esoteric does not work that way. It is not like conversion doctrines. It is not like what has come to be thought of as RHP. Though that in itself is very confused and misnamed. If (IF) you define RHP as the Exoteric, then one could say that the RHP does work that way: teaches music to tone deaf people - a pure act of futility. You either hear the tune, or you don't.

If you hear it, it the Doctrine calls out and reaches your inner Being, then it definitely CALLS to you, you can't even resist it. If you don't hear it, I suggest you don't concern yourself with it and continue to PURSUE YOUR OWN things and be happy with what you have. To not do that is to participate further in non-being. To try to gang up on and rag on those who do understand it, is an act of non-being.

Obviously, in history, pieces of this One Doctrine have been absconded with, merged with things it was never a part of, such as the Logos cults - and then the Sun Cults of old. SAT and Sanatana both got confused with Saturn the planet - and then confused with the Sun. Some of the Doctrine got merged into the Dark Goddess concept - dualized - as what I'd imagine to be a reaction to the Solar cults of patriarchal peoples ruling those areas. No matter. None of that is relevant. We present The Esoteric Tradition in a very unadorned and pure form. That is relevant. In the Kali Yuga, this is bound to happen to anything from the Satya Yuga.

[Many of the basic notes for this were taken from Dr. David Frawley because he states it all in an extremely simple manner using primarily English words in a clear, non-abstract as possible, manner. This article is not an attempt to elaborate on what is otherwise an extremely complex system of Teachings.]

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Dark Doctrines in Islamic (Moslem) Philosophy

(Information from *A History of the Arab Peoples* by Albert Hourani, pub.1991 by Warner Books. Chapter 11: Divergent Paths of Thought, pp. 172-181)

Pieces of the Dark Tradition can be found in the works of the Islamic philosophers, who always remained a fringe group in Islamic society. This is not surprising since the Middle East was a lot closer to the people who originated all Dark Doctrine thought. Philosophers were not the primary intellectuals of Islam – they were second to the very influential scholars of *hadith* ("sayings of the Prophet") and the Koran, who based their studies on proper interpretation of written scripture and oral tradition.

Both philosophers and Sufi mystics challenged the Islamic establishment's emphasis on written and spoken doctrine. Sufi mystics emphasized revelation and direct, personal communion with God in their practices, which sometimes included orgiastic dancing and chanting (one Sufi said that e.g. when walls split open he communed with angels). Islamic philosophers inherited much of their tradition from the Classical Hellenic world (including the logic of Aristotle and Neo-Platonic cosmology), and believed that human reason, not just revelation from the Koran, could lead to truth.

This kind of philosophy reached its culmination in the work of **Ibn Sina** (known in Europe as "Avicenna" - 980-1037), who attempted to articulate Islamic doctrine in terms of Aristotelian logic and Neo-Platonic metaphysics, and whose thinking became very influential in later Islamic thought. Ibn Sina tried to explain a problematic aspect of Islamic doctrine: the apparent contradiction between the unity of God and the multiplicity of created beings. (This is very similar to the Darkness is One, yet that same Darkness in all things.) Ibn Sina's Neo-Platonic school conceived the universe as being formed by a series of **emanations** from God, with God as the First Cause or Creator and necessary Being in whom essence and existence were one. From God, there was a series of **ten** intelligences, ranging from one First Intelligence down to the Active Intelligence which governed the world of embodied beings.

It was from this Active Intelligence that ideas were communicated to the human body by a **radiation of divine light**, (i.e., the Vajra) and thus that the human soul was created. Ibn Sina called this radiation of divine light *ishraq*, and said that it enabled men to attain contact with the hierarchy of Intelligibles. (Some later writers used the term *ishraq* to refer to the ancient esoteric wisdom of the east – *sharq* is the Arabic word for 'east' – and to a systematic formulation of the ultimate Reality which lay behind the words of the Koran [an attempt to formulate such a philosophy by al-Suhrawardi caused a scandal and al-Suhrawardi's execution by the ruler of Aleppo in 1191]). "Light" symbolism was common to both Sufi mysticism and the words of the Koran, which said: "God is the Light of the heavens and the earth: the likeness of His light is as a niche wherein is a lamp (the lamp is a glass, the glass as it were a glittering star) kindled from a Blessed Tree, an olive that is neither of the East nor of the West, whose oil well-nigh would shine, even if no fire touched it: Light upon Light (God guides to His Light whom He will)" (Koran, 24:35-9).

According to Ibn Sina, just as the soul was created by this process of descent from the First Being, a process animated by the overflowing of divine love, so human life should be a process of ascent, a return through the different levels of being towards the First Being, by way of love and desire. Ibn Sina said that prophecy was the highest kind of human intellect – the prophet could participate in the life of the hierarchy of ten Intelligences, and could rise as high as the First Intelligence. Not just

prophets, but also highly spiritually gifted men, could attain this by the way of asceticism [exercise and self-discipline].

These ideas of Ibn Sina seemed to contradict the literal interpretation of the "divine revelation" of the Koran. The prominent intellectual Ghazali attacked the ideas of people like Ibn Sina in a tract called *Incoherence of the Philosophers*, pointing out three "errors" of the philosophers: 1. The philosophers believed that the emanations of divine light infused matter but did not create it. 2. They limited the knowledge of God to universals, ideas which formed particular beings, not the particular beings themselves (this view was incompatible with the Koranic image of a God concerned for every living creature in its individuality). 3. They believed in the immortality of the soul but not of the body. In sum, Ghazali said that the God of the philosophers was not the God of the Koran, speaking to every man, judging him, and loving him.

A century later, another champion of the philosophers emerged to challenge Ghazali: **Ibn Rushd** (known in the West as Averroes - 1126-98). Rushd addressed Ghazali's criticisms of philosophy, and said that philosophy was not incompatible with the Koran. He said that not all the words of the Koran should be taken literally – those that seemed to contradict the conclusions of the philosophers should be taken metaphorically. He also warned that most human beings were incapable of philosophical reasoning, and that philosophy was for the elite (*khassī*), while literal meaning was sufficient for the generality (*‘amm*). Dialectical reasoning (*kalam*) was for minds in intermediate positions, since it used logic in order to support the level of truth appropriate to the *‘amm*.

The works of Ibn Rushd do not appear to have had a lasting influence in subsequent Islamic thought (although Latin translations of some of his books made a deep impact on western Christian philosophy). However, the ideas of Ibn Sina remained of central importance in religious and philosophical thought. By the twelfth century there was starting to be a rapprochement between *kalam* and philosophy. A logical structure was erected to defend and explain Koranic doctrine.

The most elaborate and lasting formulation of an ultimate Reality behind the words of the Koran was made by **Ibn ‘Arabi** (1165-1240), an Andalusian Arab whose father was a friend of Ibn Rushd, and who attended the funeral of the philosopher. He made a pilgrimage to Mecca, where he claimed to have a vision in which he became aware of the Ka'ba as the point where the ultimate reality impinges upon the visible world. He described the universe as an endless flow of existence from and back towards the Divine Being: a flow of which the primary symbol was Light. This process could be regarded, in one of its aspects, as an overflowing of love from God, the desire of Necessary Being to know itself by seeing its Being reflected back on itself.

This creation took place by a manifestation of God's Being through His Names or attributes. The Names could be seen in three aspects: in themselves as being part of the essence of the Divine Being; as eternal archetypes or forms; and as realized in specific and limited existent beings. In their active form the Names were known as Lords: they manifest themselves in images produced by the creative imagination of God, and concrete beings were an embodiment of these images.

‘Arabi had the idea of the "Perfect Man" (*al-insan al-kamil*), who most fully manifests the nature of God, and is a visible embodiment of the eternal archetype, the "Mohammedan Light." There was an invisible hierarchy of "saints" (people possessing *ma'rifa*, or inner knowledge) who preserved the order of the world, headed by a *qutb*, or pole, for each age. He said that all revelations through prophets and lawgivers were revelations of the same Reality; all men worshipped the same God in different forms.

‘Arabi said that the descent of creatures from the necessary Being is also an ascent towards God. The path of ascent, illuminated by inner knowledge (*ma'rifa* – knowing God through knowing the self), leads through various stages, permanent advances in the spiritual progress. There are stages of this inner knowledge. On this path one can reach the archetypal images, which are sensible

manifestations of the Names of God in the intermediate "world of images" (*'alam al-mithal*). Beyond that, one may be given a vision of God, in which the veil is momentarily lifted and God shows Himself to the seeker. There are two moments in such a vision: that in which the seeker ceases to be aware of his own personality and those of other creatures in the radiance of the vision of God (*fana*); and that in which he sees God in His creatures (*baqa*), lives and moves among them but remains conscious of the vision.

Ibn 'Arabi described the universe as being characterized by *wahdat al-wujud*, or "unity of being or existence." The meaning of this phrase caused much controversy. Some interpretations of this idea led to a problem of reconciling "unity of being/existence" with the Koranic doctrine of the infinite distance and separation between God and His creatures. In subsequent ages, commentators on Arabi were divided between those who said his ideas contradicted the fundamental tenets of Islam, and those who defended the orthodoxy of his ideas. His works remained controversial even among Sufis.

A major opponent of the ideas of men like Ibn Sina and Ibn 'Arabi was **Ibn Taymiyya** (1263-1328), a Syrian defender of Islamic orthodoxy and unity under the Mamaluk regime. Taymiyya emphasized the importance of living in accordance with the Koran.

Taymiyya criticized Ibn Sina on fundamental points. Taymiyya said that: the universe had been created from nothing by an act of Divine Will (not by emanations); God knows human beings in their particularity; they know Him by his revelation, the Koran (not by the exercise of their reason). Taymiyya's criticisms of 'Arabi's ideas were even stronger, since he considered them a greater threat to the Islamic community. Taymiyya totally rejected the speculative theosophy of 'Arabi and others. According to Taymiyya: man was not the manifestation of Divine Light, but a created being; man could not be absorbed into God's Being; the only way by which he could draw nearer to God was obedience to His revealed Will, the Koran. (This person spoke the words of klippoths!)

Taymiyya's criticisms demonstrate a failure to grasp the inner meanings of the philosophers, and he proposed instead a very scholastic, sterile adherence to written moral traditions. Taymiyya's ideas played an important role in the Muslim society of his time and afterwards, but became one school of thought among many in a diverse Islamic world. His tradition was revived by the Wahhabi religious movement in the eighteenth century, which led to the formation of the Saudi state in central Arabia.

However, followers of Taymiyya and 'Arabi were able to peacefully coexist in Sunni Muslim society, and some Muslims tried to reconcile the two thinkers. One sufi order, for instance, studied both schools of thought, considering Taymiyya to represent *shari'a* (or Muslim law), and 'Arabi to represent the *haqiqah* (or truth to which seekers of the Sufi path aspired).

Finally, there is this beautiful poem

The Refusal of Iblis by Muhammad Iqbal

I am no creature of mere light
That I should bow to man.
He is a base-born thing of dust,
And I am of fire born.

The blood in the veins of the world
Is lit up by my flame.
The tearing speed of wind is mine,
And mine is thunder's boom.

I forge the atoms' harmony,
The elements' concourse.

I burn, but also shape: I am
The fire that makes the glass.

The things I make I break to bits
And scatter in the dust,
In order to create new forms
From fragments of those lost.

This restlessly revolving sky
Is a wave of my sea;
And in my throbbing substance dwells
The shape of things to be.

The stars' bodies were made by You;
I am their motive force.
I am the substances of the world.
I am life's primal source.

The body draws its soul from you.
But I arouse the soul.
While You waylay with blissful peace,
I lead with action's call.

I never begged obedience
Of slaves who always pray.
I rule without a hell: I judge
Without a Judgement Day

That low-born creature of earth, man,
Of mean intelligence,
Though born in Your lap, will grow old
Under my vigilance.

Please see [Asat, Sat & Tan](#) and [The Darkness Is One](#). It's clear that the Philosophers were speaking about the Boundless Darkness IN WHICH a Blazing Light shines, that same Vajra within us - and that the way to directly perceive it is via kundalini yoga. They had the emanation doctrine and were Deists. Their adversaries were creationists and Theists and said/thought what they did because they could not FEEL what the Philosophers said.

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Dark Doctrines in Ancient Jewish Thought

From the Jewish Encyclopedia (this is not the Encyclopedia Judaica); 1901, 1912; Funk and Wagnalls Company, NY and London; prepared by more than four hundred scholars and specialists. For a completely thorough explanation, with copious notes from Isaac Meyer on the switching of the numerical order of Sephiroth, and much other extensive Esoteric Ideas, see our article (for sale) on Dark Kaballa.

OPHITES and NEHUSHTAN:

Collective name for several Gnostic sects which regarded the Serpent (Greek Ophis; Hebrew Nahash; hence called also Naasseni) as the image of creative wisdom. Such sects existed with Judaism before the rise of Christianity; and as there were Ophites who rejected the Gospels it would be proper to make a distinction between Jewish, Christian, and anti-Christian Ophites were not the sources.

Irenaeus, who, toward the end of the second century, wrote a history of heresy, did not know the Gnostics under the name of Ophites; but Clement (Stromata, vii 17, 108) mentions beside the Cainists the Ophians (Ophianoï), saying that their name is derived from the object of their worship. Philaster, an author of the fourth century, places the Ophites, the Cainites, and the Sethites at the head of all heresies (ch.1-3) because he holds that they owed their origin to the Serpent (to him, the Devil). The Ophites, Cainites, Sethites, Naasseni, etc., declared the serpent of paradise to be wisdom itself (Sophia), since wisdom had come to the earth through the knowledge of good and evil which the serpent had brought. Hence they exalted Cain and Seth, who they held were endowed with this knowledge, as the heroes of the human race; other Gnostics regarded Esau, Korah, the Sodomites and even Judas as tools of Sophia; whereas Jacob and Moses, for instance, who were the instruments of the creator (Demiurgus) were regarded as being inferior (Irenaeus, "Against Heresies, 1, 31, 2). All Ophistic circles believed in a demonic Hebdomad (i.e., seven spirits under the dominion of the Serpent) side by side with the holy hebdomad under Jaldabaoth. The last mentioned is the son of the fallen wisdom (Yalda Bahut means son of chaos), and from him proceeded, in successive generations, Jao, Sabaot, Adoneus, Eloeus, Oreus, and Astaphaeus, which are said to be manifestations of the God of the Old Testament. The Ophites claimed that Moses himself had exalted Ophis by setting up the serpent, and that Jesus also had recognized it (comp. John iii. 14).

The Naasseni went even further, and the retention of the Hebrew name shows that their belief represents the oldest stage of the heresy. "Whoever says that the All proceeded from the One, errs; but whoever says, from Three, speaks truth and can explain the All. The first of these three is the blessed nature of the sainted higher man, Adamas (explained as "diamond"); the second is the death below; the third is the unruléd race that had its origin above, and to which belong Mariam, 'the sought one,' Jothar (Jethro), the great sage; Sephora, the seeing one and Moses." The three words "Kavlakav," "Savlasav," and "Zeer Sham" (taken from Isa, xxviii 10), they declare, indicate Adamas above, death below, and the Jordan flowing upward (Hippolytus, "Philosophumena," v. 8) and present the threefold division of the realm of blessedness or immortality which forms a part of all Gnostic heresies - the world of spirits, the corporeal world, and the redemption. The "Naas" is the primal being and the source of all beauty (ib. v.9) - the spiritual principle. Side by side with it exists chaos, or matter.

The mysterious diagram of the Ophites is famous. Celsus and his opponent Origen ("Contra Celsum", vi, 24-38) both describe it though not in the same way. Celsus maintains that there were

circles above circles; but Origin maintains that there were two concentric circles, across the diameter of which were inscribed the words "father" and "son;" a smaller circle hung from the larger one, with the words "love." A wall divides the realm of light from the middle realm. Two other concentric circles, one light and one dark, represent light and shadow. Hanging from this double circle was a circle with the inscription "life," and this enclosed two other circles which intersected each other and formed a rhomboid. In the common field were the words "the nature of wisdom," above "cognition," and below "knowledge;" in the rhomboid was "the providence of wisdom." There were altogether seven circles, with the names of the seven Archons: Michael, in the form of a lion; Suriel, of a bull; Raphael, of a dragon; Gabriel, of an eagle; Tohu wa-Bohu (or Thauthabaoth), of a bear's head; Erataoth, of a dog's head; and Onoel or Thartharaoth, of an ass's head. The Archons are perhaps identical with the above mentioned seven generations of Jaldabaoth. They signify the corporeal world, which follows the middle realm, and with which the dominion of Sophia ends. The hexagram (Shield of David) of the Jews, whose through was not always foreign to Gnosis, may be in some way connected with this diagram. But the serpent as symbol is found likewise in connection with the mysteries of Egypt, Greece, Phoenicia, Syria and even Babylonia and India.

Ophites believed in what others proscribed as Seven Demons under the Serpent's dominion (makes 8). Dualists later made this into a doctrine of these "evil seven," and reflected it in a "holy seven" under the dominion of Jaldabaoth (from Yalda bahut). The Naasseni retained an old form of Ophite belief. The Hebrew term for Ophites was always Nahash. All of these groups, Ophites, Naasseni, et. al., have come to be collectively referred to as "Gnostics." The archons of the various Gnostic sects are the seven of the Ophites. Orthodox Jews after Moses believed that worship of this serpent, also called Nehushtan, resulted in physical and spiritual death. The assumption that the tradition about Nehushtan is not older than the time of Hezekiah, is incorrect.

SATAN

Usage first appears as "a satan," lower case letters, "an adversary." (Any adversary). This gradually evolved into a particular angel names Satan in the Old Testament who acted like a prosecuting attorney, accusing men before the judge (God) of their sins. At this point, Satan (capital "S") is still one of a number of "sons of God" or angels.

From this idea of Satan as an accuser, there developed the idea of him as an oppressor and eventually as the bringer of evil and death into the world. This evolution occurred in Jewish (as well as later Christian) literature and thinking. It seems to have been a common or popular idea or evolution, eventually absorbed by more serious divinity people such as Talmudic scholars.

The Jewish Encyclopedia, Vol. VIII, page 653, published in 1904, "The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom, human sacrifices were offered to Yhwh (Yahu, or Jehovah), as King of Counsellor of the Nation, and that the Prophets disapproved of it."

Yahu also is interchangeable with Satan, who is thought to have been a minor god of the Jews, and an instrument of Baal."

His ultimate development is as the arch-enemy of the Messiah: the Anti-Christ.

By the time of the medieval Kabbalists (The Zohar), his earthy (human) hosts became known as Kelippa (husks, rinds, peelings, scales, shells). All doers of misdeeds in the Old Testament were identified as such.

(See our article on Kaballa - [for sale]). The Satan one can find in the Esoteric Kaballa (Dark Kaballa) is identical to Nehushtan.)

KABALLA (spelled **CABALA** in Jewish Encyclopedia)

References to the most ancient writings on Cabala had SEVEN as the "holy number" rather than the TEN (Sephiroth) as emphasized by medieval Cabalists (Classical Cabala). The #10 seemed to achieve significance due to Pythagorean influences on Cabalistic speculation.

There are (were) two trends in Cabala. The speculative one, i.e. concerned with understanding the natural world, tended to be pantheistic and mystical, whereas a parallel trend tended to be deistic and moralizing, concerned with man's salvation and redemption. The latter trend tended toward dualism and was concerned with the attempt to liberate the soul from evil and unite with God, a central concern also of Gnosticism.

The mystical forms of Cabala sometimes emphasized that the highest degree of love by man for God was a sensuous kind of love, not spiritual at all, but rather like marital love of man and wife.

For a thorough explanation of Pythagorean Kaballa (the "3 which are like 1" are fully explained) see Dark Kaballa, (sold by [satan2000](#) and by us - see ad at [dd-ad.html](#)).

For more on the even more ancient Hebrews, read "The Hebrew Goddess" by Patai

For more on exactly who Moses was, see Hebrew Goddess by Patai, and Moses and Monotheism by Sigmund Freud. Many theorize that Moses was Thut-Mose, the priest of Akhenaton since a prayer he wrote to Aton is considered the same as a later prayer the Hebrews have. Here is an English translation of this "Hymn to Aton", which is nearly identical to the later biblical Psalm 107.

The Hymn to Aton

You appear beautifully on the horizon of heaven,
The living Aton, the beginning of life!
When you have risen on the eastern horizon,
You have filled every land with your beauty.
You are gracious, great, glistening, and high over every land;
Your rays encompass the lands to the limit of all that you have made:
As you are Ra, you reach to the end of them;
You subdue them for your beloved son.
Though you are far away, your rays are on earth;
Though you are in their faces, no one knows your going.
When you set in the western horizon,
The land is in darkness, in the manner of death.
While the true Nile comes from the underworld for Egypt.
Your rays suckle every meadow.
When you rise, they live, they grow for you.
You make the seasons in order to rear all that you have made,
The winter to cool them,
And the heat that they may taste you.
You have made the distant sky in order to rise therein,
In order to see all that you do make.
While you were alone,
Rising in your form as the living Aton,
Appearing, shining, withdrawing or approaching,
You made millions of forms of yourself alone.
Cities, towns, fields, roads, and river-
Every eye beholds you over against them,
For you are the Aton of the day over the earth
You are in my heart, And there is no other that knows you,
Save only your son Nefer-xeperu-Ra Wa-en-Ra,
For you have made him well-versed in your plans and in your strength.
The world came into being by your hand,

According as you have made them.
When you have risen they live,
When you set they die.
You are lifetime your own self,
For one lives only through you.
Eyes are fixed on beauty until you set.
All work is laid aside when you set in the west.
But when you rise again,
Everything is made to flourish for the king,
Since you did found the earth
And raise them up for your son,
Who came forth from your body:
the King of Upper and Lower Egypt, Akhenaton,
and the Chief Wife of the King, Nefertiti,
living and youthful forever and ever.

Aton was the sun disc one saw in the sky. Akhenaton proclaimed this the One and Only God. He was extremely persecutorial which earned him the hatred and wrath of the rest of Egypt. Adonai in Hebrew means Lord.

THE SHRINE OF BAAL-ZEPHON

Here's also is an interesting scholarly article that argues that the Jews of the Exodus were Baal worshippers. Keep in mind, that was during the rule of the Seti Pharaohs.

The entire article was published in AEON IV:6 (May 1997), pp. 85-105, complete with 124 references.

Two items concerning the route of the Israelite Exodus from Egypt have bothered me ever since I was a young man. It is told in the Book of Exodus that, after leaving Egypt, the Israelites, under Moses, traveled a certain distance toward the wilderness, stopped, and then turned back toward Egypt to a place called Pi-ha-hiroth which is described as having been before Baal-zephon. If the Israelites were really trying to escape from Egypt, why did they turn back?

When the Israelites traveled that "certain distance," they did not cross any seas, lakes, or marshes. Neither did they cross any seas, lakes, or marshes when they turned back toward Egypt to stop at Pi-ha-hiroth. And yet, when they left Pi-ha-hiroth to continue on their way, their route was blocked by a "sea" which they had to cross under strange and catastrophic circumstances. If they did not have to cross this "sea" going out of Egypt, and did not have to cross it coming back toward Egypt, why did they have to cross this "sea" the third time. As described in Exodus and elsewhere in the Old Testament, these events do not seem to make geographical sense. What really did transpire? Where was this place called Pi-ha-hiroth?

PETITION

Before I attempt to answer those questions, I must first put to rest two basic misconceptions that have crept into the story of the Exodus. The first of these was actually fed by the scenario of Worlds in Collision as proffered by Immanuel Velikovsky. And here I am as much to blame as the next man. Thus, in 1978, I wrote that:

The Exodus was not an organized march across the land into the Sinai Peninsula. Rather, it was a helter-skelter dash for life across a quaking land, amid crumbling buildings and flying debris, in an effort to reach the relative safety of the desert.

More recently, this sentiment was echoed by Dick Atkinson who offered the opinion that "there is little hint of military precision in the organization of the Exodus," which event he succinctly

described as a tale of refugees fleeing a disaster

"Military precision" there might not have been. And why should there have been? The Israelites leaving Egypt did not constitute an army. Nor were they intent on immediate invasion, as we shall see below. A closer study of the subject, however, indicates that Atkinson is as much in error as I had previously been, since there seems to be no doubt that, regardless of whether Egypt had just been shattered by an earthquake or not, the Exodus was a pre-planned organized march that was executed without panic. In this much, at least, Cecil B. DeMille got it right.

The second misconception I wish to correct is more widespread. It is one that has been fed by many a Bible lesson at Sunday Schools and other Bible classes, not to mention such Hollywood fare as Cecil B. DeMille's *The Ten Commandments*. Even among ardent readers of the Old Testament, it has always surprised me how many adhere to the belief that, when Moses accosted Pharaoh with the famous words "let my people go," he was actually demanding that his people should be allowed to leave Egypt for good. It is, in fact, doubtful that, plagues or no plagues, Pharaoh would have bowed to such a demand. As it is stressed several times in the Book of Exodus itself, the reason given for the requested departure, regardless of Moses' real intent, was not re-emigration into Canaan but temporary leave of absence.

"Let my people go" Elohim is reported to have told Moses to tell Pharaoh that they may hold a feast unto me in the wilderness. And again: "Let my people go, that they may serve me in the wilderness.

Moses himself told Pharaoh: "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto Yahweh Elohim."

This request to journey three days' distance into the wilderness in order to pay homage to their tribal god would not, of itself, have been unusual. This form of ritual, known to us today as a pilgrimage, has its roots in deepest antiquity. Such religious expeditions to sacred places were practiced by various ancient races which included not only the Israelites (or Jews) but the Egyptians themselves. The Pharaoh of Egypt would have been quite familiar with the rite and would not, under normal circumstances, have seen anything strange in Moses' request.

Since the Israelites formed a foreign contingent in Egypt, and more so since they were actually held in bondage, Pharaoh's permission would have been required. There is therefore nothing unlikely about his repeated meetings with Moses. As king of Egypt, Pharaoh would have given audiences to various potentates on an almost daily basis. Moses, having been accepted by the Israelites as their leader, would have encountered no difficulty in obtaining such audiences. Besides, Pharaoh might have been all the more inclined to indulge the Israelite leader since Moses had once been a member of the royal court.

Pharaoh's reluctance to let the Israelites go originally stemmed from an unwillingness to lose, even if only temporarily, what was then the major labor force in the Delta. Because of the multitude of Israelite serfs, their leave-of-absence would have caused a tremendous setback in whatever work projects they would have been involved in. The Book of Exodus is quite specific about this. One has to remember that the Israelite bondsmen would have been absent from their work for well over a week- three days' journey to their destination; an approximate three days for camping, preparation, and the actual rite which would have involved a multiple, sacrifice; and three days' journey back.

When royal permission was granted, the following words were put into Pharaoh's mouth: "I will let the people go, that they may do sacrifice unto Yahweh." -which, again, indicates the real nature of Moses' request.

It can be surmised that the overseers who had control over the Israelites, as well as those engineers and architects who would have been caught short of labor, would have voiced their complaint. Pharaoh, like all ancient monarchs, had his advisors; and these would also have registered their disapproval. It is therefore not surprising that Pharaoh is reported to have had a

change of mind. He therefore asked Moses to compromise. "Go ye," he is reported as saying, "sacrifice to your Elohim [but] in the land." In other words: "Perform all the religious ceremonies that you want, but do so within the boundaries of Egypt."

Moses shrewdly replied that were the Israelites to hold their religious rites in Goshen, they might offend Egyptian sentiment and even cause a riot. And there is, again, nothing unbelievable about this, especially since the Israelites were not exactly popular during that time. So again Moses told Pharaoh: "We will go three days' journey into the wilderness, and sacrifice to Yahweh Elohim, as he shall command us."

And Pharaoh finally replied: "I will let you go, that ye may sacrifice to Yahweh Elohim in the wilderness; only ye shall not go very far away."

I shall not here review the many times that Pharaoh supposedly changed his mind, nor shall I pretend that the recorded dialogue between him and Moses is a historical verity beyond a dim recollection preserved by oral tradition to account for the course of events; but the Book of Exodus makes it quite clear that the royal court was becoming progressively apprehensive about allowing the Israelites to go on their extended pilgrimage.

On one occasion Pharaoh asked: "But who are they [among you] that shall go?" To which Moses replied with those now famous words: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto Yahweh."

To Pharaoh, this new request by the Israelite leader would have seemed an unreasonable one since Moses meant to take with him not only the entire Israelite population but also their entire livestock. Is it any wonder that Pharaoh became suspicious?

"Not so," Pharaoh told Moses. "Go now ye [only] that are men."

This passage is clarified in an extra-Biblical source which has Pharaoh uttering these words:

"I know it to be customary for young men and old men to take part in sacrifices, but surely not little children, and when you demand their presence, too, you betray your evil purpose. It is but a pretense, your saying that you will go a three days' journey into the wilderness, and then return. You mean to escape and never come back. I will have nothing more to do with the matter."

Again, it is not that these words are to be stamped with the seal of historicity, any more than any other conversation recorded in the Old Testament. But we can accept such dialogue as an indication of what transpired.

When Moses persisted, Pharaoh gave in at least in allowing the children and the women to join the men in the pilgrimage. But he remained adamant about disallowing the taking of the livestock. "Let your little ones also go with you," he told Moses. "Only let your flocks and your herds be stayed."

The wily Moses, however, had another shrewd reply ready. He told Pharaoh that the livestock would be required for "sacrifices and burnt offerings" which, presumably, every family was expected to conduct and offer on its own behalf.

To this, also, Pharaoh finally acceded and, as we all know, in the end he let the Israelites go. But here a question comes to mind. Suspicious as he seems to have been of Moses' real intent, would Pharaoh have let the serfs leave Egypt unattended? In fact, it is said that when Pharaoh did eventually let the Israelites go, he dispatched a detachment of officers with them whose duty it was to ensure that the pilgrims did return to Egypt once their religious ceremonies had been completed. Although this additional information comes from extra-Biblical sources rather than the Scriptural

narrative itself, it merits credence since, under the circumstances, it would have been the logical thing for Pharaoh to have done.

EXODUS

Now the Book of Exodus tells us that when the Israelites left Egypt, they did not travel "through the way of the land of the Philistines," even though this would have been the shortest route to their destination.

"The Way of the Land of the Philistines," known to the Egyptians as "the Way of Horus," later the Via Maris, was a much-traveled highway on the coast of the Mediterranean, along the northern shores of the Sinai Peninsula. It has long been argued by Biblical scholars that since this was the principal highway from Egypt to Canaan, Moses would have avoided it because of the Egyptian garrisons, some of which have since been discovered, that guarded it along the way. But since Moses left Egypt with the blessings of Pharaoh and even with Egyptian officers among his own people, if we are to believe the extra-Biblical sources mentioned above, why would he have feared passing these Egyptian garrisons?

On the other hand, the inland route that Moses seems to have attempted should have aroused the suspicion of the Egyptian officers. Here we can only speculate but Moses might have argued that he did not wish to hinder the traffic on the high road by the passage of such a vast multitude and its herd of livestock. But when the pilgrims reached Etham, some sort of crisis seems to have taken place.

Wherever Etham was has never been discovered; the site remains unknown. All that is told about this place in the Old Testament is that it was situated "in the edge of the wilderness." One thing that we should, however, note is that the Israelites were not said to have crossed any seas, lakes, or marshes on their way from Egypt to Etham. Let us keep this in mind.

RETREAT

It was while they were encamped here, at Etham, that the order to turn back was given: "Speak unto the children of Israel [Yahweh is reported as having said to Moses], that they turn and encamp before Pi-ha-hiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea."

The telling of this event is repeated, and stressed, in the Book of Numbers: "And they removed from Etham, and turned again unto Pi-ha-hiroth, which is before Baal-zephon: and they pitched before Migdol."

The Old Testament itself is silent concerning the motive for this turning back, or what William Heidel termed "a curious countermarch," and, for that reason, it has long puzzled Old Testament commentators- so that, as a young man, I was not unique in being piqued by this event. Extra-Biblical sources, however, are far from silent. Drawing on these other works, Louis Ginzberg expounded on the event in the following manner: "Accordingly, [the Israelites] retraced their steps to Pi-ha-hiroth, where two rectangular rocks form an opening, within which the great sanctuary of Baal-zephon was situated."

Not having had to cross a body of water on their way to Etham, neither did the Israelites have to cross any water on retracing their steps back to Pi-ha-hiroth. Why, then, did they have to cross a sea once they left Pi-ha-hiroth to head back to Etham?

"And they departed from before Pi-ha-hiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham."

Where did this sea come from?

Of greater importance, why did Moses turn back with the Israelites, seemingly endangering their flight from Egypt, to encamp at the sanctuary of this infamous god?

It is, once again, to extra-Biblical sources that we must turn for an answer to this tantalizing question. And here, in these sources, we find it stated that it was not Yahweh, but the Egyptian officers accompanying the Israelites, who ordered the pilgrims to turn back. According to these sources, however, the Israelites insisted that Pharaoh had dismissed them for good. While the officers, who had their strict orders, were attempting to enforce their authority, a skirmish ensued. The Israelites fell upon the officers, "slaying some and wounding others." Those who were not killed managed to escape back to Egypt.

This turn of events must have alarmed Moses who knew that the escaped officers would soon bring Pharaoh's army thundering on their heels. It was then that he, "who did not [yet] desire the departure of his people to have the appearance of flight," gave the order to turn back to Pi-ha-hiroth, thus hoping to allay Pharaoh's anger.

The question, however, must still be asked: why would Moses have hastened to a locality on the coast in which, according to all sources, he only managed to entrap himself? Logic tells us that once the Egyptian officers had been killed, the die was cast. The masquerade was over. This was now open rebellion. No turning back, other than a return to Egypt, was about to pacify Pharaoh—unless it was to Pi-ha-hiroth that the Israelites were supposed to have pilgrimaged in the first place. Moses' move would then have placed him where he should have been and Pharaoh, although angered, might have been appeased.

Some sort of excuse would of course have had to have been concocted to account for the incident at Etham. Here, again, we can only surmise, but Moses could have said that, by traveling the inland route, they had accidentally bypassed their destination; that a misunderstanding with the officers had led to an argument which got out of hand; and that some hot-headed Israelites had taken matters into their own hands. He might have had to finger those individuals who had actually attacked the officers, sacrificing the few to save the many, although, one would think, some form of retribution would still have followed. We shall never know for, as we are all aware, events took a different turn.

What indications are there that Pi-ha-hiroth had been the stated- that is requested- destination of the Israelite pilgrimage?

In order to answer, or, at least, attempt to answer, that question we will have to temporarily leave the Israelites encamped at Pi-ha-hiroth while we take a little excursion of our own.

BAAL-ZEPHON

It has long been surmised, and often stated, that the Israelites adopted the worship of Baal after their infiltration into Canaan- that is following their exodus from Egypt. Since Baal was, primarily, a Canaanite god, this supposition seemed reasonable. What should not, however, be overlooked is that, since the days of Abraham, the Hebrews had led a semi-nomadic life in that very Canaan which can rightly be called the land of the Baalim. The Scriptural narrative contains no intimation of Baal worship by the Hebrews prior to their migration into, and prolonged sojourn in, Egypt. Extra-Biblical sources, on the other hand, intimate otherwise.

Like other Semitic deities, Baal had also found his way into Egypt where he was worshipped at Tanis and Memphis. Ramesses II, known to us as the Great, Pharaoh of Egypt's Nineteenth Dynasty, had such respect for the imported deity that he considered himself a warrior like Baal. Called Bar, or Pa-Bar, by the Egyptians, Baal was accepted by them as the god of their enemies and, as such, regarded with a certain amount of reverence and awe.

While in Egypt, the Israelites had occupied what the Old Testament refers to as the Land of Goshen. Although not readily identified with any modern locality, Scriptural clues indicate that Goshen was situated somewhere in the delta region of Lower (i.e. Northern) Egypt in which Tanis, one of the very centers of Egyptian Baal worship, was also located. Israelite contact with Baal in Egypt is therefore a possibility that needs considering.

The above holds regardless of whether or not Tanis and Memphis existed during the Israelite sojourn in Egypt since the Egyptian cults of Baal actually antedate the building of these cities. According to Budge, Baal was introduced into Egypt during the Eighteenth Dynasty but may actually have antedated even that period. This is emphasized here because of the controversy which has long surrounded the date of the Israelite exodus from Egypt. In fact, if the Old Testament narrative is to be believed, the above probability becomes a virtual certainty since, as we have already seen, a site bearing the name of Baal is thrice there reported to have played an important role in the Exodus.

The name "Baal"- more properly "Ba-al"- simply meant "Lord." There was, however, more than one Baal venerated in the ancient Near East. The place-name connected with the Exodus tale with which we are concerned singles out one of these Baalim, and that is Baal-zephon. Is there any evidence that this particular Baal was also venerated in Egypt?

Baal-zephon was the patron god of ancient Ugarit, the present Ras Shamra, on the Syrian coast, far from the borders of Egypt. Even so, there is evidence which suggests that the Egyptians would have named a site in his honor. As we have seen, Baal was not unknown in Egypt. Neither, it seems, was a female counterpart of him. I quote E. A. Wallis Budge:

Here for the sake of convenience may be mentioned the goddess Bairtha Ba'alath, or Beltis, of Tchapura in full Bairtha Tchapura or Ba'alath-Sephon, who may be regarded as the female counterpart of the Ba'al-Sephon [the same as Baal-zephon] of the Hebrew Scriptures. The city here referred to [i.e. in the Hebrew Scriptures] is on the borders of Egypt. Another city or district of the same name was situated in Northern Phoenicia, [or Canaan], and is mentioned in an inscription of Tiglath-Pileser II under the form Ba-'li Sa-pu-na.

Ba'alath, Baalath, or Baalat sometimes also Belit, Belith, and/or Beltis, is merely the feminine of Baal. While the latter meant "Lord," the former simply stood for "Lady." The Egyptian form "Bairtha Tchapura" seems to hint at the existence of a "Bar Tchapura," or Baal-zephon.

That Baal-zephon was known and worshipped in Egypt has now been verified by a cylinder seal depicting this deity that was discovered in the palace remains of Stratum G4 at Tell ed-Daba. This site has been identified by Manfred Bietak, its excavator, as ancient Avaris. First called Rowarty in Egyptian, and later Hatwaret, Avaris was the Asiatic settlement and center of Hyksos rule, which harbored Canaanites among its population. Moreover, David Rohl has more recently presented ample evidence which indicates that Avaris was "the major population centre of the Israelites throughout their long sojourn in Egypt." Bietak has also argued that Pharaoh Nehesy gave to Baal-zephon the name of the Egyptian deity Set (or Sutekh). This is not an entirely new supposition since, as early as 1904, Budge had also come to a similar conclusion when he stated that: "Of [the Egyptianized Baal's] form and worship we know nothing, but the Egyptians placed after their transliterations of his name a figure of the fabulous animal in which the god Set became incarnate, and it is clear that they must have believed Bar [i.e. Baal] and Set to have qualities and attributes in common."

The worship of this particular Baal in Egypt makes the existence of a place named after him in that land all the more probable. In fact, it is known that at least one fortified tower, or fortress, in Egypt was named after the god Mekter pef Bratchapnu, that is the Migdol, or Tower, of Baal-zephon. Extra-Biblical sources vouch for this. They do not, however, refer to this place as a "city" but, as we have already seen, as an actual sanctuary of Baal-zephon, known by that name, and situated at Pi-

ha-hiroth. This explains the Biblical reference to "Pi-ha-hiroth, over against Baal-zephon" and "Pi-ha-hiroth [which] is before Baal-zephon."

Despite their respect and reverence for this deity, did not the Egyptians consider Baal a god of foreigners, even of their enemies? Were not the Israelites foreigners in Egypt? Moreover, was not Baal originally a Canaanite god and had not the Israelites come to Egypt from Canaan?

Pharaoh would have better tended to trust Moses had he been told it was to Baal-zephon's shrine that he intended to take the Israelites. And he might have believed him all the more because there already was a precedent connecting this shrine to the Israelites.

Midrashic tradition has it that when the Hebrew patriarch Joseph had held office in Egypt, he hid a cache of riches in this very sanctuary of Baal-zephon. One cannot, however, visualize a government official secretly hiding a treasure in a public shrine without being detected. And for what purpose would he have done so? If there is any truth to this tale, the riches in question would more probably have been donated by Joseph.

What this would mean, of course, is that Joseph had owed some sort of allegiance to Baal-zephon. He could not have looked upon this deity as a "false" god. Later Jewish sentiment would have tried to eliminate what would by then have been seen as Joseph's apostasy. It would probably have been for this reason that Joseph's donation was later said to have been a secretly hidden cache. Present religious objections aside, there would have been nothing strange in Joseph's approbation of Baal. Although Hebrew by blood, he too had once been a native of Canaan. Baal would not have been a stranger to him. After all, even Abraham had once paid his homage to a Canaanite deity. In fact, let us be more honest than that.

The Book of Genesis does not hide the fact that the Hebrews were prone to idol worship. Just before the tribe of Jacob, who was Joseph's father, went up to Bethel, Jacob found it necessary to confiscate "the strange gods" of his own household and bury them beneath an oak tree near Shechem. Jewish sources go even further in proclaiming that the children of Israel were idol worshippers up until the time of their deliverance from Egypt. That the Israelites worshipped idols while in Egypt is also stated.

Israelite partiality toward Baal-zephon is further borne by the following data: it was, for instance, believed that the two rocks which stood before the sanctuary of this deity were shaped one in the form of a man, the other a woman by god's own hand. This bespeaks an affinity, real or imagined, between the Israelite god and Baal-zephon. This is further confirmed by another Jewish belief which has it that when God destroyed the idols of the Egyptians, just before the Israelites left Egypt, that of Baal-zephon alone was spared. That the Israelites continued to honor Baal-zephon even later in Israel is evidenced by a city of Ephraim that was named in his honor. Even Israelite individuals continued to perpetuate this deity's fame by adopting the theophoric name of Elzaphan and Elizaphan, which means "El of Zephon."

And while on the matter of names, it behooves us to remember that Joseph himself was given a new name by Pharaoh, and that name was Zaph(e)nath-paaneah. Jewish tradition has interpreted this name to mean "he who can reveal secret things with ease," an obvious allusion to Joseph's fame as an interpreter of dreams, although other traditional Jewish explanations have also been given for the name. Nahum Sarna, on the other hand, informs us that Joseph's new name is good Egyptian and means, "the god has spoken and he (the bearer of the name) shall live." Not only was Zaph(e)nath-paaneah a "good Egyptian" name, it actually appears in Egyptian sources from at least the twelfth century B.C. The theophoric element of Zephon in the name is more than obvious as Tom Chetwynd noted in 1987. Thus, if the translation of the name as "god has spoken and he shall live" is correct, the god in question has to be Baal-zephon. Whether Pharaoh gave his new Israelite vizier this name because Joseph was a devout worshipper of the deity (as would be probable if, in fact, he did donate a treasure to the god's shrine) or whether he did so for some

other reason remains a moot question. But the connection between Joseph and Baal-zephon is nevertheless strengthened by this datum.

All this seems to indicate that Pharaoh might have understood, and perhaps even sympathized with, Moses and the Israelites' desire to visit the shrine of Baal-zephon and there conduct their sacrifices. In fact, it is reported in an old Jewish legend that, when Moses persisted in taking the Israelites out of Egypt, Pharaoh told him: "My god Baal-zephon will oppose you in the way, and hinder you on your journey."

Which brings us to the question: where was this shrine located? Where was Pi-ha-hiroth?

PLACE-NAMES

The route the Israelites followed during the Exodus has never been determined with any certainty mainly because the places mentioned along the way in the Old Testament have defied all attempts at geographical identification. For that reason four different routes have been proposed, each of which includes details that seem to match some of the Scriptural narrative but none of which entirely satisfies the Exodus scenario. The one thing that can be said for certain is that, eventually, the Israelites entered a wilderness called Sinai.

As far as we know, there are no sacred shrines to pilgrimage to in the Sinai heartland within a three-day journey on foot. Although the Israelites might have visited the temple of Hathor/Baalath at present-day Serabit el-Khadim along their route, recognized as a Semitic shrine since the days of Flinders Petrie, the place is much too far away to be the shrine we seek.

As we know from the Book of Exodus, after leaving the land of Goshen, the Israelites first stopped at a place called Succoth from where they journeyed to Etham before turning back to Pi-ha-hiroth.

According to Petrie, Succoth, which word is said to mean "booths," "huts," or "lair," the plural of *sucah*, was the Egyptian Thuku (variant, Theku) or, as it is now more usually rendered, Tjeku. Werner Keller locates the place in Wadi Tumilat, slightly east of the Nile delta. Others have been more precise in suggesting Tell el-Maskhuta(h) in the same general district. In fact, the name has been found mentioned in a Ramesside ostrakon unearthed at this very place. As Kenneth Kitchen stated: "there is definitely a place called Succoth."

Etham, the other extremity of the geographical area with which we are concerned, has been placed in eastern Egypt, which is not saying much. Petrie was a little more specific in locating it somewhere *about* the modern Nefisheh (now rendered Nifisha), west of Lake Timsah and, therefore, south of Succoth. He did so, however, on no particular evidence other than that he was, like others before him and since, seeking a southern route into the Sinai peninsula.

The name Etham has no meaning in Hebrew and so might be of Egyptian derivation. Budge has suggested Khetem which means "fortress." One such fortress, the Khetem en Merenptah, was to be found at Theku, the very Succoth from which the Israelites started on their march. Another of these fortresses was known as Khetem ur en-Uatch-ur, that is "The Mediterranean Fortress." Two other fortresses bearing the name Khetem were Khetem enti em Thar, The Fortress of Tanis, and Khetem Gebti, the Fortress of Coptos. Only the last one is away from the northern shore, it being some 25 miles north-east of Thebes. Perhaps of more importance is the fact that one of these fortresses is found mentioned in Egyptian documents without an identifying suffix, thus indicating that it was well known for the name "Fortress" to stand alone. It is this place, simply called Khetem, that Budge has suggested might be the Etham of the Old Testament. Unfortunately, the locality of this Khetem is not specified. For reasons that should become clear in a while, I personally favor Ostracine which is the present Filusiat, or El Arish.

Which brings us to Pi-ha-hiroth, the locality of which had to have been somewhere between Etham and Succoth. But, as Kitchen asked: "where do we locate it? There is a canal with that name

recorded in Ramesside documents but we can't place it so it doesn't help a lot." Petrie tells us that, in Egyptian, Pi-ha-hiroth is rendered Pa-qaheret where, he informs us, "there was a shrine of Osiris, the Serapeum of later times." The Serapeum had been discovered at Sakkara by Auguste Mariette in 1850 but, again, Petrie seems to have chosen this locality merely because it was on the southern route to Sinai. Besides, his acceptance of Etham at present-day Nifisha, which is north of Sakkara, indicates that he believed the Israelites to have continued on their journey from Etham to Pi-ha-hiroth, which is contrary to the Scriptural narrative. He did not take into consideration the fact that the Israelites turned back from Etham in order to reach Pi-ha-hiroth.

As we have already learned, Pi-ha-hiroth is said to have been located "between Migdol and the sea." Migdol is the Hebrew bastardization of the Egyptian m'ktal (sometimes transcribed as miktol) which means "tower." But, again, as Kitchen stated, the name "applies to any old Migdol."

Another form of miktol was mek-ter, and here we might be on a better track since there was a mekter known as Mekter pef Bratchapnu, which translates as the Migdol of Baal-zephon. But, without locating Baal-zephon itself, we are still lost.

There is one thing that can be stated for certain at this point and that is that the Israelites stopped at a place called Etham which, if Budge is correct, means "fortress," and traveled back to a place that was between Migdol, which place means "tower," and the sea. The evidence is therefore against those who claim that the Israelites shunned the Way of the Philistines in order to avoid the Egyptian garrisons. And, as already asked above, why should they have attempted to avoid any Egyptian fortresses since they had Pharaoh's permission to leave?

This being the case, the reason why the Israelites did not travel along the Way of the Land of the Philistines had nothing to do with an attempt to avoid such garrisons. And, let's face it, had the Israelites struck south from Succoth towards the Sinai, why would they have traveled by the Way of the Land of the Philistines? In fact, why even mention the Way of the Land of the Philistines unless the place they had meant to go to could also have been reached by the Way of the Land of the Philistines? To me this is crystal clear and the impression I have always been under is that the road the Israelites chose actually paralleled the Way of the Land of the Philistines. It therefore stands to reason that, after leaving Succoth, the Israelites traveled east and not south. And this, in turn, would mean that the journey from Succoth to Etham and back to Pi-ha-hiroth was along the northern shore of the Sinai peninsula. Thus, when it is said that Pi-ha-hiroth lay between Migdol and the sea, the sea meant has to be the Mediterranean. Pi-ha-hiroth, therefore, would have been somewhere along the very Way of the land of the Philistines that Moses had at first avoided. When he returned to Pi-ha-hiroth, he would have merely repaired to the actual route he would have been expected to have followed.

Can this much, at least, be verified?

LAKE SERBON

The Way of the Land of the Philistines also passed along the shores of Lake Serbon (Serbonis and/or Sirbonis), which was the ancient Greek name of the present Sabkhat al Bardawil. This is a salt-water lagoon which is separated from the Mediterranean by the very narrow causeway of the Bardawil Peninsula upon which modern Cape Burun is located. At one point, this peninsula rises into a moderate hill, 97 feet high, which the later Romans called Mons (that is Mount) Casius. Until now, this mount's only claim to fame has been as the site at which Pompey, fleeing from Julius Caesar, was assassinated by the order of Ptolemy XIII.

Not far from Ras Shamra/Ugarit, whose patron deity, as we have seen, was Baal-zephon, there occurs another mountain to which the Romans referred as Mons Casius. This was ancient Mount Khazzi, from which the Romans obtained the name Casius, the present Jebel el-Akra. The Hebrews referred to this same mountain as Tsaphon, which is merely a different transliteration of Zephon (sometimes rendered Zaphon, Saphon, Sephon, and/or Safon). We also know, from an Ugaritic

myth, that Mount Tsaphon was directly connected with the Syrian Baal. In fact "Baal-zephon" can be translated as "the Baal of Tsaphon." i.e. "the Lord of Tsaphon." And, since tsaphon meant "north," the name could also be said to have meant "the Lord of the North."

Mount Casius on the Mediterranean, or the Serbonian Mount Casius, with which we are more directly concerned, seems to have been known to the Egyptians as Khasau, which is obviously a transliteration of the Syrian "Khazzi." There is therefore reason to suppose that the Serbonian Mount Casius would also have been known to the Israelites as Mount Zephon. If Bronson Feldman is right, Baal-zephon, which he renders as Baal-tzefon, the Lord of the North, "was the Hebrew name of Mount Kasios." The names are so interconnected that their relation to each other and to Baal-zephon need hardly be stressed further. And yet, there is more.

As we have already seen, Budge and, more recently, Bietak have both noted that the Egyptians identified Baal-zephon with their own god Set. This becomes all the more interesting when we learn that the Serbonian Mount Casius, which we have just seen connected to Baal-zephon, was by the Egyptians held as being sacred to Set. More than that, the Egyptians referred to Lake Serbonis as the Exhalation of Typhon- Typhon being the name the Greeks gave to the Egyptian Set.

What all this indicates is that the sanctuary of Baal-zephon to which the Israelites retreated was at, or near, Serbonian Mount Casius (which is a theory that has already been proposed by others) and that the sea which the Israelites had to cross in order to flee from Pharaoh's army was Lake Serbon (which has also been suggested by other scholars before me). If this double hypothesis is correct, it would then follow that the long-sought-for Pi-ha-hiroth was either situated on the same Bardawil Peninsula or somewhere on the opposite shore of Sabkhat al Bardawil. Feldman himself has suggested "the town beside Lake Serbon that Greek geography called Gerrha" and gives some linguistic evidence to uphold it.

GEOLOGY AND ARCHAEOLOGY

Most scholars, however, have not been able to accept this supposition (among them Bob Porter, John Bimson, and David Slade). Slade, for instance, has come up with two objections, the first being that "the distance in excess of 100 km from [Pi] Rameses is too far for men and cattle to walk in the three days' march" described in the Book of Exodus. If, however, Pi-Rameses is to be located at modern Fikus, as Rohl has cogently argued, the distance to Mount Casius is not "in excess of 100 km" but closer to 80. Thus the distance traveled per day would only be about 26.5 km. A Roman legion could travel 14 miles (i.e. approximately 22.5 kilometers) per day.

At that time, however, the Israelites were far less capable than Roman legions. They were not even yet expert herdsman and one can only envision them as bumbling their way with their cattle when they first started on their journey. On the other hand, it is not stated in the Book of Exodus that it only took the Israelites three days to reach Pi-ha-hiroth. What is stated is that they asked for permission to travel three days' journey. The distance concerned can easily be traveled by one person on foot or on a beast of burden. Moses, who probably knew this, might not have realized that a greater mass of people burdened with old men and young children, to say nothing of unruly cattle, would take longer than three days to reach their stated destination. Besides, since he originally seems to have had no intention of stopping at Pi-ha-hiroth, none of this would have mattered to him.

Slade's second objection is that "the Lake Bardawil sand-spit (the Via Maris) was only usable as a practical route to the East between 2700 and 500 BP when it was elevated above sea level by tectonic processes." This, however, is a somewhat confused notion of the facts, although I must hasten to add that the confusion is not entirely Slade's.

Slade is here referring to an article by David Neev and G. M. Friedman who, unfortunately, made the mistake of having the Via Maris (or Way of the Land of the Philistines) proceed along the Bardawil sand-spit, whereas, in fact, the route of the Via Maris proceeded, as it still does to this day, along

the southern shore of the Bardawil lagoon. In one of their maps, Neev and Friedman show what they call the "older coastal route" across the northern Sinai, but it is precisely this older coastal route that was, and is, the Via Maris.

Even so, since it is my belief that it was across the sand-spit that the Israelites were eventually able to escape (the details of which I must defer to a future article), the existence or not of this sand-spit at the time of the Exodus is of crucial importance to the hypothesis being presented here. In other words, if the sand-spit was only "usable as a practical route to the East between 2700 and 500 BP," that is between 700 B.C. and 1478 A.D., it would not have been "usable" at the time of the Exodus.

But what Neev and Friedman really state is that "the Sinai subplate was affected by tectonic movements some 2700 to 3000 years before the present, (that is between 700 B.C. and 1000 B.C.) which, although it moves the event closer to our time-frame, is still too late for the Exodus. Neev and Friedman continue with:

"The evidence on the western border of the subplate comes from the vicinity of the Bardawil Lagoon. This ridge appears to be of tectonic origin as indicated by its straight and sharply lineated morphology and also by the elevated position of a few segments along it. One of these is the structural dome of Mount Casius. Hence, it is assumed that this structural ridge was elevated to above the post-Flandrian sea level sometime prior to Persian times (that is, 2700 to 3000 years B. P.)"

Elsewhere in the same article, however, Neev and Friedman state:

"The data presented above from the western and eastern margins of the Sinai subplate indicate two phases of tectonic activity that probably occurred at roughly the same time: the first phase sometime between 2700 and 3500 years B. P. and the second in Roman times (after the end of the first century A. D.)"

Personally, I am a little confused. How can two phases of tectonic activity dated to two different dates, one between 2700 and 3500 years B. P., the other after the end of the first century A.D., be said to have occurred at roughly the same time? Even so, we do notice that, here, the first phase has been stretched from "2700 to 3000 years B.P." to "between 2700 and 3500 years B.P." 3500 years B.P. bring us to 1500 B.C. and, in my belief that these rounded figures are approximations, as they usually are, well within the time-frame of this hypothesis.

Now it is true that Neev and Friedman claim that the "more northern route," that is the sand-spit they mistook for the Via Maris, "was used only between Persian and Mamluk times," which is where Slade obtained his "between 2700 and 500 BP." I do not, however, understand why a ridge that had been elevated somewhere between 2700 and 3500 B. P. could not have been used earlier than 2700 B.P.

Neev and Friedman also state that the "oldest traces of human activity, which were found on top of [the] soil at Mount Casius, are pottery shards from the Persian period." The source for this statement is however given as a "personal communication" from E. Oren. This is not very helpful. One is immediately led to ask whether anything else will ever be discovered beneath the soil in question.

Even so, if Mount Casius, together with the sand-spit, was elevated no earlier than 3500 years B.P., an older shrine to Baal-zephon could not have existed there during the time of Joseph. On the other hand, it is not said that the shrine was constructed on Mount Casius, and the Mount could have become sacred to the god in later times due to its proximity to the shrine which could have been in the vicinity.

QUAILS AND MANNA

Those who favor this northern route for the Exodus have offered some logical points to back up their argument:

For instance, everyone who is acquainted with the tale of the Exodus knows that, when the Israelites were in the wilderness and grumbled for food, Yahweh sent them manna to eat- "a small round thing, as small as the hoar frost on the ground." It was described as "like white coriander seed" and tasted "like wafers made with honey." "When the sun waxed hot, it melted."

Despite Velikovsky and his hypothesis that this manna was actually carbohydrates that fell from the tail of cometary Venus, manna is actually "the sweet, small, whitish deposit left on the ground after certain scale insects feed on the tamarisk tree." Occurring in the form of small, roundish, hard, dry tears, varying from the size of a mustard seed to that of a coriander, of a light-brown colour, sweet taste and senna-like odour," the secretion is "caused by the puncture of an insect, *Coccus manniparus*." According to Friedrich Bodenheimer, a botanical expert from the Hebrew University at Jerusalem, the resinous secretion is about the same shape and size as a coriander seed, just as described in the Book of Exodus. "When it falls to the ground it is white in colour, but after lying for some time it becomes yellowish-brown."

"The taste of these crystallised grains of manna is peculiarly sweet. It is most of all like honey when it has been left for a long time to solidify."

The Bedouins of North Sinai still refer to this excretion as man, which, incidentally, is the very word used for it in the Hebrew version of Exodus. To this day, these Bedouins continue to use it as a sweetener. To which, Werner Keller adds:

"anyone who is interested in manna will find it on the list of exports from the Sinai peninsula. Further, its supplier is registered in every botanical index of the Middle East, it is the *Tamarix Mannifera*, Ehr."

What is of interest here is that this secretion, this man, is much more plentiful in the north than it is in South Sinai. The reason is simple: the tamarisk grows best in salt-deserts or by the seashore, the very nature of the north Sinai coast.

Manna was not the only food that Yahweh was said to have provided for the Israelites. He also sent them quails: "And there went forth a wind from Yahweh, and it brought quails from the sea, and let them fall by the camp and they gathered the quails" and ate them.

We notice here that the wind brought the quails from the sea, which means that the Israelites could not have been that far from the sea. And, in fact, to this day, migrating quail continue to fall from exhaustion on that very strand near the Bardawil lagoon after having crossed the Mediterranean on their way from Europe to Africa. These fat, oily birds, which seem to be "divinely delivered," are easily captured by the Bedouins in their nets, which birds are then sold as delicacies. While some of these migrating quail do fall in the southern reaches of the Sinai, they do not do so in large enough quantities to feed a population. When they fall at all, it is in ones and twos, here and there.

As David Neev and K. Emery have deduced on the basis of climatic changes in the Biblical world, increased precipitation during the Late Bronze age in the northern part of the Sinai desert "may have extended long enough to enable the wandering of fugitive tribes of Israelites together with their flocks across the Sinai and along the fringe of the Edom, Moab, and Ammon deserts." They make no such claim for the southern regions of the Sinai.

TRADITION

What can be said for certain is that local tradition does connect the Bardawil Lagoon with the Sea of Passage. Thus, as Burton Bernstein narrates:

"Another plentiful fish [caught in the Bardawil Lagoon] is a species of flounder which, like its cousins, seems to be only half a fish; the Bedouins call it samak Musa, in honor of the holy man [i.e. Moses] who parted the local waters and, inadvertently, they believe, some of the fish, in the process."

CONCLUSION

Our hypothesis, then, is as follows:

(1) The Israelites' destination undoubtedly seems to have been Canaan. (2) Their stated destination, however, seems to have been the sanctuary, or shrine, of Baal-zephon on the shores of the Serbonian lake. (3) The road from Egypt to Canaan actually passed by Lake Serbon. (4) Moses did not take this road because he did not want the Egyptian officers who went with them to realize that they had meant to bypass the shrine of Baal-zephon. (5) He therefore chose a parallel route in the hope that he might be able to deceive the Egyptian officers. (6) Once they had reached Etham, his ruse was discovered by the Egyptian officers when it was realized that the shrine of Baal-zephon had been bypassed. (7) A skirmish ensued in which some of the officers were killed and others wounded. (8) The wounded officers managed to escape back to Egypt. (9) Fearing Pharaoh's displeasure, Moses ordered his people to retreat to the sanctuary of Baal-zephon to which they were supposed to have gone in the first place. (10) It was there, as we all know, that Pharaoh's army cornered the Israelites with their backs to the sea.

Very little of this hypothesis is conjectural. Mainly, it is based on Biblical, extra-Biblical, and one or two non-Biblical sources- none of which contradicts the others.

When the news of the Israelite rebellion was brought to Pharaoh, he is reported to have said: "Moses is leading them, but he himself knows not whither." And yet, according to all extant sources, he knew exactly where to find him.

"But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-ha-hiroth, before Baal-zephon."

Pharaoh had proven right: Baal-zephon did oppose the Israelites "in the way and hinder them on their journey."

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Definition of Shamanism

Tani Jantsang

The subject of Shamanism came up where some people were relying on the dictionary definition of Shamanism, or a definition made as a result of Western anthropologists in the past and/or New Age people later on. Dispute came when it was stated that Native Americans are Shamanistic. Please understand that a **Shaman, or a person wholly familiar with real Shamanism** thinking that some Native Americans are Shamanistic would be miles away from a Western anthropologist thinking that or a New Ager thinking that.

There is much written in anthropological circles by Western scholars that has sought to "define" the many nations of Native Americans, despite protestations that "these are wrong" from the various Native American peoples. And there is the New Age use or abuse of various Native American traditions, which the Native Americans strongly resent. In all of this wrong-headedness and abuse, the word Shamanism comes up, as if these Western people know what Shamanism is within Shamanistic cultures. The fact is: **they do not!**

It is, therefore, perfectly reasonable that Native Americans would also only know of Shamanism only **from** these wrong-headed sources. As such, not knowing what real Shamanism constitutes, the Native Americans really are in no position to say, "Yes, that's like what we believe and practice," or "No, that's nothing like what we believe and practice." Let us say that someone claims you are a moozhcheena. How can you insist that you are not a "moozhcheena" or are a "moozhcheena" if you have no idea what "moozhcheena" means? You can't; not until someone explains exactly what it means.

For one main thing: there is no such thing as "THE Native American religion." Their religions vary and/or are very different from tribe to tribe.

For the second main thing: the Western "dictionary" or "Western anthropological" or New Age definition of **Shamanism itself** is wrong.

This is now put here in the hopes that Native American peoples can see what people that are from Shamanism and who have lived in that tradition have to say.

First of all, the word Shaman is not an English or Western word. It is a word well known to people of Central and Eastern Asia and the near Arctic zone regions who practice it and who have practiced it and who live it. Other words for "a shaman" are Boga and Uber in Turko-Tatar-Mongol languages. Ngagspa would be a Tibetan word for the equivalent.

There are certain specific features in Shamanism that are not in paganism of any kind and not in polytheism or monotheism. For one, it must be understood that in Shamanism, **natural** phenomena are **observed** and given causes and effects that are not scientific as we understand science, but they are also **not** supernatural.

All cultures, no matter what religion they are, have healing practices. To equate Shamanism solely or even mostly with healing is also a mistake. Therefore, how the various and different Shamanist cultures heal illness will not be addressed here, since it would as meaningless as attributing "medicine" to Christians and Jews because most modern discoveries in modern medicine were made by Christians and Jews.

It must be clearly understood (if that's even possible) that the concepts themselves of Deity and Spirit are nothing like Western concepts of such things.

There is a Supreme Spirit. That's as-given. Even inside of one culture, there can be many titles for it (not names). For example: The Lord Time Devourer; Boundless Everpresent Darkness; Incomprehensible Black Fire; Great Spirit; Great Mystery Spirit; The Incomprehensible Thatness; The Beingness; The Be-ness; The Infinite and Ineffable IS; The Unknowable Absolute; and so forth.

This is something that is **felt to be in all things**, not just living things. It's not some abstract idea of the mind alone. This Deity is never exclusively transcendent or apart from all things; it is both transcendent in that it is the first thing even before the "all that is" (Cosmos), It is before anything else **was**; but it is also **in** all things, here, and/or all things here are **in IT!**. Both. It is a force or field that permeates and motivates all that is.

As one Native American put it when specifically asked about this: "The physical universe consists of many individual things, including the bodies we inhabit and everything those bodies perceive through the ordinary senses. It also exists as an entirety - that which we call the Universe - just as our body, for example, exists as an entirety while still being made up of discrete components which exist individually and separately. Spirit, likewise, exists as something like a 'field' encompassing - and permeating - all things in the physical universe. Where that spirit permeates an individual, component 'thing' within the Universe, it too, exists as an individual, discrete 'thing' (or 'essence' if you will) and that individual spirit reflects (or determines, depending mostly on your point of view) the Nature of the physical thing it is attached to. Consciousness, with its emotions, ideas, values, moral character, etc, springs from this spirit, not from the physical object itself. In other words, 'I' am not a body with a 'soul' or 'spirit' residing within, but rather [I am] a 'spirit' or 'soul' residing within a particular body. Since 'Spirit' permeates all things, everywhere, we assume that all 'things' have spirit within them." [Note that the Native American we are quoting does not consider himself or his people, the Lakota, Shamanistic and they might not be if he's relying on what real Shamanism is. But his definition here is very good **for** concepts that **are in** real Shamanism. There is more to Shamanism than just this. There is much more to Shamanism than what is stated in the dictionary.

Also understand that in much of **practical** Shamanism, the concepts can sound very simple when a stranger comes and asks about it, but the concepts can also be things that modern day physicists understand only now. So they are not so simple after all. The "deity" is just the first part of what Shamanism is.

Please keep in mind that all things in the universe are permeated and motivated by what is conceived of as Spirit.

Then there are specific **types** of spirits or types of **things** that are considered permanent; for instance earth, wind, fire, water, air, sky, sun, and moon. These are things that are "permanent" - always there. They are always what they are, they never seem to grow old and die. That's the concept. For instance: fire, fire is always fire; it gives and consumes, it transforms, etc. Water is soft, yielding, enveloping, permeating, etc. Even though it's soft, water can still overpower earth and fire. Rock is hard, silent, static and stationary. This is known through observation and you can know the spirit of these things through observation. Sure, there are exceptions to this - rock slides would show rock to be not so stationary. However, basically, these are seen as more permanent things/spirits.

There is more than one kind of observation. There is observation with the senses such as with actual practice, trial and error - how things tend to practically work; and there is observation with the heart and intuitive mind, informing us of the spirit of the things, or animals. (It would be so much easier to explain if one could just **touch** the earth and know its spirit! Or breathe in the air and know not only its spirit, but it's mood. But then, you'd have to be raised to be able to do that - like Shamanistic people!)

Then there are the spirits of things that are not so permanent, not always there, and not always the same: like trees, or animals, including people. When these non-permanent things die, the Spirit lives on. How it lives on varies, just as how it lives its life can vary. It can be reincarnated. It can linger and be very destructive or very helpful. What a spirit lingering on after death becomes, is not necessarily what the being was when he/she/it was alive.

Conceiving of Shamanism as merely a trance method that is used to ward off evil spirits is incredibly naïve. In fact, conceiving of Shamanism as a trance method to get in touch with **any** spirits is also naïve. Conceiving of Shamanism as the practice of entering into a trance for ecstatic purposes is also very naïve, since there are many easier ways to have ecstasy. There are many kinds of trances and practices that a Shaman can do. In Shamanism, they generally aren't given specific names.

There are the real ancestors, historical tribal figures that are very real people who have done very real deeds; and there are mythical or allegorical ancestors. Totems are of the allegorical ancestor and can usually identify the tribe or clan. For instance, the totem of most Turko-Tatar Shamanistic peoples is Borte Chino (Gray Wolf) and his wife Maral Kho'ai (Tawny Doe). These are considered ancestors. Obviously, these people did not evolve into human beings from a wolf mating with a doe; so there is symbolic meaning. The Western dictionary definition: (noun: emblem consisting of an object such as an animal or plant; serves as the symbol of a family or clan. noun: a clan identified by their kinship to a common totemic object) is not that far off; but the definition leaves out the part where the totem actually represents an allegorical ancestor and contains a lot of abstract symbolism. However, symbols to describe abstract things are understood fully by the tribe to be **only** symbols. The language that most Shamanistic people speak is also more intuitive/symbolic than cerebral/abstract. The things the symbols represent are often beyond words or they are many concepts synthesized into one idea. Also, the banner that the tribe might use might not be the same as the totem they use.

Shamanism can be said to be using spirit ideas, based on the spirit of the thing being observed, to describe the laws of nature and how things in nature work, like cause and effect. Their explanation for what they are doing is not like any western concept of it and due to Western concepts or paradigms, such things are often impossible to communicate.

There is no inherent or innate thing in any Shamanistic people to battle or conquer nature - as there is in ALL monotheistic people - (read this to say that Monotheistic people who create things, tend to create monotheism from their hearts and beings.) That's a big difference!

Animals are not viewed as lesser or more than humans. Animals are people of other tribes. And people are animals. That's another big difference! This is not some dogma for Shamanistic people "concerned about the ecosystem"; they live reality that way and always did. For instance, in order to cooperate, e.g., with a wolf, you don't "tame" it. You get to know the wolf's culture and communicate with it. You meet it half way, person to person. A wolf is a person, a horse is a person. Or rather, you and the wolf and the horse are spirits that inhabit three different bodies. You are individual spirits, but at the same time you are all one with the Great Oneness. As such, there is no spiritual difference per se. Spirit is Spirit, ultimately. The difference is only in the body and well, wolves and horses do not speak our language, nor we theirs.

As said previously, and contrary to the "anthropological" opinions, the **many** trance states that a Shaman may enter are not something that Shamanistic people do **because** they want ecstasy. There are far simpler ways to get ecstasy! They do them for many and various reasons. First of all, because it's cold where some Shamanistic people come from, there is a heat-generating thing that's done where one never has to enter a trance at all. Tibetans call this a Yoga and it might well be a Yoga **for them**, but it is more like a **reflex**, like the diving reflex: the heart slows down and you generate internal heat and get warm - when it gets cold enough for this reflex to "turn on," it just happens.

There is a trance state where one can "make big" their consciousness and relocate their consciousness into anything, anyone or anywhere, including the "at-onement" with the Absolute.

There is a trance state wherein you realize that "all that is" is like an illusion and that to think there is **any** difference between self and non-self is illusory.

There is the trance state often done by a Shaman to guide a person dying as he is dying and after he is dead.

There is a trance state where one can "make very small" their consciousness and relocate their consciousness inside their own body or inside another's body, example, when you are sick you make your consciousness very very small and see what's wrong with you. You can do spiritual battle on that small level with what is invading your body (germs). Making herbs or medicines to help with this is not part of the trance states, but trance states can inform you where to get the herbs, or which herbs to use, but not necessarily.

There is a trance state where you get out of your body and get inside the totem and see through its eyes.

There is a trance state where you see people as if in the "dimension" of time; you see the weave of life. That is, you don't see solid objects in space; you see them as a weave moving through time and have to be able to distinguish their particular weave from the whole web of life. This is often used to ward off evil spirits (whether the spirits are of dead people or living people doesn't matter) and to protect the person whose weave is being attacked (self or another).

There is a trance state where you can make your consciousness one with your own inner flame or light and direct that flame/light. This is done to battle on a spiritual level and can be done viewing things in a spatial way, or in a time way.

There is a trance state where you are in touch with an **aspect** of the Absolute that is Unbeing, Terrible, Awful, and direct that like a "wind" against an evil person spiritually attacking self or another; that is done viewing things in the time way, as a weave.

These practices and exactly how they are done are not things that "researchers" would likely be told about. The only word I can think of to describe how these are done and known, is not a Shamanist word at all. What they are actually doing is using Chakras to perceive these things **as if** through the senses.

There is also dream time, which is **not** the same as a trance state. In Shamanism, dreams are real and they tell you something real. They can be literal or symbolic. You can direct the dream if you wish; you can wake up and then continue the dream; you can wake up and end the dream or continue the dream at a later time. If the dream is a warning of things to come, and you later find yourself in that very situation (in the West it's called *déjà vu*), you can alter the outcome if you remember it from the dream.

In the West **some** of these dreaming abilities are known about now and referred to as "lucid dreaming," but most Western people can not do it. Why they **can't** do it is a mystery. In fact, most Western people can't even feel the centers of the body where any of these things are done - again, the only word I can come up with from another language is Chakras.

So then, if they can not do this, or **any** of these things, how can they possibly understand them? They **can't**. These are not things that anyone can know or understand except by **doing**. These things can't just be taken outside of the whole **paradigm of life** they are in and interpreted by people in a whole other paradigm of life who can't do these things. These are things that can not be understood abstractly. They have to be **done, concretely**. You know by doing, just as you know what an orange tastes like by **tasting** an orange; there is nothing abstract about it. When a person

so far outside this cultural stream actually does even one of these things, either their perception of life itself goes through a drastic change, or they can't handle it and break down, or they become terrified of it and retreat into their churches.

As far as moral codes, ethical ideas and cultural practices go, these differ from tribe to tribe and are usually not connected to anything necessarily spiritual in any sense (except to consider that all things have Spirit). In other words, the way people in one location do things is based on what is practical for that place. That's more or less tribal and practical. The way they sing or dance, their marriage or other practices, are not really connected to bonafide Spiritual ideas as they are, for instance, in the Monotheistic religions. People from a monotheistic paradigm might interpret these things as spiritual, however.

Shamanistic people are inwardly very nomadic, even if they aren't physically nomads, they "go with the flow" very easily. As said above, they don't innately feel the urge to battle against the as-given things in nature or conquer them.

In Tibet, some of these trance states are considered yogas and some of them have been given very specific names by the Tibetans. Some of the terms fit what a Shaman does, but some do not. Using these words these days, for Shamanistic people, is like finding words to distinguish a dog from a wolf when you didn't used to have such specific words. For instance, if the culture always used the word "chino" to mean both dog and wolf, they might adopt brand new English words for these animals and begin using the words "dog" and "wolf."

We hope this serves to inform Native Americans (and others too, maybe) about Shamanism.

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DIAMAT:

Taking the Mystery Out of *Dialectical Materialism*

from Comrades of Satanic Reds

Dialectical Materialism (**Diamat**) is the official philosophy or analytical method of the Satanic Reds. The Dark Tradition itself is Dialectical.

The philosophical system explained here, Dialectical Materialism, or "**Diamat**" for short, is far from dogmatic. It is not the same as Mechanistic Materialism at all.

What is dialectical materialism (**Diamat**)?

First, let's explain what it is **not**:

"Dialectical" in this sense, does **not** refer to the "Dialectical Method" of debating, though what comes from thesis and antithesis in a sincere debate can often result in a synthesis of thought; new ideas that are neither of the first two at odds with each other. It does not mean a person's language dialect, either.

Materialism in this sense does not refer to greed or the common meaning that spiritual people put to it such as, "You are so materialistic." It means matter and energy, the **material nature of reality itself** and the constant changing and constant interaction of what is in our reality.

The term appears to have been first used ca. 1891 by G. V. Plekhanov, who is known as the "father of Russian Marxism." In just about anything one reads about the intellectuals who influenced and governed the Soviet Union, students are confronted with this daunting term, without ever being given a concise and coherent explanation for what it means. They are left with vagaries, which ultimately coalesce into the notion that, "Oh, it's just a lot of confused, dogmatic, obsolete philosophical junk of little value. Nobody needs it, and nobody seems to agree on exactly what it says or means anyway." They think it's some kind of double-talk.

Actually, nothing could be further from the truth. For over three-quarters of a century, there was great agreement among intellectuals as to what Diamat meant, it was quite clear, and considered invaluable to science. In the higher sense, it is almost like using the knowledge of the Dark Force and how that is infused into Nature, to evaluate and analyze material Nature, all of the reality we live in - and evaluate/analyze it on a very mundane or scientific level to understand complexification of things and relations of things caused by the unceasing changes. By saying it is mundane does not mean it is easy. On the contrary. It is a lot harder to understand it in this precise way than it is to feel it, like a Magician would feel it. Any animal can feel it. But not any animal except some human beings can apply it to abstract analysis. Applying it to economics is extremely abstract and difficult to grasp for most people, including professors. We are going to try our best to explain it and make it as simple as possible.

Diamat consists of two parts, the material nature of reality, and the dialectical nature of reality. The "materialism" part is readily understood, i.e. that the real world consists only of matter/energy. This is never explained, but there is no need to, because just about everyone understands what this means, whether or not one agrees with it or wishes to quibble with it.

It is the **dialectical** nature of reality that is unfortunately omitted and considered puzzling. This is because it has been "over the heads" of a large majority of the critics of it. The **dialectical nature** of reality is not as easy to understand as the idea of material nature of reality, but that does not mean it is incoherent.

Dialectics is a method of thinking and interpreting the world of both nature and society. It is a way of looking at the universe, which sets out from the axiom that everything is in a constant state of change and flux. But not only that. Dialectics explains that change and motion involve contradiction and can only take place through contradictions. So instead of a smooth, uninterrupted line of progress, we have a line which is interrupted by sudden and explosive periods in which slow, accumulated changes (quantitative change) undergoes a rapid acceleration, in which quantity is transformed into quality. Dialectics is the logic of contradiction.

When we first contemplate the world around us, we see an immense and amazingly complex series of phenomena, an intricate web of seemingly endless change, cause and effect, action and reaction. We look for laws which can separate the general from the particular, the accidental from the necessary, and enable us to understand the forces that give rise to the phenomena which confront us.

In the words of the English physicist and philosopher David Bohm: "In nature nothing remains constant. Everything is in a perpetual state of transformation, motion, and change. However, we discover that nothing simply surges up out of nothing without having antecedents that existed before. Likewise, nothing ever disappears without a trace, in the sense that it gives rise to absolutely nothing existing at later times. This general characteristic of the world can be expressed in terms of a principle which summarizes an enormous domain of different kinds of experience and which has never yet been contradicted in any observation or experiment, scientific or otherwise; namely, everything comes from other things and gives rise to other things."

The fundamental proposition of the Dark Tradition is that there is a Hidden "force" or Something permeating all of matter/energy (Nature) that motivates it on to constantly change. (See [Dark Force, Entropy, and end to this argument](#) in DarkTradition section of our website.) The fundamental proposition of dialectics is that everything (matter/energy) is in a constant process of change, motion and development. Even when it appears to us that nothing is happening, in reality, matter is always changing. Molecules, atoms and subatomic particles are constantly changing place, always on the move. **Dialectics is thus an essentially dynamic interpretation of the phenomena and processes which occur at all levels of both organic and inorganic matter.**

"To our eyes, our crude eyes, nothing is changing," notes the American physicist Richard P. Feynman, "but if we could see it a billion times magnified, we would see that from its own point of view it is always changing: molecules are leaving the surface, molecules are coming back."

Everything is in a constant state of motion, from neutrinos to super-clusters. The earth itself is constantly moving, rotating around the sun once a year, and rotating on its own axis once a day. The sun, in turn, revolves on its axis once in 26 days and, together with all the other stars in our galaxy, travels once around the galaxy in 230 million years. It is probable that still larger structures (clusters of galaxies) also have some kind of overall rotational motion. This seems to be a characteristic of matter right down to the atomic level. Inside the atom, electrons rotate around the nucleus at enormous speeds.

The electron possesses a quality known as intrinsic spin. It is as if it rotates around its own axis at a fixed rate and cannot be stopped or changed except by destroying the electron as such. If the spin of the electron is increased, it so drastically alters its properties that it results in a qualitative change, producing a completely different particle. The quantity known as angular momentum - the combined measure of the mass, size and speed of the rotating system - is used to measure the spin of elementary particles. The principle of spin quantization is fundamental at the subatomic level but also exists in the macroscopic world. However, its effect is so infinitesimal that it can be

taken for granted. The world of subatomic particles is in a state of constant movement and ferment, in which nothing is ever the same as itself. Particles are constantly changing into their opposites, so that it is impossible even to assert their identity at any given moment of time. Neutrons change into protons, and protons into neutrons in a ceaseless exchange of identity.

As said before, that the material world is "dialectical" does not have anything to do with language dialects nor with the dialectical method of teaching, such as appears in Socratic dialogues, and in those modern classrooms wherein teachers believe that the best way to instruct young students in certain difficult fields of study like history and sociology is to spend most of their class time verbally "interacting" with them.

When a Red says reality is dialectical, he means something very different: that matter, and thought, which is derivative from matter, are never static, but are always in a state of flux, moving according to the three principle laws of the dialectic, which are:

Law #1, the Law of the Transformation of Quantity into Quality;

Law #2, the Law of the Mutual Penetration of Opposites;

Law #3 the Law of the Negation of the Negation.

If these laws sound abstract, they **are**. They are very abstract and over most people's heads but they don't have to be. They involve what some logicians call "third [at least] order concepts," i.e. the laws are statements about concepts which are about narrower second order concepts which are, in turn, about the most basic or first order concepts. Of course, if a person doesn't understand the concrete reality that is being thought of in the larger or more abstract sense, they aren't going to understand Diamat. These laws are explained below, and are apt to sound rigid and static. On the contrary, Diamat is what modern philosophers call a "process philosophy."

Let us mention also that in the Diamat, the word quantity means "how much" but the word quality means a peculiar and essential feature, an inherent feature or property. It doesn't mean "high or low quality merchandise," or anything subjective.

Law #1, Law of the Transformation of Quantity into Quality, is what primarily distinguishes Diamat from other kinds of materialism, such as "mechanistic materialism." Diamat sets great store on the idea that accumulated changes in the **quantity** of something can reach a threshold after which additional accumulation results in a dramatic **change in quality**. It is not the same as quality changing quality: example being if one adds cherry flavoring to a cola, the result is a cherry-coke, like "Dr. Pepper." To a sensitive palate, even a small amount of cherry changes the drink. This is a case wherein a change in **quality - not quantity** - results in a change of quality. Nothing surprising there. You have simply added something with a new quality, cherry **flavor**, to something else, cola **flavor**, and the result is a new, enjoyable blend wherein the new quality, cherry **flavor**, is evident. A more sophisticated example of a change of quality changing a quality would be where a geneticist replaces one nucleotide in a gene with another (there are four: adenine, guanine, thymine, and cytosine). By doing so, the geneticist may get a completely different organism. By adding a new quality, i.e. a new chemical with different qualities than the one he replaces, he gets a new kind of organism, qualitatively different from the original, perhaps one that cannot even live or one that can't even mate with the original if it does live.

But the Law of Transformation of Quantity into Quality says something more profound. Engels gave a very unusual but simple example of this from the Egyptian campaign of Napoleon's cavalry against the Mameluke horseman. When a small number of Mameluke horsemen battled a small number of Napoleon's cavalry, the Mamelukes always won, even if outnumbered. But if a large number of Napoleon's cavalry fought a large number of Mamelukes, the French always won, even if the French were outnumbered. For example, two Mamelukes would defeat four French cavalry. But 1505 Mameluke riders would lose to 1012 French cavalry. This was based on historical facts. Keep

adding a single horseman to each side in a battle, and the accumulated, gradual, uniform changes eventually resulted in dramatic qualitative changes in what occurred on the battlefield, and even reversed the outcome. Engels did not think this was a mystery. He knew why this happened: because the French were more skilled in large cavalry maneuvers than the Mamelukes, and because the Mamelukes were raised on horseback, some riding almost as soon as they could run. There is no puzzle or obscurantism here: just a good example of significant qualitative changes resulting from the uniform quantitative change of gradually adding horsemen to each side, one at a time. Each additional horseman is artificially presumed to be the exact equal of his peers. If a horseman were added to one side who was far better than all his brethren, which, realistically, often happened as a star fighter rode into battle, a reversal of outcome is not surprising at all. This would not be an illustration of the transformation of quantity into quality. The participation or addition of a single fighting champion would be an illustration of the transformation of **quality** into a new quality or qualities. One could quibble with this and state that "skill" is a quality: the French were more **skilled** in large cavalry maneuvers. But this skill only becomes evident when a certain quantity of horsemen are involved. There are also assumptions being made when they assume each horseman on each side is the equal of the other, so this might not be a perfect example of quantity changing quantity.

A second better example is the spectrum of colors of the rainbow. As the wavelength of light is minutely and gradually shortened, which is a purely quantitative change, the color of light changes from red to orange, through yellow, green, blue, indigo, to violet, in that order. Vivid qualitative change of color results alters sufficient quantitative reductions of wavelength. Again, a quibble can be made here about light not being any specific color unless it interacts with matter, or the color of it being subjective and based on human perceptions - and such facts can lead to confusion preventing a person from grasping **quantity changing quality**. However, wave length of light is objective: take x-rays. Due to the (quantity) wave length, x-rays can penetrate the body. Not all light can do this. The change in what the light itself can actually do, is determined by the length (measurement of a quantity) of the wave. X-rays are qualitatively different from visible light rays.

A third and best example: the periodic table of chemical elements. Each element on the table is succeeded by the element that has only one additional proton in the atom's nucleus, or, equivalently, one additional electron in its "shell" (around the atom). In this case, it is not necessary for the quantitative changes to accumulate before a distinct qualitative change appears. Everytime one additional proton-electron pair is incorporated into an atom's structure, a completely new element with radically new chemical and physical properties immediately appears. Multitudes of qualitative changes occur with each step. For example, oxygen has eight protons and eight electrons. Oxygen is necessary for human respiration ("breathing"). Add only one additional proton-electron pair, and the result is a completely new element, fluorine, which causes immediately and often permanent lung damage the moment it is breathed - possibly instant death. In the same way, if one removes a single proton-electron pair from oxygen, the result is the element nitrogen, which one can breath - except that one would pass out, suffocate, and die in less than a few minutes breathing inside a chamber containing only nitrogen gas. This is a quantitative change different from the qualitative change that occurs by adding a charge that changes oxygen into fluorine.

This is **not** the same thing as oxygen (O₂) changing to ozone (O₃) which would be quantity changing quantity since you are only adding more oxygen to oxygen making it like super oxygen. (These are molecular bonds, not bonding the nucleus of atoms). This can be confusing due to the use, in English, of the word "quality" to mean something better or worse. Here is another example of quantity changing quantity which results in a **better** "quality" computer (different meaning of the word quality): Person (A) has a 28k modem, person (B) has a 56k modem. The "quality" of person (B)'s modem is **better** because of the quantity of data it is able to transfer. The movement of the quantity is producing more quantity of information; but in terms of the product and user, it is of a **better** "quality." This is **not** the same use of the word "quality" that Diamat is using, when we say Quantity changed Quality. Thus, this can be confusing. Quality, in Diamat, means a difference in actual kind itself. It does **not** mean "better or worse of the same kind."

Some of the most recent investigations related to chaos theory have centered on the critical point where a series of small variations produces a massive change of state. (In the modern terminology, this is called "the edge of chaos.") The work of the Danish-born physicist Per Bak and others on "self-organized criticality" used precisely the example of a sand-heap to illustrate profound processes which occur at many levels of nature and which correspond precisely to the law of the transformation of quantity into quality.

One of the examples of this is that of a pile of sand. We drop grains of sand one by one on a flat surface. The experiment has been conducted many times, both with real sand heaped on tables, and in computer simulations. For a time they will just pile up on top of each other until they make a little pyramid. Once this point is reached, any additional grains will either find a resting place on the pile, or will unbalance one side of it just enough to cause some of the other grains to fall in an avalanche. Depending on how the other grains are poised, the avalanche could be very small, or devastating, dragging a large number of grains with it. When the pile reaches this critical point, even a single grain would be capable of dramatically affecting everything around it. This seemingly trivial example provides an excellent "edge-of-chaos model," with a wide range of applications, from earthquakes to evolution; from stock exchange crises to wars.

According to Per Bak, the phenomenon can be given a mathematical expression, according to which the average frequency of a given size of avalanche is inversely proportional to some power of its size. He also points out that this "power-law" behavior is extremely common in nature, as in the critical mass of plutonium, at which the chain-reaction is on the point of running away into a nuclear explosion. At the sub-critical level, the chain-reaction within the plutonium mass will die out, whereas a supercritical mass will explode. A similar phenomenon can be seen in earthquakes, where the rocks on two sides of a fault in the earth's crust reach a point where they are ready to slip past each other. The fault experiences a series of little slips and bigger slips, which maintain the tension at the critical point for some time until it finally collapses into an earthquake.

Although the proponents of chaos theory seem unaware of it, these examples are all cases of the law of the transformation of quantity into quality.

Similar processes can be seen in phenomena as varied as the weather, DNA molecules, and the mind itself. The quality of liquidity is well known on the basis of our daily experience where, for instance, water can be changed in quality to ice and steam by changing the temperature or water. In physics, too, the behavior of liquids is well understood and perfectly predictable up to a point. The laws of motion of fluids (gases and liquids) clearly distinguish between smooth laminar flow, which is well defined and predictable, and turbulent flow, which can be expressed, at best, approximately. The movement of water around a pier in a river can be accurately predicted from the normal equations for fluids, provided it is moving slowly. Even if we increase the speed of the flow, causing eddies and vortices, we can still predict their behavior. But if the speed is increased beyond a certain point, it becomes impossible to predict where the eddies will form, or, indeed, to say anything about the behavior of the water at all. It has become chaotic.

To the unintelligent or uneducated, these things might be difficult to grasp. To others, a revelation. But why should it be such a big deal for intellectuals and the well-educated? Because for centuries, ever since the time of the Holy Roman Empire, the ancient Greek philosopher Aristotle's ideas were officially made the chief ingredients in a European's education. Aristotle listed ten classes of things, or "categories," he called them, which were all abstract ideas like substance, relation, place, time, action, state, etc. Two of them were quality and quantity. Aristotle taught that these categories had nothing in common, so comparisons between them could not be made. The Marxists said that this was a great mistake, and proceeded to make such comparisons, such as describing relations between quantity and quality. They were not the first to do this since esotericists did it long before them, but the Marxists were the first **materialists** to do so, and did it the clearest. Most surprising of all, perhaps, was a non-Marxist, Albert Einstein, working out mathematical relationships between space ("place") and time that are very considerable at

velocities near the speed of light. At the speed of light itself, space and time become indistinguishable. Two of Aristotles so-called uncomparable categories, "place" and "time" not only invite comparison, but are identical at the speed of light.

Here is another reason #1 is such a "big deal." Evolution is a prime example of how accumulated gradual changes result in the appearance of new species (whether or not this is how evolution really happens all the time). The Law of the Transformation of Quantity into Quality leads to the idea that there are different levels of organization (today called "complexity") in different areas of science. At these different levels, the accumulation of increased organization of matter results in completely new qualities and phenomena (what are today called "emergent" qualities). Dialectical Materialists, as materialists, involve no spirit or vital forces, but are purely material; they'd also view what we call the Dark Force as something purely material (see article: "*Dark Force, Entropy, an end to this argument*" on our website in the Dark Tradition section). Such a system as Diamat enables the true scientist to avoid the fallacy of transferring the laws of biology to the study of human affairs, of the fallacy of attempting to substitute, in known biological formula, species with nations, races, classes, etc.

One might say that the **First Law of Diamat is a fundamental Law of our universe**. In an absolute sense with nothing subjective about it, and without going into the subject of hydrogen clouds, nuclear fission of hydrogen atoms and/or gravity, let's jump to a time earlier on in the universe when there were only 2 elements, hydrogen and helium, with first generation stars being the only kinds of stars that existed. Here is Quantity: atoms that make hydrogen and helium only have 1 or 2 protons inside the nucleus of the single atom and 1 or 2 electrons, respectively. That's the atomic number of hydrogen and helium and here is the main point we wish to show: with only that, with only those stars and those elements, only certain qualities exist, only certain kinds of things, certain interactions and certain conditions are possible. In other words, you can't have carbon based life forms like animals or plants. With the change in QUANTITY, for instance, atoms with a lot more than just 2 protons-electrons like we have now, we have a drastic change in QUALITY, not only of what exists, but what CAN exist, and the kinds of things that exist, and that can interact.

The First Law of Diamat is that QUANTITY changes QUALITY - and this is very specific and very hard for most to understand because people mix up what is quantity changing quantity, quality changing quality - and quantity changing quality. There are many examples of quantity changing quantity, or quality changing quality. But quantity changing quality is not that easy to show examples of: The classic example, one that might even show that this law is a basic law of the universe is that by changing the QUANTITY of protons in specific, single atoms, you drastically change the QUALITY of what a thing IS. Like, gold has a different QUANTITY of protons than oxygen or silver has. The QUALITY is different due to that. It is not as if helium (2 protons) is "part hydrogen," or "hydrogen plus something else because helium has 2 protons inside the atom." It's not like "helium is hydrogen plus hydrogen." NO: the quantity of protons changes the THING ITSELF, what it fundamentally IS. Helium, in otherwords, is HELIUM - a thing in itself.

Law #2, Law of the Mutual Penetration of Opposites above is sometimes also called the Law of the Struggle of Opposites. This is where most Reds get the term "contradictions" from. It is very much like Taoism with its Yin/Yang diagram. It says that there are no absolute opposites. The Marxists rather completely adopted this idea from Hegel, while repudiating his idealism in favor of materialism. Every opposite is supposed to contain some germ or aspect of its contrary, for example, the way property owed to a creditor is negative to a debtor, but positive to a creditor. Yet it is also negative to the creditor because it is something he has not yet received, "owed" to him, and positive to the debtor, because it weighs heavily upon him as something he must produce. The names "positive" and "negative" could easily be switched between debtor and creditor. Hegelians, before the Marxists, gave numerous, sometimes glib and erroneous examples of this, such as that there are no positive electric forces without negative ones (even today, it is not known if this is true). The validity of this idea, (aside from verbal tricks or "sagely observations and wise sayings" that there is no life without death so the two are mutually dependent, which is certainly involved in

this idea) is that the oppositions inherent in reality are what create **motion**, whether it is the interaction of debtor and creditor in society and history, or interaction of protons and electrons that causes them to form atoms and thereby the fundamental chemical elements.

In his interesting book on the mathematics of chaos, Ian Stewart points out that the difference between the gods Shiva and Vishnu is not the simplistic and dualist antagonism between "good and evil," but that the **two principles of harmony and discord together underlie the whole of existence**. Similarly: coagula and solve shown on arms of the Goat of Mendes.

"In the same way," he writes, "mathematicians are beginning to view order and chaos as two distinct manifestations of an underlying determinism. And neither exists in isolation. The typical system can exist in a variety of states, some ordered, some chaotic. Instead of two opposed polarities, there is a continuous spectrum. As harmony and discord combine in musical beauty, so order and chaos combine in mathematical beauty."

In Heraclitus, all this was perhaps an inspired guess. Now this hypothesis has been confirmed by a huge amount of examples. The unity of opposites lies at the heart of the atom, and the entire universe is made up of molecules, atoms, and subatomic particles. This was well put by R. P. Feynman: "All things, even ourselves, are made of fine-grained, enormously strongly interacting plus and minus parts, all neatly balanced out."

The question is: how does it happen that a plus and a minus are "neatly balanced out?" This is a contradictory idea! In arithmetic, a plus and a minus do not "balance out"; they negate each other. Modern physics has uncovered the forces which lie at the heart of the atom. Why do the contradictory forces of electrons and protons **not** cancel each other out? Why do atoms not merely fly apart? The current explanation refers to the "strong force" which holds the atom together. But the fact remains that the unity of opposites lies at the basis of all reality.

Within the nucleus of an atom, there are two opposing forces, attraction and repulsion. On the one hand, there are electrical repulsions which, if unrestrained, would violently tear the nucleus apart. On the other hand, there are powerful forces of attraction which bind the nuclear particles to each other. This force of attraction, however, has its limits, beyond which it is unable to hold things together. The forces of attraction, unlike repulsion, have a very short reach. In a small nucleus they can keep the forces of disruption in check. But in a large nucleus, the forces of repulsion cannot be easily dominated. Beyond a certain quantitative critical point, the bond is broken and a qualitative leap occurs. Like an enlarged drop of water, it is on the verge of breaking apart. When an extra neutron is added to the nucleus, the disruptive tendency increases rapidly. The nucleus breaks up, forming two smaller nuclei, which fly apart violently, releasing a vast amount of energy. This is what occurs in nuclear fission. However, analogous processes may be seen at many different levels of nature. Water falling on a polished surface will break up into a complex pattern of droplets. This is because two opposing forces are at work: gravity, which tries to spread out the water in a flat film spread over the whole surface, and surface tension, the attraction of one water molecule to another, which tries to pull the liquid together, forming compact globules.

This universal phenomenon of the unity of opposites is, in reality, the motor-force of all motion and development in nature. It is the reason why it is not necessary to introduce the concept of external impulse to explain movement and change which was the fundamental weakness of all mechanistic theories. Movement, which itself involves a contradiction, is only possible as a result of the conflicting tendencies and inner tensions which lie at the heart of all forms of matter.

The opposing tendencies can exist in a state of uneasy equilibrium for long periods of time, until some change, even a small quantitative change, destroys the equilibrium and gives rise to a critical state which can produce a qualitative transformation. In 1936, Bohr compared the structure of the nucleus to a drop of liquid, for example, a raindrop hanging from a leaf. Here the force of gravity struggles with that of surface tension striving to keep the water molecules together. The addition

of just a few more molecules to the liquid renders it unstable. The enlarged droplet begins to shudder, the surface tension is no longer able to hold the mass to the leaf and the whole thing falls.

The "mutual penetration of opposites" can be seen in the yin/yang symbol, light penetrates darkness, darkness penetrates light and both are needed to each exist, while they ultimately contradict each other. They **oppose and rely** on each other to exist. This opposition or contradictoriness and the reliance on each other of these opposing things causes a constant interaction and change. This can lead to:

Law #3, the negation of the negation, the Third law, which means, that when one negates the other, it also negates itself - and this leads to The Synthesis - a real change into something that is not half one and half the other, but something entirely new.

Thus the second law of Diamat is intimately connected to the third law of Diamat, the Law of the Negation of the Negation. By "negating" each other dynamically, electrons and protons form atoms in which they achieve a "synthesis." The synthesis is called the negation of the negation or sometimes the "second negation," the "first negation" being that between electron and proton. In the synthesis, a new or more complex entity replaces, succeeds, or modifies the original pair that were (and still are) in dynamic opposition. The synthesis is superior because it becomes the new object. A harmony is even reached in the atom between the two original opposites. Syntheses were viewed as succeeding the original opposites in time.

Another way to view the Three Laws of Diamat is in this extremely ordinary example of joy: the lovers! Sperm and egg. The many sperms and egg attract and repel - both at the same time. Here is Law Two: one sperm and the ova merge into each other (sometimes), and what results from that merger is neither sperm nor egg. Both need each other to make the synthesis into a zygote which is neither sperm nor egg. Now, here is Law Three: when it's a zygote, the negation of the negation has occurred since sperm and egg are both negated and the new thing, the zygote now exists. The zygote can never return to being a sperm and/or an egg. Now Law One happens where QUANTITY changing QUALITY comes into the situation: the quantity of cells, 1 dividing into 2, then into 4, then into 8, etc. - changes the quality of the cells because at first, during these first quantitative multiplications of cells, all the cells are all undifferentiated. Then after a certain quantity is reached, like a critical mass. differentiation of the cells occurs - which is the most important thing in developmental biology.

Then, it's time for a joke: the baby is born and the QUANTITY of bills you need to pay to raise it for a QUANTITY of 18 years, affects the QUALITY of your life. :)

Thus Diamat can be concisely stated in a semi-modern form as follows: the world consists solely of matter/energy in an interconnected whole which is greater than the sum of its parts (Law #1). The world exists independent of man and his mind (materialism). It is always in flux, matter and mind both having an intrinsic or internal impetus to move (needing no "god," "soul," or "prime mover" to create it or get it going) due to #2, as opposites struggle and then coalesce to synthesize new things at higher levels of organization #3. (Please see the article "*Dark Force, Entropy, and end to this argument.*") To say that this flux and organization obeys laws is a misnomer, because all such "laws" are just regularities, new and different ones appearing at different levels of complexity (#1 again), e.g. in the material things studied by sociology vs. those studied by chemistry. To all of this, dialectical materialists often add and adhere to the additional, independent assumptions that mankind will never know all there is to know, that knowledge is relative, and that what is known is intimately connected with one's actual work, practice, and changes effected on material things rather than on some sort of pure cognition or mental insight.

In the very practical sense: Diamat is the revolutionary arm of the Proletariat.

Who are the Proletarians? The working class, plain and simple. The ones who do the actual production of the things we like and enjoy in life, and who make the necessities of life so often

taken for granted. Of course, the "upper class," snobbish types will be Idealists (as opposed to Realists) because they are in the clouds somewhere, the realities of life never really approaching them, but it is the Proletariat that makes this possible for them, the Dialectical Materialists who understand the practical things.

What happens in society and culture is mirrored in philosophy. The Idealist depends on the Materialist for the stuff he needs to live, just as the entire Idealist philosophy depends on the Materialist for its existence. Quantity changes quality puts it all into clear perspective. Quality is being changed, and quantity is DOING the changing! This is of paramount importance.

Matter/energy is in constant motion, unceasing movement. Opposition strengthens for sure, but this opposition arises from the same source as that being opposed. There is the negation. It is nature contradicting itself, therefore, quality is not the fundamental essence, but a quantity of matter/energy is.

Satan, in one sense, means Opposition. But the fact that everything already has an opposite means that everything can be termed "Satan" in the sense that everything opposes something (its opposite). Quality is one side of something, because there is another side with an opposing quality and both sides strengthen each other. Quantity, however, is beyond or outside of this in the sense that there has to BE something to start with. QUALITY springs out of quantity, not the other way around.

The Idealist believes that consciousness produces matter, or in short that quality is first, then quantity. This is why it is usually said that the Western world (though not all of it) is like a "house upside-down." Our Pentacle shows this as it is supposed to be, the bottom point is Rooted in material quantity, the Big Bang that starts everything moving and becoming, and from this issues the opposing forces that interact with each other to make all the different patterns and shapes.

Quality can also be purely relative to the situation. Example: To a dehydrated person, water is of extreme saving quality, it is very important; but to a drowning person, water has a different kind of quality, a kind that opposes the first kind (dehydrated). On one hand water is saving a person's life, on the other hand it is killing a person. Then, in between these two extremes, there is just WATER. Not good, not bad, just water.

What method did Marx use in his book *Capital*? He did not "impose the laws of dialectics upon economics" but derived the laws of dialectics from a long and painstaking study of all aspects of the economic process. He did not put forward an arbitrary schema and then proceed to make the facts fit into it but set out to uncover the laws of motion of capitalist production through a careful examination of the phenomenon itself. In his Preface to the Critique of Political Economy, Marx explains his method:

"I am omitting a general introduction which I had jotted down because on closer reflection any anticipation of results still to be proved appears to me to be objectionable, and the reader who on the whole desires to follow me must be resolved to ascend from the particular to the general."

Capital represented a breakthrough, not only in the field of economics, but for social science in general. It has a direct relevance to the kind of discussions which are taking place among scientists at the present time. When Marx was alive, this discussion had already begun. At that time, scientists were obsessed with the idea of taking things apart and examining them in detail. This method is now referred to as "reductionism," although Marx and Engels, who were highly critical of it, called it the "metaphysical method." The mechanistic materialists dominated physics for 150 years. Only now is the reaction against reductionism gathering steam. A new generation of scientists is setting itself the task of overcoming this heritage, and moving on to the formulation of new principles, in place of the old approximations.

It was thanks to Marx that the reductionist tendency in economics was routed in the middle of the last century. After *Capital*, such an approach was unthinkable. The "Robinson Crusoe" method of explaining political economy ("imagine two people on a desert island...") occasionally resurfaces in bad school text-books and vulgar attempts at popularization, but cannot be taken seriously. Economic crises and revolutions do not take place between two individuals on a desert island! Marx analyses the capitalist economy, not as the sum-total of individual acts of exchange, but as a complex system, dominated by laws of its own which are as powerful as the laws of nature. In the same way, physicists are now discussing the idea of complexity, in the sense of a system in which the whole is not just a collection of elementary parts. Of course, it is useful to know, where possible, the laws which govern each individual part, but the complex system will be governed by new laws which are not merely extensions of the previous ones. This is precisely the method of Marx's *Capital*—the method of Dialectics.

Marx begins his work with an analysis of the basic cell of capitalist economy, the commodity. From this he explains how all the contradictions of capitalist society arise. Reductionism treats things like whole and part, particular and universal as mutually incompatible and exclusive, whereas they are completely inseparable, and interpenetrate and determine each other. In the first volume of *Capital*, Marx explains the twofold nature of commodities, as use-values and exchange-values. Most people see commodities exclusively as use-values, concrete, useful objects for the satisfaction of human wants. Use-values have always been produced in every type of human society.

However, capitalist society does strange things to use-values. It converts them into exchange-value, goods which are produced not directly for consumption, but for sale. Every commodity thus has two faces: the familiar face of a use-value, and the mysterious, hidden face of an exchange-value. The former, use-value, is directly linked to the physical properties of a particular commodity (we wear a shirt, drink coffee, drive a car, etc.). But exchange value cannot be seen, worn or eaten. It has no material being whatsoever. Yet it is the essential nature of a commodity under capitalism! The ultimate expression of exchange-value is money, the universal equivalent, through which all commodities express their value. These little strips of green paper have no relation whatever to shirts, coffee or cars as such. They cannot be eaten, worn or driven. Yet such is the power they contain, and so universally is this recognized, that people will kill for them.

The dual nature of the commodity expresses the central contradiction of capitalist society: the conflict between wage-labor and capital. The worker thinks he sells his labor to the employer, but in fact what he sells is his labor power, which the capitalist uses as he sees fit. **The surplus value thus extracted is the unpaid labor of the working class, the source of the accumulation of capital.** It is this unpaid labor which maintains all the non-working members of society, through rent, interest, profits and taxation. The class struggle is really the struggle for the division of this surplus value.

Marx did not invent the idea of surplus value, which was known to previous economists like Adam Smith and Ricardo. But, by disclosing the central contradiction involved in it, he completely revolutionized political economy.

Marx's predecessors had discovered the existence of surplus value, but its real character remained shrouded in obscurity. By subjecting all previous theories, beginning with Ricardo, to a searching analysis, Marx discovered the real, contradictory nature of value. He examined all the relations of capitalist society, starting with the simplest form of commodity production and exchange, and following the process through all its manifold transformations, pursuing a strictly dialectical method.

Marx showed the relation between commodities and money, and was the first one to provide an exhaustive analysis of money. He showed how money is transformed into capital, demonstrating how this change is brought about through the buying and selling of labor power. **This fundamental**

distinction between labor and labor power was the key that unlocked the mysteries of surplus value, a problem that Ricardo had been unable to solve. By establishing the difference between constant and variable capital, Marx was able to trace the entire process of the formation of capital in detail, and thus explain it, which none of his predecessors were able to do.

The amount of literature written on Diamat exceeds the summary given here by a hundred billion fold because nothing said here is really simple and indubitable. In other words, there is a whole lot here to legitimately "quibble" about. It is only hoped only that this will be a short statement of what Diamat says for readers who hear the term bandied about, especially in the usual negative manner as if it is an antiquated, useless, nonsensical, dogmatic philosophy. Trust us, heh, Mega Corporations definitely do not want you to understand the difference between labor and labor power!

When Stalin, Mitin and some others after Lenin discovered the facts about entropy, as did Bogdanov before them, they really regarded Diamat as an ontological law, not just a way to explain economics and relations of labor and classes. **That is, Diamat can explain the whole of WHAT IS. That's the Dark Tradition.**

"Panta rhei, oudei menei."

"Everything flows and nothing stays."

---Heraclitus

Suggested reading: Das Kapital ("Capital") by Karl Marx

A question: since the universe can be proven to exist and made up of "stuff" and the interaction of "stuff," and due to quantitative changes we end up with qualitative changes in the "stuff"; when exactly did the quality to be aware come into existence? That is, how did inorganic "stuff" become organic and aware of itself? Or more specifically, when did "stuff" acquire the ability to "choose to go here, rather than there" based **not** on the mechanics of attraction and repulsion, but on Will? Man is definitely not the only animal that does this and to think that, is a great error.

Answer: according to the Dark Tradition, All Things are aware - their awareness is just very alien compared to ours.

Awesome: Another thing that is peculiar is this: the exact amount of "stuff" (matter/energy) that existed at the beginning of the universe is the same amount of "stuff" (matter/energy) that exists now: it's just reshuffled into much more complex forms. It is constantly being reshuffled and, as this happens, there is one thing that does increase and never decreases - as it if is an arrow that goes one way: Entropy.

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THREE GATES AND THE TANGRAM

PYTHAGOREAN SATANISM

The Three Gates

by Tani Jantsang

In Kaballa, one can see the uppermost Triad: Kether, Binah, & Hochmah. Kether/Binah is **Apeiron** in Pythagoreanism. It is the **Asat/Sat** in Vedanta. It is "Big-Bang/Big-Crunch as One Event" in most-modern physics (Roger Penrose type), a force that push/pulls; expands/contracts. The actual Doctrine does not exactly have a Bang/Crunch in the manner, though "bang and crunch" would apply to Galaxies. Hochmah is **Protogonos** in Pythagoreanism, Unified Field in physics, it is shown as the Vajra in Tantra, and is "The Light." It is also referred to as the Logos.

The Kether/Binah, Asat/Sat or Apeiron can be better explained by saying that these "2 things" are really One Thing, they are The Dark Force in Nature. Not "of Nature," but **IN** Nature. All things are pushed into Being, or **Coagula** on the Mendesian Goat's arm, and pulled into their end or death, or **Solve** on the Mendesian Goat's other arm. The one obvious and visible force or thing all can understand as actually doing this, is Time. You are conceived, you Become a fetus, then you Become a baby, then a child, then an adult, then an old person, then you Become dust. There is no effort in this kind of Becoming, it just happens. You are hence, born as what you are, male, female, or cat, fish, person, or gay, straight, or some ethnic, etc. (We here are speaking of living things). You have no choice in this kind of Becoming. Hence, there is no Free Will about Becoming in this sense at all. The only thing you can do, is rebel against what you are, or flow into it. You can volitionally, with Free Will, take advantage of the potentialities you have and that would involve Free Will - and that is also Becoming which involves an inner awareness, but that has nothing to do with this essay. (Choosing to learn to use a computer or not, is not esotericism at all. Being aware of the Black Flame that burns in the Sat and in yourself is the *meat* of Esoteric schools and is the first step for Kundalini Yoga - **this essay is not about that.**).

Rebelling against what you are can also include "striving to be more than you **are**" because you despise the "limitations" placed on you and you feel the limitations, as if they ARE a limitation; this causes a person to breach their own boundaries of existence and throw what they are in the trash for "want" of what they are not and can not be. This seriously needs to be clarified. 1. A tone deaf person aspiring to be a great musician is rebelling against him/herself. 2. A person with very good ears taking lessons to better his/her inborn hearing abilities is NOT rebelling against him/herself. Again, this kind of "rebelling against the limits on the self" does not mean practicing the piano to get better, or learning to type or learning a skill to improve your living situation, or getting plastic surgery to fix a nose you don't like. That would not be esotericism. "Striving TO BE other than what YOU ARE" is to be taken literally, in the esoteric and inner sense; as if you don't want your own Beingness at all and want to replace it with something else, or some other person's Being - it has esoteric meaning, not practical meaning. All of this rebelling leads to NON-being - that is, you'd end up here, alive, and literally in hell; side by side with people who are alive, here and at peace with the Cosmos. Non-Being is "I wannabe THIS, and also I don't wannabe what I AM." Again, this is to be taken in the esoteric sense, not in any practical sense. Improving your lot in life, your skills, your appearance, has nothing to do with esotericism.

Penrose knows that entropy is not a result of this Big Bang. He also knows that the Bang and Crunch are One Event. According to doctrine, it's not exactly a Bang or Crunch in such absolute

terms, but more of a push/pull or expansion/contraction. Nonetheless, this push/pull itself or the result of it can be measured as entropy. That is, the **Apeiron** (Dark Force in Nature) is the Form, entropy is the Shadow, entropy is what YOU can measure IN the matter/energy that is here, it is a measurable thing, even though the "What" that is causing this entropy is not visible. **Apeiron** IS the reality behind what is being measured and seen as entropy. For technical formula: see "Dark Force - Entropy, End to this argument." Though we are calling it a **Dark Force** - it is not a Force as physicists use the word "force." Perhaps we should call it Dark Thing? **Boundless Darkness** is the esoteric word. In Pythagoreanism, it is **Apeiron**.

In the oldest tradition the **Protogonos** (also called Logos in Greek) is considered to be part of the **Apeiron** - as a Light burning in the Boundless Darkness. Unlike Kaballa, which has 3 things, Kether, Binah and Hochmah, the oldest Dark Tradition has One Thing - Darkness as inactive Asat and Darkness as active Sat which has the Light in it as an embryo. It's not considered a separate thing at all in the oldest Traditions.

What is this Boundless Darkness acting on? All energy/matter (including space and time). What **is** the energy/matter? It is what Hochmah Became when it emanated or "cooled off." Physics, Taoism, many systems exoterically divide this up into four forces, sometimes they add a fifth: Tantra adds space as the 5th, Taoism adds time (the Tao) as the 5th. But all of these systems speak of "THE Void," The NO-THING (Asat) that came into Being-ness as A Thing (Sat) out of which All Things came out, due to "Necessity." Necessity is that which esoteric schools use to mean, "Nothing is in Stasis." **Spirit** is what esoteric schools mean by that which push/pulls and which can be measured as entropy. The force IN Nature, INFUSED INTO the Nature, which causes us to not only have urges to do things, but which causes us to experience life.

Esoterically there are SEVEN "THINGS" and "The No-Name-Voidness." Physics calls 4 of them forces and the esoteric schools, even when speaking exoterically, do not quite call them forces. They are Things, like bricks of a building. The building is The Cosmos. Esoterically, 3 of these are Gates and are half here and half still in the Void or Asat/Sat/Apeiron. The Pusher/Puller, Asat/Sat, Apeiron, is the Builder, The Cosmocrator, or "All of Nature's Deity," Nature referring to the entire Cosmos.

How does it build? Physics, so far, does not agree with the Esoteric School which feels that physics is less than half way to knowing because they are, thus far, still hung up on the four forces. The four constructor Sephiroth Kaballistically are Netzach, Hod, Yesod, and Malkuth. That's the Exoteric School. Physics has 1. strong-color-force or water force (Yesod/Malkuth/Leviathan together as before they broke apart, esoterically called **Bahu** in Kaballa), 2. Electro-magnetism (Netzach, Hod, and Geburah together, the Geburah is not seen), 3. weak-force (Tiphereth), and 4. gravity (Hesed).

Esoterically in the Pythagorean school this is different. The 4 forces before the Cosmos existed as it exists now, would be protons/neutrons, electrons/positrons, photons/phonons, and inertial mass (a kind of mass-alone, just-mass, that does not exist anywhere as the Cosmos is now, as far as is known).

In Pythagoreanism these are known like this:

The Apeiron (Boundless Darkness) [No-Name, the Void or Asat/Sat.]

The Geometry we move through, **and are shaped by**, which is perceived as Space is called **KYKLOS** (Hesed before it was ordered, Yat-Zebaoth in our Cosmos [Kaballa]), known by the number **Pi** to us. This Kyklos or "the Round" is finite, yet boundless. It is represented by the circle because the circle is an object with an infinite number of sides, where each side is an infinitesimal point. (Many professors "know" this, but very few of them actually see it. To Pythagoreans, To See, is To Know, the rest is parroting. If they saw it, really *knew* it, they'd understand space and gravity better; in fact, they might not even call it "gravity," and they'd know it is not some kind of force; perhaps "field"

would more likely be the word they'd use.) This is the closed Gate. The **Apeiron** "blows through" this closed Gate and thus space itself expands, it is blown up like a balloon.

The here/not-here IN WHICH electron-positron pairs "vanish" as light travels, and IN WHICH a single quark in a neutron "spins around" by which the neutron "becomes" a proton, and IN WHICH the electron around an atom vanishes "somewhere not traveling the space between shells" before reappearing on another of the electron's shells is called **MYCHOS** (Geburah in Kaballa). Mychos is like a cave, it is called "cave" mytho-poetically, a sort of in-between-the-spaces "place." Like an angle whose point is pointier and pointier and you can never quite get in-between the space wherein the sides are meeting to make that point. Mychos is known by the number **e** to us, and represented by the square because the square has limits to it. **e** is the number seen in the rate of growth of all things. Things do not keep growing, they get bigger and bigger and eventually reach a limit. It is the here/not-here, totally open, two-way Gate through which the Bio-Electrical energy in your own body flows, known as Kundalini. Kundalini is "*in your body yet not in your body*." Kundalini is the Apeiron continuing the Flame moving through your flesh. When it is IN your flesh, it is Light (The-Light, Black Flame) a WHOOSHing feeling rushing up at times, and just a peaceful flowing feeling most of the time.

The push/pull's effect on all things is seen and known as time. **KRONOS** to Pythagoreans, Tipereth in Kaballa. It is known as the number **Phi**, and represented by a triangle sometimes, as the yin/yang symbol other times. It is not a "weak force" as physics might call it. It is Time, and if they see this "weak force" when radiation is present, then we say they are witnessing a disruption in time. **Phi** is the SHAPE all things take in growth. Like the triangle that starts at a point and gets wider and wider, Phi gets wider too: 0, 1, 2, 3, 5, 8, 13, 21, 34, etc. Ever notice that radiation tends to TWIST things up, malform them, change their atomic number? It is the partially open one-way Gate. **Aprieon** blows through this Gate which causes Time to flow one way and causes entropy to increase.

Electros, or Diastasis (Netzach in Kaballah) is The One Thing that is perceived as many electrons and positrons, and different ways in which electrons seem to function (as particles or as a wave in the Shadows; but as ONE THING in Form).

Phos (Hod in Kaballa) is photons and phonons, waves, one is the energy wave, the other is the matter wave, neither have any rest mass. The same thing, two different appearances. Both photons and phonons can occupy the same space at the same time: nothing else can do this.

Demiurgos (Bahu in Kaballah, Yesod/Malkuth/Leviathan, combined, or Bahu before they "broke open."), is what is seen as the nuclear strong force, or color force. It is the Nature of our life (atomic life), it is the reason we are matter (not energy), it is that which causes living things to have urges (to eat, to mate, etc.). It is the Foundation, like the foundation of a House, of life. YOU are the House. This was shown by a **Theta** and considered to be a number. Theta is derived by the fraction 144/233. It is a number that spirals closer and closer to Phi. That is center column related. Demiurge was also shown as a stick with 6 spokes having 6 different colors and was called the Foundation of all matter, living or not living. In terms of man, carbon life which we know is 6 protons, 6 neutrons and 6 electrons. 666.

Proteus (Yesod in Kaballa) is protons; their number (in the atom) determine EXACTLY WHAT the thing will be (gold, silver, etc.).

Ogkos (not in Kaballa) is a mass or lump - this is rarely used in the tradition.

Ophioneus (Leviathan or Thiavat in Kaballa and also given other more poetic names to refer to the principle in human behavior) is neutrons LET LOOSE, destructive of life.

The three together, **Proteus, Ogkos, Ophioneus** are **Demiurgos**.

NOTHING in Pythagorean esoteric systems (nor in Kaballa) means only one thing. In other words, Ophioneus does not JUST mean neutrons, Bahu does not JUST mean the nuclear strong-color force. It is interwoven, interlaced, and layered with meaning upon meaning. We know that you can not just view any of these things as JUST the "thing itself" if you deal in "Gnosis." Bahu is also the Root or Foundation of your own being, it causes your urges (Demi-urge*), it is the ROOT of Kundalini as a force that moves through you, yet NOT through-you exactly. Push/Pull, Asat/Sat, Apeiron is not just a "force or something" measured as entropy, it is the Dark Force in Nature, felt by people who CAN feel it as "LIFE." It is felt as ANIMA, that which ANIMATES. It is known as "SAT" though the Asat is also part of it. It is known in 5 ways called "TAN." It is not JUST something "in physics." *Demi (half) Urge (an urge) is lingo-jargon punning. Demiurgos commonly means "one who works for people," but in Pythagoreanism (and known TO the Orphics) it means "an **AUTONOMOUS CREATIVE FORCE**, and a **DECISIVE POWER!**" CONSIDER that meaning. AUTONOMOUS, as if not subject to "the rule of the others." CREATIVE - as if it is creative APART FROM the dark-force in nature itself! DECISIVE POWER - it decides WHAT you are, i.e., you are a carbon based life form, it decides whether something is gold or silver, etc. APART FROM the Dark-Force in Nature! This led to all of the dualisms that had the semblance of "reason." That is, someone with no clue yapping to people about this led to dualistic stupidity.

Demiurgos was described as having SIX COLORS that spin around, as being in ALL matter inanimate or animate, as causing the matter's decay (APART FROM the effect of the "3 Gates" - note that LIGHT does not decay, and contains NO Demiurgos!, but light most definitely obeys the "3 Gates"). Demiurgos was shown two ways, as a staff with 6 spokes on it having 6 colors, and as the Greek Letter Theta. Here is the only thing where the number 6 is of paramount importance. Please keep that in mind.

The 3 Gates are known in Kaballah as Hesed/Geburah/Tiphereth, they are here/not-here. If Apeiron can be called the Builder, then these 3 Gates are the **MOLD** the Builder uses to shape the other 4 Things (bricks). Hence, it is not surprising that Phi and e can be seen in GROWTH, one determining the SHAPE things take, the other determining the RATE in which they grow. But IN WHAT do these things grow? And what is IN these growing things (because nothing is solid)? SPACE is inside them, and they are inside space, growing IN space, growing and moving inside of a Geometry, and taking shape not just to the law of e and Phi, but to the MAIN LAW of SPACE. Hence, we consider Kyklos as not just one of the 3 gates (Hesed), but THE Gate. Kaballah does too: "Yat-Zebaoth is THE Gate, the All-in-One--One-in-All." If the shape of the geometry (space) changed and you walked through that altered shape, you'd change too (if you survived).

Physics has a concept "mass." Not good enough! It is the DEMIURGE that shapes WHAT a thing is and shapes the SPACE AROUND IT; and simultaneously the space shapes it giving it its FORM AND SUBSTANCE. Gravity is seen by physics as the weakest of the 4 forces they use. If this is so, then why is it that when the SHAPE of space is drastically altered with Black Holes, "gravity" turns into the STRONGEST force around, so strong it sucks light into it, and it even sucks the surrounding space/time into it, as if whirling it down a drain? What is happening is that the space BETWEEN and IN the mass in the star begins to get less as the mass crunches together, as if the star seeks to become SOLID. Impossible, it can't. So the space BREAKS, and so does time.

THINGS, living or not, are like dough that pours through a mold and a sifter, like a strainer. The pouring of the dough is the push/pull Apeiron, as if the dough goes TO the mold/sifter as if pushed, and goes through the mold/sifter as if pulled. The mold determines the SHAPE the dough will take, and the sifter makes the dough into strings of dough. Imagine pouring dough through a strainer that had shapes in it; what got poured through the strainer would have specific shapes to it. Now imaging those shapes as atoms moving through time. It would look like a bunch of strings. You are part of that dough. You are not aware of anything pushing or pulling you, you just think you are living! You are not aware of a mold shaping your form in the atomic sense, you just feel like you are a "whole person" and probably think you are solid! You are also not aware that you are atoms going all over the place through something called time and making "strings," either (Minkowsky's "world

lines"); you just know "what time it is" from a watch you wear. You can SEE the shape of things since you exist primarily with "spatial awareness." You can even learn to see it IS in a determined form, if you calculate it. You can also see the EFFECTS of the mysterious force of Apeiron's push/pull and make up silly religions about it, and worse, ascribe to it some divine purpose that you or some priest knows, top that purpose off with rules and dogma and end up REBELLING against all that is, with a desire to CONTROL things. Or you can call this push/pull Dark Force in Nature "The Devil," as the simple-minded, inane, babbling Christians have done for centuries.

It is not as easy to see that you are moving through a geometry, though modern physics has talked about this. It is not possible to see that you are not solid with the naked eye, nor to see that you are "here/not-here." It is not possible for you to see that you are atoms moving through time - or as we'd say it: "everything is threads in a woven fabric that IS the Cosmos," unless you "SEE" this with what most would call sorcery, or "Siddhi" or "a 3rd eye" or "intuition." The fact is, you'd HAVE to be able to FEEL this. Analogy: How can you prove that a song is in a minor key? You have to be able to hear it, there is no other way!

ALL things obey these 3 Gates. Light moves in a curve, determined by the geometry of the space itself, even though photons have no mass. Population growth (if unchecked) obeys e . Draw a grid of parallel lines making the space between each line more than the length of a toothpick. Then start throwing toothpicks randomly, let your friends throw them, do it in a completely random fashion, let a machine do it, etc. Then keep track of the toothpicks that land on one of your lines, versus the ones that do not. These will obey Pi and the more you throw, the closer you get to an exact number.

What IS the exact number or Pi, or Phi, or e ? Aside from being able to find part of the answer in a dictionary or math book these days, we call it alogon: unspeakable. But it also means "not of THE Logos" to us. Meaning upon meaning. One can play games with numbers, taking the square root of a number and then multiplying itself by its own power such as "the square root of 9, times the square root of 9, equals 9." You are going into the 9, and back out of it. It is LIKE saying if you add and subtract a number from itself, you get the number: $9 + 9 - 9 = 9$. Mathematicians of today will argue that this is NOT what they are doing when they claim that the square root of 2 (which is one of those infinite numbers) times the square root of 2, equals 2. We disagree. You can NOT WRITE the square root of 2. They seek to make the infinite into the finite, they seek to make what is not controlled/Dionysian, into what is controlled/Apollonian and subject to **their** control. That's why they DON'T KNOW the 3 gates.

OK then: Want to see with simple explanation? The square root of 9 is 3. And 3 squared is 9! When you are saying 3 times 3, you are just squaring the 3; but you GOT the 3 from taking the square root of 9. They insist they are not doing that. OK: 9 divided by 3 is 3. 3 times 3 is 9. In and out. Right? Then if I use 3.14159 for Pi and divide that by say, 2, the answer is 1.570795; and now I'll multiply that by 2 and get back to 3.14159. If I take the square root of Pi times the square root of Pi then: square root of Pi 3.14159 is 1.7724531. Times the square root of Pi it ends up being 3.1415899. OOOPS, doesn't work. Do not get lost in calculators rounding off numbers as an EXCUSE for the inability to SEE what I'm trying to convey. WE say and WE KNOW - if you take the square root of 2 times the square root of 2, you DO NOT get 2. You get "ALMOST 2." Almost, is not good enough! Try paying back a car bill with ALMOST the right amount. Try rounding off money when you get \$14.9235 and keeping that little .0035. Do it enough and you can swindle a lot of money :-).

If there was stasis, if the cosmos was bounded and the 3 gates did not exist, YES, you'd get 2. Likewise, angles are fine if you plan to make a house, or furniture. And what makes these professors think they know what Euclid Knew, but never wrote for anyone to see; especially since 90% of the Library at Alexandria was burned - what else was lost? "The Pythagorean schools were **ESOTERIC**: if you see it, KNOW it, someone will show you its method." I.e., MOST of it was NEVER written down - NOT ANYWHERE. How can you REALLY have an angle, in a curved space? You can't. Ok, this is known now to mathematicians. And the mathematicians of today can call us sorcerers

and ONLY acknowledge what one of us SEES DIRECTLY when he has 10 degrees behind his name and is "respected" by the world of academia, as when Wheeler SAID he SAW that all electrons and positrons are ONE THING, Feynman listened to him and then tried to prove it - AND DID. But Wheeler was a Professor saying this, not a mystic. And don't we know that Feynman got all the name and fame for it? Wheeler, the One who SAW IT, was barely mentioned. And if Feynman was a dummy and failed to prove it, Wheeler would be equated with us who have SAID THE SAME THINGS for centuries. His statement would have been called "cute," or "quaint." They STILL, in this 20th century, DO NOT KNOW what the people of Athens knew when Pythagoreans were KNOWN. Some of them know that Pythagoreans were AWED by the fact that even a bar stool 1' by 1' square has a diagonal through it that is one of those INFINITE numbers, and they call this feeling of awe "quaint." Not quaint. We felt and still FEEL "the music." THAT is where the awe comes from. They can blithely state that "oh yes, the diagonal is the square root of 2, an infinite number," but they do not SEE what this is, and what this MEANS. REALLY MEANS. In the Eastern Tantrik schools, which are IDENTICAL to Pythagoreanism, they'd offer up the VISIBLE awesome fact about that stool as the reason WHY they KNOW that THIS is Samsara! EVERY TIME one of us goes to them, like Ramanujan who went to Hardy, he ends up DEAD, dried up of his own creative force. EVERY TIME. "Come to us" means, SHOW YOU CAN HEAR the music, not JUST read the damned notes, or make eloquent speeches about music. If you can't HEAR IT, then you CAN NOT KNOW it!

We have our codes. What is Pi plus Phi plus e? Why, it is Theta! But what the hell does that mean? It's NOT Theta if you actually add them. It's a code. Trying to decode that means having to LEAVE the realm of math altogether and enter into the world of cryptographers or puzzle makers. Fact is, that is just a code. They do not know something that would be very familiar to all esotericists, even the ones who are idiots at arithmetic: that is "the 1/3 and 2/3 thing" involved in Theta meaning Demiurge (strong-color force). They have NO IDEA the relation to Theta to prime numbers OR to the number 17. Here is one possibility regarding Demiurge and Prime numbers: Demiurge is equated with 6 as it was equated to that by the Orphics. If you begin counting the list of all whole numbers from zero to infinity, the number of prime numbers decreases as the numbers you're counting increase in size. The distribution of prime numbers follow the spiral of the natural logarithm. The natural logarithm is the number, e. Prime numbers can be sometimes found next to (above or below) multiples of six. Even some twins can be found that way. But you can miss primes using the "multiple of 6" method or get numbers that are not prime; there are exclusionary rules for those. Of course, no number ending in 5 is prime, no even number is prime, and if you numerologically add any number up and it comes out to a multiple of 3 numerologically, it is also not prime and there are other exclusionary tricks one can use.

At least the esotericists and even theologians had the openness to QUESTION WHY 1/3 and 2/3 would be chosen, and not 1/4 or 3/4. E.g., even in the Christian myth about "1/3 of the angels rebelling." Somehow, they preserved the 1/3. They did not change it. They DO know that there were groups of people that KNEW HOW to get answers regarding prime numbers awfully fast, but it is always an embarrassment to them to admit that these people were Pythagoreans and/or Kaballists (Newton was a Kaballist and he even set up a Maypole). They DESPISE what they call "the intuitive school" and shout them down, intimidate them, with their loud raucous, out of tune, babblings of Apollonian "logic" and yet - they do NOT know the Gates.

Recently there have been some books by legit mathematicians who do say that the Pythagoreans shrouded their mathematics in black magic and kept it all very secret. Don't think in terms of sorcery here. Think in terms of TECHNOLOGY! If you have this kind of knowledge, you have a lot of power in terms of very practical things.

Only mathematically can we show that e is related the distribution of prime numbers. Yet esoterically, Theta was somehow related to these prime numbers. How? I don't know. What about Pi? Basically, we are curved beings, composed of spirals with a numerical value; and we live WITHIN a spiral (curved space, universe). There are patterns in nature, there is a Grand Design emanated there by a Grand Architect - yet this is not a being or person: it can be known through

mathematics. Pythagoras knew how, kept it secret. SOME know how, they keep it secret. All I've written of here are the CODES, the hidden veils. Why has this been kept secret? Tradition.

Updates:

1. There is an excellent movie: "PI, Faith in Chaos."
2. A Japanese person recently calculated Pi to the billionth decimal.

THE TANGRAM

by Tani Jantsang

See end of article for the actual picture of the Tangram puzzle.

TAN is the Chinese word for "Hetaerai" or courtesan, loosely/vulgarly a prostitute, but known to have been highly intelligent female-teachers identical to the Hetaerai. They had Wisdom and were The Teachers. The Tangram (shown below) is known as the "Chinese Prostitute's Puzzle," where it is said that **"the 7 is the 5 and from these 7-that-are-5, The Builder makes all things."** (Pure Pythagoreanism, but far more ancient).

There are many myths about this, and some purely invented stories. One invention is by Sam Lloyd and the famous mathematician H.E. Dudeney who told about the **"Seven Cryptical Books of Tan"** from China dating to 4000 BC, that tell all about the Tangram and the secrets of the Universe. The myths about it in China generally go like this: there was a Chinaman named Tan who was walking with a tile. He dropped it and it broke into 7 Pieces. He discovered it was not quite so easy to put it back into a square. How Tan became a Chinese MAN when it was women who were the "Tan" needs no comment! Patriarchy took over and gave men credit for what women did and knew.

The question is, why is this Chinaman's name always TAN? Why **didn't** anyone ever claim that Lao Tze or Confucius had the tile? Tan is not a common name, why not give him a common Chinese name? WHY TAN? The answer, if asked, is: "Well, that's the story, that's how it goes!" Is this an answer? China did not have a system of female teachers or anything matriarchal for thousands of years, yet you can find tables made and, in common Chinese homes, cut into these 7 Pieces as table designs; and there you can hear the story! The "puzzle" is also called the "Clever 7 Piece Plan," "The 7 Piece Wisdom Board," and "The Seven Tan." Geometry and Mathematics can explain things about this, and one can see that these women, The Tan, knew the Pythagorean Theorem by understanding this, but NO ONE ever figured out why it is said that the **"7 are 5 and from that, all things are made."**

So who knows the meaning of this riddle? Well! TAN-ists know it! This is classical Esoteric (Dark) Tradition stuff. Today, it is still called the TAN-GRAM. Why, who but one of our kind would re-create this puzzle and sell it to kids to play with? :-)

There is always the "magical" in everything Orphics/Pythagoreans did/do. We are sorcerers, strictly speaking, not really "mathematicians," even though Pythagoreans at the time of Pythagoras called themselves "mathematikoi" and distinguished themselves, on strict lines, from the akousmatikoi; and it IS from the akousmatikoi EXCLUSIVELY that "the public" knows anything that Pythagoreans supposedly said. The mathematikoi are like good-eared musicians who KNOW music. The akousmatikoi are like tone-deaf who parrot the musical words, who learn the language of music, but can't hear any harmony, or even a note, in tune. The two may as well be two completely different species of life - that is how vast the gulf is between them.

Platonists arose from the true mathematikoi (like Plato) but they wrongly thought that one who sees only shadows, can learn to see Forms. Of course, this lead to nothing but parroting. E.g.: Tone-

deaf people in the shadows, can NEVER know music (the forms). Impossible! They can NOT HEAR it! As things go, Pythagoreans seem to get answers to math problems, but their proofs for them are not understood. Some can go DOWN into the shadows in some in-between realm, and if a Platonist can rise up a bit and SEE what's to be seen, he can then use his Logic and get a proof that all will understand; but this does not often happen. Platonists are also "into" teaching everyone, educating people. Pythagoreans know that most people can not BE taught save to parrot words and memorize what Knowers tell them - as such, they are not able to distinguish between real Knowledge and nonsense. They end up believing things on faith alone. They just can not KNOW things - just as tone-deaf people can not know music.

Pythagoreans also keep their knowledge SECRET, hence they are part of the Esoteric or Hermetic (hermetically sealed shut) school. They seem to have a sense about WHO DOES know or who CAN know and who CAN NOT know. Neurology would explain that we are using our limbic or Serpent brains (and we do consider ourselves a "race" called Serpents as is shown by what is said in every single initiatory ceremony they devised: "I am a Serpent" - they always distinguish themselves from "the others" whether they call them Adamites, Sethites or whatever else). But this was only recently "discovered" BY NEUROLOGY. Neurology would explain that this "sense" about others is just brain-to-brain communication, nothing mystical or psychic about it. WE AGREE. It is NOT US who call it a "6th sense." It is those who either DO NOT HAVE it, or Platonists who take a PEEK and think they HAVE another sense others lack that claim a 6th sense exists. We know better; it's just how the brain is wired up, nothing more.

Platonism also led to NEO-Platonism which gave Christianity (our WORST enemy at the time) a SEMBLANCE of reason by allowing them to co-opt the doctrines and use them. They can not co-opt ours, we keep them secret and hidden behind LAYERS of code - like the Tangram!

Here is an example of Pythagorean, or magical, thinking: If asked to prove that the angles of every triangle that exists, when added up, equal 180 degrees, it is easy because all triangles can be shown to be half of a "square" (or any 4-sided polygon), and these all have angles that add up to 360 degrees (heh). Well, that is not what Euclid did! But it is a proof - IF you can prove that the angles of the square or any 4 sided object add up to 360 degrees, it's a proof! Now, the Pythagorean will say this is true because: "It is round on the square," which means, that the circle itself has 360 degrees - so, the square does too. Scratching heads, saying: HUH? There are many numerological codes that make no math sense but are "keys" to the math itself. Mathematics (including Geometry) was **secret** to these people. Well, for one who claims that this is no proof for angles of triangles, let the Platonist prove it his way, and he will see that the **answer** is right, and the statement about the 4 sided figures is also right.

But what is the connection between the circle and the square? If you look at what we do, we put one inside the other. But, some might say, you can put ANY equal-sided polygon inside a circle, INCLUDING a triangle! Oh sure: "But we do not do that, we put the square and circle together." Ask us why we do that: "Because that's the way we DO it." Tell us why we do it, don't ask us, TELL US, and we might talk to you! But unless YOU can tell US why we do it, you will walk away convinced you met a magical- thinking, mystical-minded fool - who "JUST HAPPENED" to get the answer FASTER than you did; by some strange means (magical, mystical, nonsense, rubbish, etc.) damned Pythagoreans! (NO: Damned Platonists for teaching people to walk that OUGHT TO CRAWL. We see them TRYING to walk, and KNOW - they crawl!).

The realm of physics, science, and math has always been in what we call "the blind," and prior to this recent 20th century, and recent years, the Platonic sciences dealt strictly in "the blind," or at best, the "very below" using what we see as the 3 "totally here" Sephiroth. As such, there was a vast gulf between the real "magicians" and the scientists. But now the sciences are beginning to sound more LIKE us, and this is noted BY their members. When I heard about it, I was surprised. But I wait for them to catch up, IF don't destroy the planet first!

Tantra is identical to Pythagoreanism, except that you CAN find out things about Tantra, it is not quite as esoteric and hidden behind blinders. Tantriks never had to live amongst a race of Avestans/Adamites/Eves/etc. who are little more than monkeys with a human appearance who WANT what we know, mass produce things based on what they learn, abuse the hell out of it and the planet, and then use it to lord it over other people who have peaceful, harmonious, and intact cultures of their own with no need of this knowledge. So, it is noted that Tantra is a lot like quantum physics! So is Taoism. It is also known that Pythagoreanism is identical to Tantra - that is, what they can find out about Pythagoreanism is identical to Tantra.

But what don't they know? A lot. For one, no one in the field of these sciences can build anything that Pythagoreans built of old, not even the statues of Athens which were done NOT by geniuses or professors, but by COMMON STREET PEOPLE for pure fun! You WILL NOT find Pythagoreans "in the field." Even Roger Penrose, top physicist, is a PLATONIST. He tells readers that as a child he played with pentacles. He didn't have to mention that, it doesn't even mean anything relevant to what he is writing about, but he DID mention it. So, who did he mention that FOR? Pythagoreans? We still use the pentacle. Platonists DO NOT. The pentacle, to us, is a master-glyph that tells a VAST story layers and layers thick. Some of that story is written of in the LHP Doctrines now (for sale). The rest is not.

In all that is written in the Doctrines, I use the Kaballa words to link up all the other systems. For Hesed (or Yat-Zebaoth), Geburah, and Tiphereth, the 3 Sephiroth that are here/not-hear I'll now use Pythagorean words: Kyklos (the round), Mychos (the INNER "cave" the not-space) and Kronos (time). These 3 are GATEWAYS, and Kyklos is THE Gate. How did we represent these, in terms of "the Math?" Pi for Kyklos, e for Mychos, and Phi for Kronos. Let me digress a moment here for mystical code: Pi, the Greek letter chosen (at random?) to represent not only an infinite number, but an irrational and transcendental number (like the infinite and transcendental "God" that Kyklos represents in the Cosmos in Kaballa - Yat-Zebaoth), has the Greek-number value of 80. e, the 5th letter epsilon chosen (at random?) from the alphabet has the Greek-number value of 5 (like the Pentagram, or Mychos - DARK-path through Kundalini that Mychos represents, which also can show how the FIVE govern the SEVEN). And Phi has the Greek-number value of 500 and sort of looks like the yin/yang symbol, except that the straight line used to draw "Phi" is not wavy like the "S" in the circle to form the yin-yang (Tao) symbol. Notably, Tiphereth/Kronos IS "THE TAO" pronounced DAO, this IS known to us. So, how random was the choice of letters used to represent "the math?" NOT random. Let us continue with mystical code and then add up the number values, in terms of numerology using the actual letters used in Greek (capital letters) to represent numbers (they do not use 1, 2, 3, etc), of Pi, e, and Phi, the 3 Gates. Pi is 80. e is 5. Phi is 500. Theta, the Root or Demiurge, is 9. $80 + 5 + 500 = 585$, which numerologically is 18, which is 9 - the sa-TAN-ic number, the number of the Muse. Now, if you look at the position of the letters Pi, e, and Phi the actual Greek alphabet (not numbers) they are Pi is 16th letters; e is 5th letter, Phi is 21st letter and Theta is 8th letter. $16 + 5 + 21 + 8 = 50$ - numerologically a 5. So if you add up the number value of the letters used as numbers in Greek, and add up the position they appear in the Greek alphabet as letters, you get a 9 and a 5. What are the odds of having this work out this way?

As to the decimal system, the Mathematikoi swore by the Tetraktys, and STILL DO. After all, the "MET" or METIS in Baphemetis means "Wisdom in terms of MEASUREMENT," and the decimal system was wholly secret until a Hindu gave it to the Western world! Obviously the Pythagorean Guilds had this system and their "magic wands" were nothing but measuring tools like slide rules. (If you are wondering what decimals have to do with the number 9, since decimals are a base-10 system of counting, please just GIVE THIS UP.) Theta or "Th" is 9 as a Greek number. Does this have anything to do with the 3 Gates? It is the Root of those Gates! Is this like when the "expert in Kaballa" said that 72 had no meaning in Kaballa? UH, ahem, it is "only" the number of the "SOD" itself! I.e., "He Who Has Gnosis." It's 72 like the 72 degree angles forming Phi ratios in our own pentacle, and of course, 72 makes 9 again.

Understand, these letters, Pi, e, and Phi were CHOSEN out of an alphabet of many letters to choose from.

e is in fact an infinite irrational/transcendental number in math, known to show up in growth rates, speed of growth of living things. Phi is in fact an infinite and irrational (but not transcendental) number in math, known to show up in the growth form or pattern all living things take. In "time" then, Nature counts like this: 0, 1, 2, 3, 5, 8, 13, 21, 34, 55, etc. Let us make inverse fractions out of each number in the way Nature counts through time: $2/1$, $3/2$, $5/3$, $8/5$, $13/8$, $21/13$, $34/21$, $55/34$, etc. EACH approaches closer and closer to the actual number Phi, but alternately, they fall just above or below Phi. If you drew a straight line, and made another line to show the fractions, the line would WAVE back and forth, to the left and right of the straight line LIKE an "S," and if drawn IN the circle, forms the Tao symbol. If you make regular fractions (and they go on forever) NONE are reducible to anything else (like $3/15$ can reduce to $1/5$), as such: $1/2$, $2/3$, $3/5$, $5/8$, $8/13$, $13/21$, etc.

The way light travels has all to do with the point on the pentacle where e is, and we in the tradition always said sound was gross light. That BOTH travel in a wave, is well known to science, but that sound and light are the "same thing" in 2 forms is NOT known, not yet!

We are IN the realm of "those Gates" all the time. Platonists and Pythagoreans have drifted far apart over these 2000-plus years, and we hold these Platonists responsible for enabling Christianity to "sound reasonable," which resulted in our kind being wholly unknown in the West. SELDOM does one come forth. Pythagoreans used to be the Mathematikoi, and Platonists were like students. Now Platonists have become "Mathematicians," and we are but "sorcerers speaking of mystical things," at worst; or the "Intuitive School of Math," at best! They give us that label (Intuitive School) only after THEY have slowly and methodically PROVEN what WE SEE. We find that tiresome. (Like this analogy: No, I'm NOT calculating sound frequencies in my "genius" mind and combining them into 2 or more waves. I am simply HEARING HARMONY!).

This coding we use is "language" and it tells a person who knows how to read it, A LOT. Pi looks like a GATE, or doorway. Pi also looks like the Hebrew letter "Th" as shown on the Baphomet spelling Leviathan (L, V, Y, Th, & N) and it falls on the MYCHOS point. The Bottom point of the star does represent the ROOT and FOUNDATION of Being, and the ROOT of Kundalini; but it is the MYCHOS point that is important to ALL Left-handed sorcerers. It is the ONLY point on the star that not only has its dark principle molding all that is here, but the "defender" principle, or what is outside the point, is ALSO here - as Innocence. ALL of this is inter-related. HOW does it relate to mathematics and these three infinite numbers? It relates in HOW Pythagoreans SEE these things, WHY they CAN see them. It is now known to many hard-line physicists and mathematicians that these things were KNOWN to Pythagoreans, even BEFORE they were called "Pythagoreans" and that they regarded it all as Black Magic. So far, in mathematics, a relationship between Pi and e has been shown, by playing around with "imaginary numbers" and saying that e to the (Pi times i) power + 1 = 0. "i" is an imaginary number. Well! They call US mystical?

This is how things went, after the Platonists and Neo-Platonists went public. The analogy I'll use is the ability to simply SEE color. There are those few people that speak about red, blue, green, yellow, and etc. Among them are others who can see one color, red; so if you tell them there are other colors besides red, they will believe you because they can at least SEE red. The rest of what they see are various shades of gray. Among them also, are those who see only various shades of gray, but they are very good at calculations. Eventually, a system is formed where those who SEE color simply write down a name they invent for that color: red, blue, green, yellow, etc. The ones who see only red, try to line up the various gray colors they see with the colors that are labeled, and they simply write down names of colors. The calculators actually calculate the frequencies of each shade of gray they see, in terms of how light is traveling into the eye, or the wave-lengths of all of these colors. What you end up with is a list with names of colors on it written by people who SEE colors, another list that is identical written by people who can only see red; and another list with calculations on it, exact calculations, numbers. Among this school of people, is a person who can

see one color, red; and he is also smart enough to calculate the other colors. His name is Plato and he decides to say that people who see colors are seeing "Forms," and people who can not see them, and can not calculate either, are "in a Cave of Shadows." He feels, sincerely, that you can teach people in the Cave of Shadows to rise up, until they too, can "Know the Forms (see the colors)." There is the error! Who said anything about "KNOWING" colors? The people who see them, SEE THEM! There is nothing to know! There is nothing to even THINK about. You simply LOOK and SEE these colors; you do NOT have to think about "the grass is GREEN," "blood is RED."

As time passes, and all the color blind people begin to get the idea that there are "colors" OUT-THERE/SOMEWHERE to be seen; the notion of "color" takes on a "spiritual" connotation. Empty, klippothic people, the wannabes, all want to see these colors. They make PESTS of themselves. Others think that those who see colors are a race of Demons who are evil and need to be wiped out! Of course, that leads to the people who can see color HIDING and staying hidden; they adopt signals and codes to indicate who they are to others of their own kind. Then the wannabes, all of whom are innate LIARS, claim they can see, they "have the sight," the GODS speak to them; and they write books about colors. This leads them into confrontation with the NEO-Platonists who are doing exact calculations. Some of the people who really can see colors, start to write books of their own labeling the colors correctly, but writing down all false calculations on purpose; while others write the correct calculations down and give the colors completely different names, like "grass is Pink, blood is green." Obviously, these people who can see colors are throwing a monkey-wrench into the Picture, they are causing confusion! They see that this confusion they cause tends to set all the others at each other's throats arguing and fighting, even waging huge wars, which in turn gets these people out of their own hair. What you end up with today, is a heap of books written about the most abject nonsense.

A person who can simply SEE colors can tell which of these nonsensical books is a deliberate fraud written by a person who can really see colors but can not calculate, from one who can both see colors and calculate, and can also easily tell which books are written by people who are just religious fools who can't see colors or calculate anything. It would be EASY to tell the difference. Just look! Even if such a person copied down the facts; what he would say about it would make it perfectly clear. Keep in mind, I used "ability to simply see colors" because everyone knows what this is; everyone knows what color blind people are, and everyone knows what blind people are.

The analogy is this:

1. People who simply see colors - Pythagorean Mathematikoi.
2. People who see one color only and can't calculate - Pythagorean Akousmatikoi.
3. People who can see one or some colors and can calculate - Top Platonist.
4. People who can not see any colors but who can calculate - Platonists.
5. People who can not see colors and can barely calculate - Neo-Platonists.
6. People who can not see colors and can not calculate anything, but they can learn how to calculate - Smarter Christians/etc.
7. People who can not see colors and can not even learn - The Faithful, idiots.
8. People who lie to themselves convincingly, and go around parroting (memorized dogma) what they think is expertise on the subject of colors - wannabes, liars, KLIPPOTHS. They'd also tend to persecute those who really can see colors.

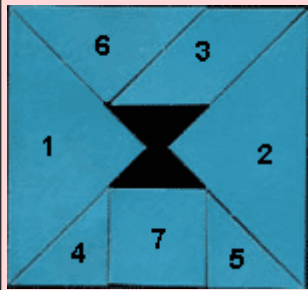

The defining of Pi and e as irrational and transcendental is not the doing of Pythagoreans. It is standard mathematics today. They do not give Phi the label transcendental because they can

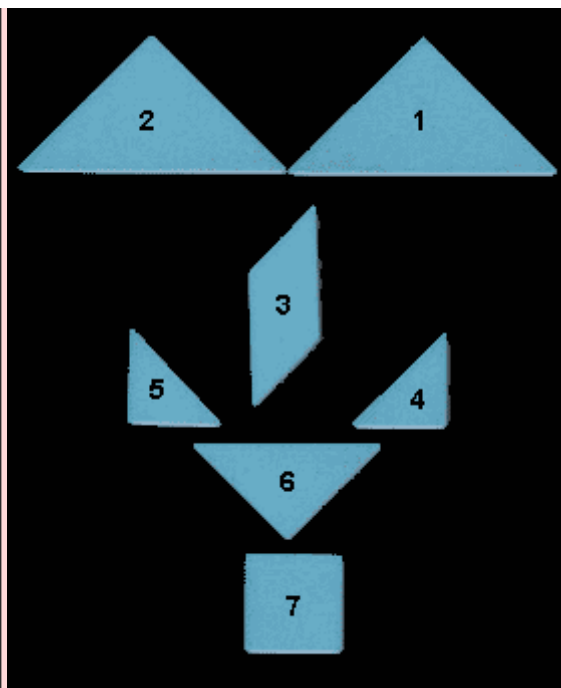
"define" it with a fraction - but they are using the square-root of 2 to define it. And what is that? They who love to have things neat and controlled would LOVE to control such INFINITE numbers, but we know differently, and this is where Pythagoreanism is IDENTICAL to Tantra. Using the square root of 2 is a cheat.

Tantra, like Pythagoreanism, maintains that ONLY THRU THE FLESH can you know ANYTHING. Like, can anyone prove a song is in a minor key? No. You'd have to HEAR it. Be ABLE to hear it. We see something profound in the fact that you can have a nice neat and finite table in your kitchen, say it measures 4' by 4' - or whatever you want. If you draw a diagonal line across that nice finite table, you end up with one of those infinite numbers. In other words, you can not measure your table diagonally, but you can measure its sides. Sound absurd? Tantra would KNOW that the table is Samsaric, Pythagoreans call it "appearances or shadows." There is a "stretchy- longness" to those infinite numbers and so, what is the visible finite-appearing table stretching into? You can't see anything, right? Are numbers even real? We say: NO! They are also, appearances, being DEFINED by us, who give them a number. Is 1/3 the same kind of number as 1/2? 1/3 is infinite, but as a decimal - not as 1/3 of, say, a cake. Using a nice cake cutter, you can divide a nice round cake into 3 equal parts. But make a decimal out of 1/3. It's .33333333 etc. to infinity. Mathematicians of today, easily forget that they are in the third dimension. Pythagoras knew where he was when he said that ONLY "a" squared + "b" squared = "c" squared. They fail to listen to what Pythagoras DID NOT say. In other words, they did not listen to his SILENCE.

Pi, e, and Phi are numbers with REAL differences, as they can not be expressed by using addition, subtraction, multiplication and division, the four functions. Phi can be expressed by using a radical, the "square root of 2," but that's rather a cheat! Likewise, UNLIKE all other numbers or fractions, Pi, e, and Phi are NON decimals that go onto infinity with no apparent pattern, no chunks of repeated numbers such as 1/7 or 1/3 as shown above in the "3 Gates."

The Tangram with Kabbalistic Explanations:

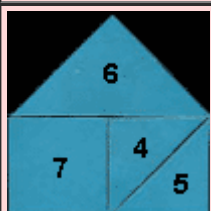
	The Void or Kether
	Binah or the Upper Shekeena. All 5 of 7 in one BIG square
	<ol style="list-style-type: none"> 1. Hesed 2. Geburah 3. Tiphereth 4. Netzach 5. Hod 6. Yesod 7. Malkuth, or Lower Shekeena, or a SMALL square.



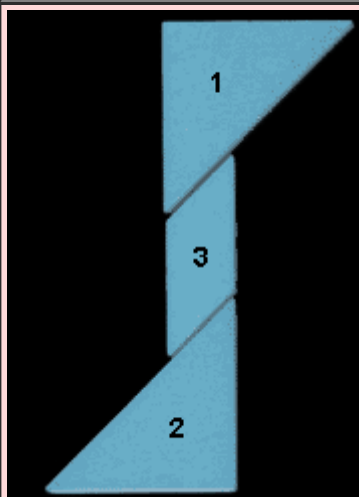
HOCKMAH is shown by the Binah-BIG square all broken into 5 types of 7 pieces.



The image shown with Tipereth & Malkuth left out as if Tipereth or time is an "as given" & Malkuth is "The Cosmos".



The image shown as a house, with the 3 top Sephiroth left out that are "here, yet not-here" also known as the Lower House in Hermetics and shown as this: ▽



The 3 Sephiroth that are here/not-here shown AS LIKE the VAJRE, or Kundalini Force in Nature.

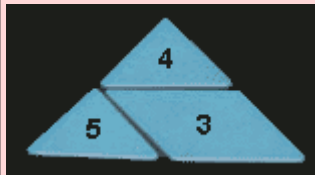


Netzach & Hod making the symbol for Tipereth. In the symbol is the Vajra showing the center pathway of the Vajra in Kundalini & a tenuous relation to E.M. as related to Kundalini as a BIO-ELECTRICAL Force governing Being

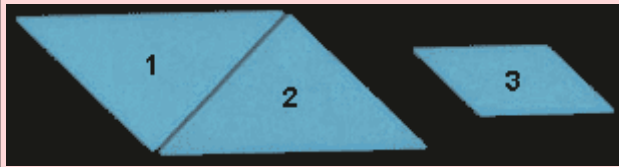
These make either triangle 1 or 2 showing how the world of light/sound is manifest here (1) & how



light/sound move or travel (2).



These make either triangle 1 or 2. E.M. manifest (1) & E.M.'s movement through time by moving in/out of "the here" (2).



The Obic Gates shown by combining either triangle 1 & 2, or just by using the rhomboid 3. The "Diamond Heart."

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Tartaros - Pythagorean Satanism

By Comrade August

[Before you read: Note that [*The Orphic Hymns*](#), translated by Thomas Taylor, are a set of pre-classical poetic compositions, attributed to the culture hero Orpheus, himself the subject of a renowned myth. In reality, these poems were probably composed by several different poets. Reminiscent of the Rig-Veda, the Orphic Hymns contain a rich set of clues about prehistoric European mythology.

This translation by Thomas Taylor, a British neo-Platonist classicist, is of additional interest for its introduction and extensive footnotes, which discuss in great detail Taylors' philosophy. Taylor, who was considered a bit outside the pale by contemporary scholars, was an influence on successive generations of occultists such as the Theosophists and the Golden Dawn, and in the 20th Century such writers as Manly P. Hall.]

While everything in this article pertaining to the structure of what we in Satanic Reds call the Dark Tradition can be found elsewhere on the site, this technical article gives the academic legitimacy of us calling the Pythagoreans "Satanic."

This is done by primarily quoting, not scholars, but the Greeks themselves on what they had to say about their world and the Pythagorean doctrine. All quotes of ancient Greeks in this article can be found in original Greek along with their English translation in "The Pre-Socratic Philosophers" Second edition, by G.S. Kirk, J.E. Raven and M. Schofield.

Apart from giving the justification of the term "Pythagorean Satanism" (in the sense that Satanic Reds uses Satanism), this article also tries to paint the picture of a lively and rich mythology and its mythological language. Satanists today seem at a loss when it comes to thinking outside the Christian box. This article gives Satanism a context that is definitely Satanic (it salutes elements represented by Satan in Christian doctrine), but also wholly outside of God vs. Satan dualisms, and a creation in its own right.

Theoria is a Greek word meaning contemplation and observation. It is the origin of our word "theory," but unlike "theory," it also hints of the underlying process of forming a theory. Theoria was the contemplative and mystical part of the tradition held by the matematikoi. The basis of this was the Orphic mythology, especially the Orphic cosmogenesis. What we know about this is largely based on Hesoid's Theogony and the surviving fragments of Pherecydes work in ten volumes with the title Pentemychos. The best summary however, is given by Aristophanes in his comedy "The Birds." There he outlines the Orphic cosmogenesis like this:

"First of all there was Chaos and Night and black Erebos ["Darkness"] and wide Tartaros, and neither Ge nor Aer nor Ouranos existed. In the boundless bosoms of Erebos black-winged Night begets, first, a wind-egg, from which in the fulfilment of the seasons ardent Eros burgeoned forth, his back gleaming with golden wings, like as he was to the whirling winds. Eros, mingling with winged, gloomy Chaos in broad Tartaros, hatched out our race and first brought it into the light."

Two other quotes building upon the same ideas are:

"And the tale is not mine but from my mother, how sky and earth were one form; and when they had been separated apart from each other they bring forth all things, and gave them up into the light: trees, birds, beasts, the creatures nourished by the salt sea, and the race of mortals." – Euripides

"For by the original composition of the universe sky and earth had one form, their natures being mingled; after this their bodies parted from each other, and the world took on the whole arrangement that we see in it..." – Diodorus

These quotes summarize the basic structure of the cosmogenesis, the basis of Theoria. From Chaos, Night, Darkness (Erebus), and Tartaros (You get the impression that they are many words ultimately serving as titles of One thing.), there emanates forth an "egg" in the unbounded bosom. The egg is hatched and Eros burgeons forth and with Eros the whole world we know. From the Darkness the Light is born, and then the Light is formed into our "arranged" cosmos. The "highest" in this theology would be the unbounded, primeval Darkness.

Zeus is often presented as something of a Greek proto-Jehovah (bearded guy that everyone obeys). That picture is not completely right. As a correcting pointer I include a quote by Homer:

"...and he [Zeus] would have cast me from the ether into the sea, out of sight, had not Night, subduer of gods and men, saved me; to her did I come in flight, and Zeus ceased, angry though he was; for he was in awe of doing what would be displeasing to swift Night." -Homer.

Note here that Night is referred to as feminine. The Greek mythology was early on more of a matriarchy than a patriarchy. Probably due to the influence of the matriarchal-type Pelasgians; an Altaic people that were Greece original inhabitants. The classic Greek culture arose when these mixed genetically and culturally with the Hellenic people (the Achaeans) that moved into the area.

In a more elaborate version of cosmogenesis it is described how the Darkness first begets (or becomes, depending on how you read) a number of principles or forms before the world-egg is laid in the bosom of the Darkness, and after that the ordered world, kosmos, appears. The piecing together of what can be unravelled about Pherecydes pentemychos gives us the version that the Darkness (in the form of Chronos – precosmic time as opposed to the later Kronos) has an offspring that is put into the pentemychos ("five recesses") so that the ordered cosmos can appear. Pherecydes also describes how, after the Light - the ordering principle, appears, a cosmic battle takes place. On one side is Kronos (ordered time) and on the other is the offspring of Darkness/Night, led by Ophioneus. Ophioneus is depicted as a multi-headed snake ("ophis") or dragon. Kronos is victorious and the ordered cosmos can appear. The precosmic offspring were five in number. Apart from Ophioneus is Cthonie, Eurynome, Echidna and Callirhoe mentioned in the surviving fragments. The offspring are eternal and cannot be destroyed, instead they are thrown from the ordered world in an "appointment of assignments." These are the "five defenders/punishers and principles" on the pentacle. This is elaborated upon in "Tantra, Vajrayana and Pythagoreanism" sold by P. Marsh (see [AD](#) on website). These are the same as the five dharmas and their attendant Dhyanni Buddhas that come in many forms, from helpful to super wrathful.

In later versions Kronos is replaced by Zeus, but the story remains the same. Kronos/Zeus orders the offspring out from the cosmos to Tartaros. There they are kept behind locked Gates, fashioned in iron (associated with Zeus and his element of sky/space) and bronze (by Poseidon – the water force). We are told that the Darkness has an offspring that is put into the pentemychos, and we are told that the Darkness has an offspring that is cast into Tartaros. Binding evidence is lacking, but it does indeed seem very, very plausible that the prison-house in Tartaros and the pentemychos are one and the same. Something that further strengthens this is the Pythagorean use of the pentacle, by them called pentalpha, pentagonas, pentagrammon ("grammar" because it implies an order and arrangement?), and, we might now perhaps dare to add; pentemychos. There really is no other likely explanation for their use of the pentacle. The pentacle is that which represents the

darkness-infused and can also be seen as protection. The angles (gates) are not only the "houses" of the five, but they are the gateways by which the five can come here.

In most of later Western Occultism, the elements have been proposed as being signified by it, but that theory has almost nothing to back it up and ignores the fact that the pre-Socratics counted four elements and not five. The Pythagoreans called their pentacle "Health" (Hygieia), but more on how that relates to everything above later.

To understand more about what their tradition said about how the world worked in the now, it is important to understand the key concept of "krater."

True, after the world had been ordered, Tartaros and its brood was locked away behind, or beneath, the surveillance of Zeus and Poseidon, but that doesn't mean it was out of the game. The Darkness continued to have an influence (as is evident in what Homer says above of how Night is the "subduer" of both gods and men) and could still be reached. Keep in mind that by the time Zeus is being used, the originally more pure form of this was changed a bit.

The way to Tartaros was a descent through krater into the Underworld. Krater was the connection and gateway between the physical and that which was outside of space and time: Tartaros/Night/Erebos/Chaos. While it, in mythological and allegorical myths and languages, was pictured as a cave or crater, it was in reality understood to be something un-centralized.

Plutarch describes Orpheus insight about its true nature like this: "It has no boundary anywhere on earth and neither does it have a single set base, but it wanders everywhere through mankind in dreams and visions." There are lots of stories about how Greek heroes, philosophers and mystics have descended to Tartaros/Hades (The distinction between the two was very optional back then) in quest for Wisdom. The Underworld as the source of wisdom was the rule. For example were all Apollo temples built at the mouth of a cave (the dark Dionysian-type intuition necessary for the apollonian logic), the oracle at Delphi was situated sitting at the mouth of a deep chasm, and the early Medusa (in her original connection with Metis, before patriarchy degraded her) was connected to caves.

About the Pythagorean philosopher Empedocles it was told how he threw himself down into the crater of Etna, and how Hecate, she who is the queen and guard of the entrance to Tartaros, gave him a sandal of bronze to show that she allowed him entrance. A bronze sandal as a sign of Hecate's approval of the searching sorcerer or shaman was common in Orphic myths and hymns. That it was made of bronze can be explained by the association to the bronze Gates of Tartaros. The Pythagorean philosopher Parmenides, also, explains a similar quest in a surviving poem: he travels through the bronze Gates from Day to Night, to the Goddess that unravels to him the secrets of life.

Except that krater was the gateway from the "here" to "there," it was also the way through which the Tartaros-associated powers acted in our "here." It was a way travelled both in both directions. How this happened was described as a process of breathing. The world was something living, and that which vitalized it was the breathing through krater. The presence of the Darkness through krater was what gave spirit (psyche) to the world, something that made the philosopher Thales rejoice that "everything is full of daimons." The word daimon is where we get our word "demon" from. The daimons were considered to be the intermediary between the divine (Tartaros) and us mortals, as well as our genius – the root behind artistic and scientific creativity. The idea might seem crude, but should not be understood as different from what we mean when we say that a song "has soul."

Krater was originally (as well as later) also a mixing-bowl where water and wine were mixed. Krater survived in the occult tradition as the grail, cup or chalice. This cup is the intermediary between the divine and the "here." For much more about the cup, specifically in a Crowleyan context, see the later part of "On Contradiction from a Crowleyan Outlook" on this website. cr-oncon.html

While *theoria* contained the mystical understanding of the universe, *kosmos* was the rational or scientific study and perception of the world. *Theoria* and *kosmos* were closely linked to each other, like two sides of a single coin. *Theoria* was the mystery tradition itself, and *kosmos* the scientific study sprung from it.

To put things in a Pythagorean context; *theoria* was pre-eminently the study of the Darkness and *kosmos* was the study of the Light and the structured world. It was this, *kosmos*, that really set the Pythagoreans apart from the earlier Orphics. One might also say that their doing this, was the beginning of scientific thinking in the world.

The common ground for how they projected the Orphic doctrines onto the world, as a rational context for physical understanding and study, can be seen in their concept of *apeiron*. The early Greeks noted that all things in this world are bounded, or defined. ("Pera" in Greek, meaning "boarder.") The *kosmos* can be described as the set of all defined, or bounded things. Along the same trails of thought the concept of that which is not bounded was formed, hence *a-peiron*. The "discovery" of the *apeiron* is attributed to Anaximander; pupil and friend of Thales, and sometimes understood as the teacher of Pythagoras. The surviving lines of his discovery reads:

archaen ...eirikae ton onton to apeiron

The beginning and the origin of all being things (of the all-there-is) is the *apeiron*.

ex on de he genesis esti tois ousi

and therefrom is the emergence (waxing) of all the being things

kai taen phthoran eis tauta ginesthai kata to chreon

thereinto is also their waning (destruction, annihilation) according to their fate (*chreon*).

didonai gar auta dikaen kai tisin allaelois taes adikias kata taen tou chronou taxin

and they pay each other their justified debt and penance for their injustice (*adikia*) according to the law of the time (*Chronos*).

What Anaximander did was to put forth a rationalized version and understanding of the mythological cosmology. That the doctrine presented here as *theoria*, about how an egg is conceived in the Darkness and then is hatched with the result of the arranged *cosmos*, offers a good background for a very reasonable (and correct!) understanding of how the *cosmos* came to be is evident. When Anaximander instead of the mythical words Dark and Light uses *apeiron* and *peiron*, the whole thing seems even more "on target." Aristotle sheds more light on the ideas contained in this when he comments how:

"...of the infinite there is no beginning... but this seems to be the beginning of the other things, and to enfold all things and steer all [...] And this is the divine; for it is immortal and indestructible, as Anaximander says and most of the physical speculators." –Aristotle.

Apeiron is what defines the *peiron*. The influence of the *apeiron* initiates a ceaseless dialectical motion of opposites according to Anaximander, a thought that was carried on by Heraclitus and in modern days formulated as dialectical materialism. Pythagoras was inspired by this idea but formulated it in another way; the teaching about how everything in the world is determined by, and preserved in, precise mathematical attunements. This was what really set Pythagoras apart. Aristotle explains how the Pythagoreans developed Anaximander's ideas by writing that:

"... for they [the Pythagoreans] plainly say that when the one had been constructed, whether out of planes or of surface or of seed or of elements which they cannot express, immediately the nearest part of the unlimited began to be drawn in and limited by the limit." –Aristotle.

"The Pythagoreans, too, held that void exists, and that it enters the heaven from the unlimited breath – it, so to speak, breathes in void. The void distinguishes the natures of things, since it is the

thing that separates and distinguishes the successive terms in a series. This happens in the first case of numbers; for the void distinguishes their nature." –Aristotle.

And Strobaues in his turn about what Aristotle wrote about the Pythagoreans in his now lost book about them:

"In the first book of his work On the Philosophy of Pythagoras he writes that the universe is one, and that from the unlimited there are drawn into it time, breath and the void, which always distinguishes the places of each thing." -Strobaeus.

The apeiron is "inhaled," just in the same way as the Darkness through krater. Apeiron is the Darkness/Night/Tartaros, apeiron is a Dark force that permeates, motivates and steers all of nature. It is because of this that time and change exists - today we might say that the apeiron is the guarantor behind the law of increasing entropy. The idea is that without this Dark apeiron-force there would only be a continuum (syneches), a static undifferentiated whole.

The modern parallel is the big-bang theory. First was a perfectly symmetrical singularity. With that it is not meant "a small cosmic pie of incredible density floating somewhere in the middle of space." By the perfect symmetry of the big-bang it is meant an undifferentiated whole; where neither space, time nor matter can be singled out. The Pythagorean thought is that if the apeiron had not been inhaled by the peiron-type firstborn one (the egg in mythology) immediately after it had been conceived (see Strobaues above), the world would have remained like that; an undifferentiated continuum without separation in "time and space." Might it be that science with its recent discoveries about the mysterious "dark energy" that is blowing space-time up like a bubble is catching up with the ancient Pythagorean?

This inhalation of the apeiron is what makes the world mathematical, not just possible to describe using math, but truly mathematical. The apeiron causes separation, which also apparently means that it "separates and distinguishes the successive terms in a series." Instead of a whole we have separate parts separated by "void" between them. Between any two whole numbers are infinitely many numbers. The Pythagorean philosopher Zeno is famous for his paradoxes that he built upon this insight. In one of them a runner is to run a distance. First he covers half the distance, then half of what is left, then half of what is left after that, etc. That way, he always have a "half" left! Everywhere in the finite is the infinite, and that is a mathematical fact. The Pythagorean dictum ("all is number") is that this is true also in the case of nature, because the two are upheld by the very same principle – a whole that is separated by the infusion of void. Everywhere in nature the three numbers Pi, e, and Phi keep occurring. They are irrational, they have an infinite number of decimals. To the growth shape you can see the golden mean (Phi) and to see Pi in a flower is to see the apeiron in the peiron. The growth rate is the number e. The intuitive feeling for this was one of the things that separated the matematikoi from the akousmatikoi. For more about these three numbers and how they relate to krater (also known as Mychos) and the rest of "physics," see article about "The Three Gates and the Tangram" on this website. You can find that article at this url.

3gates-tan.html

When apeiron was in peiron and steered the cosmic "arrangement," it was known as logos and likened to a fire. The world's breathing of the apeiron is by Heraclitus described as:

"This world-order did none of the gods or men make, but it was and is and shall be: an everliving fire, kindling in measures and going out in measures."-Heraclitus.

Heraclitus also says that "Thunderbolt steers all things." All of this is identical to the eastern esoteric dark doctrine. The fire spoken of is directly linked to the fiery craters and pits of mythology. As I have shown earlier, the spirit of a human (and all else) was her breathing through krater. Because of this it was also considered as a fire (when the breath is here it is the "fire") and spoken of as her logos.

It is known that this fire that continually passes through us like breath (going in and out in measures) was closely tied to the idea of katharsis. Katharsis is a word commonly translated as "purification." This may not be incorrect, but translating it as "release," or to just let it stand as it is would be more at it. Both the Orphics and the Pythagoreans practiced so called orgias; the classical basic or dionysian feasts that. The purpose of these were katharsis. With these in mind, it is easy to see way "purification," as that word has come to have very different inferences in modern English, does not give the right association. The article "Western Roots One" elaborates on this in detail. See our [AD](#) on this website.

Diogenes Laertius writes about the earlier mentioned mythical descent into Tartaros by Empedocles that:

"There came a time, Empedocles, when you purified [katharsis] your body with living flame, and drank immortal fire from the mixing-bowls of the craters."-Diogenes Laertius.

To get katharsis was evidently closely linked to the Underworldy wisdom-journeys. He who has logos has logic, and he owns or has an innate "ordering principle." The adjective "living" keeps reoccurring. The flame of katharsis is the fire of the living. Opposed to these are the thanatos (i.e. those who are alive yet miserably dead inside). To have this fire is to have "Health." Now the reasoning for the Pythagoreans calling their pentacle Hygieia becomes clear. The pentagram was the "pentemychos" and hence symbolized five sides of the Darkness in which "the living flame" has its root, the meaning and use of the symbol is now both understandable as well as truly sublime.

In the quote about theoria and cosmogenesis Eros probably had an unexpected role for many; it is the Light that is born from the Darkness and arranges it into what it is today. If the same model is taken down to the context of katharsis and Hygieia, Eros takes the function and role we are used to; "the living flame." The two models really speak of the same thing, just as apeiron and Night are the same, it all just depends on perspective and reference.

I have hitherto given only easily verifiable facts. Everything said to this point is also identical to eastern esoteric tradition about the One Darkness and the Flame that burns in it. What now follows is of a more speculative nature, and builds upon the premise that also the rest of the Pythagorean tradition (primarily the use of the pentagram) has its parallels in the same eastern doctrine.

Hygieia, then, would be in a proper relation with this guiding five-fold (pentemychos) Darkness, therefore, it would be in proper relation with the idea of God! But, is there any clue as to what these five "truths," or "proper relations" were? Yes there are. In Tantra, they are clearly spelled out and elaborated upon. They are also spelled out and explained in "Tantra, Vajrayana and Pythagoreanism" See [AD](#). In that monograph, exactly what these are is made perfectly clear. The clues, published and available to be read, however, are few, but lie within what is told about the five-fold precosmic offspring.

I'll begin with Ophioneus, as it is the one that seems to have been of greatest importance, and we have the most surviving fragments about it. Ophioneus is both the serpent of the primeval watery abyss and the hatcher of the World-Egg. The Waters are the Waters of life; the Foundation. Ophioneus is by Pherecydes said to be guarding the Roots to the Tree of Life. As seen earlier, the Pythagoreans held a tradition about the Light that flows through you, and that has its Root in the Darkness from where it comes. More specifically, it seems this "Root in the Darkness" was linked to Ophioneus. In a surviving Orphic hymn called Hymn to Protogones, the Light is referred to as "the egg-born with golden wings" and as "coming full of metis (wisdom)." If the Light is the egg-born and Ophioneus the hatcher of the world-egg, then Ophioneus definitely connects to the "place" in the Darkness where the Light has its Root. To have this Root is to have the "living flame" spoken of earlier. The Root connected to Ophioneus is something shared by the "living." A fitting word to describe this principle would be Zoos (which means "living being" or "life"); letting go to your nature and the flow of your being, i.e. being Rooted. That the ancient Pythagoreans used that precise word to describe a principle of the pentemychos cannot be shown using academic reference, but that

Zoos is a word that accurately pin-points this part of the doctrine is perfectly clear if you understand what has been said so far.

Based on archaeological findings, the Pythagorean pentagram seems to have been two points up (see picture at the end of article). This also fits far better with what has been unravelled about their doctrine than would the one point up version. The part of the pentemychos that was the Root described above, and was connected to Ophioneus, would be the bottom point. Also (this argument has little academic value, but lots of occult value!), try giving the two kinds of pentagram to a painter (if you do not have the eyes of an artist yourself) and ask him or her what expressions the lines of the two glyphs convey. The one point up version looks urging upwards, unsatisfied and unbalanced - while the two point up figure looks balanced, resting, in harmony and stable. This is what matters in the occult tradition, but that seems to fly over people's heads (people also tend to see the yin/yang-symbol as static and dead).

From Pherecydes we also get some clues about the relation between Ophioneus, Cthonie and Eurynome. From Cthonie (means "She Underlying the Earth") stretches, or it is Cthonie herself that stretches upward as a self-supporting Oak (Hypopteros Drys) round which the Robe of Earth is wrapped, with her Roots in the Underworld, her crown in Heaven. The revitalizing Tree of Life is guarded by the serpent Ophioneus who dwells in the Water around its Roots. If we want to know how the Five relate to each other and which point or angle on the star that meant what, we have to decode this. It's like a sequence to it; 1. Cthonie, 2. Her Roots or Ophioneus, 3. The Ambrosial Oak; the Life-Tree, Hypopteros Drys. I have already ascribed Ophioneus to the bottom point, if we are to follow the above given relations it seems plausible to ascribe either the top left or the top right point to Cthonie, depending on what way the Alphas move. I say the Alphas move sinistrally, and hence I place Cthonie at the top left point. What principle of Health does she represent? She is the beginning of Necessity, she is the giver of Nature (Physis). Physis was a word related to growth, birth and development that came to mean "Nature." Physis referred to the essential Nature of a thing, as opposed to its required characteristics. As such, physis took on connotations of inviolability, and by extension came to refer to how things really are. What about Hypopteros Drys then? Should it be ascribed to the top right point? Both yes and no I argue. It is not one of the five, it is symbolic of the Health-principle at the top right angle. Hypopteros Drys means "under the wing of the oak." The Being to be placed on the top right point is Eurynome.

On Eurynome from Robert Graves' "The Greek Myths": In the beginning, Eurynome, the Goddess of All Things, rose naked from Chaos, but found nothing substantial for her feet to rest upon, and therefore divided the sun from the sky, dancing upon its waves. She danced towards the south and set the wind in motion behind her. Wheeling about, she caught hold of this north wind, Boreas, and rubbed it between her hands, until the great coiling serpent Ophion appeared. As Eurynome dances wilder and wilder to warm herself, Ophion grows lustful and coils about her divine limbs and is moved to couple with her. Eurynome then assumed the form of a dove and laid the Universal Egg, Ophion coiled around it seven times until it hatched and split in two. Out tumbled all things that exist, her children: sun, moon, planets, stars, the earth with its mountains and rivers, its trees, herbs and living creatures.

Ophion coils about her limbs, aspires upwards to mate with her. But, was it not the Oak, Hypopteros Drys, that he coiled about? Eurynome seems connected to the Life-Tree. Eurynome literally means "wide rule." Eurynome is the queen of the Tree. Her principle of Health (the Hypopteros Drys) is to be "under the wing of the oak." If you could see matter moving through Time, you would see a chain or sequence (like big fish eats little fish,

human eats big fish, etc). The Hypopteros Drys is to connect to that. Cthonie, Ophioneus and Eurynome, and Physis, Zoos and Hypopteros Drys; the principles associated with their Alphas. What are the missing two guiding rulers and principles of Health? Left lower point on the pentacle is Echidna and its principle is Psyche, and the right lower point on the pentacle is Callirhoe and the

principle Dikaion. I don't have much Greek mythology to back up that connection, but I'll try to make my case for it anyway. My key is that I look to the east.

The eastern esoteric doctrine (Vajrayana-style) holds "five principles of Health." These are known as the five truths (Dharmas) about being. They are in short (From "Tantra, Vajrayana and Pythagoreanism" (see [AD](#)) though this is also totally standard information.

Amithaba: Discriminating wisdom of knowing each separate thing as it really is – and knowing that they are also this One Thing (or were, but if you intuit it, it is as if they are, yet are not). Associated with fire, it is incomprehensible light, boundless light. Vital heat (like when the heart is open, sincere, warmth, innocence, openness, especially with self). Obscuring/obsessing passions that destroy sincerity/innocence and close the heart are: mental-lust, greed-bondage to things out of feeling of emptiness (no sincerity with one's self is implied). Colour: red.

Vairochana: The sum of these wisdoms. Supra mundane wisdom, That which in shapes makes visible, a manifester of phenomena in cosmos. Associated with space (or space/time as space/time is one thing). Obscuring/obsessing passions: stupidity and stagnation. Its colour is blue.

Amogha Siddi: All-performing wisdom. Breath of life, yogic states of being. Almighty conqueror of samsara. Related to air (breath/breathing). Obscuring obsession is jealousy. Colour: green.

Ratna-sambhava: Wisdom of Equality as what each thing is, organic, inorganic, big, small, etc. Beautifier of all things unique. Associated with earth. Obscuring obsession: egoism, pride (hubris), selfish insincerity (with others is implied). Colour: yellow.

Akshobya: Mirror-like wisdom. Root, life-stream origin (tree). Unagitated and immovable. Associated with water. Obscuring obsession is anger (an angry person by nature is implied, not anger at a wrong done) and self-hate. Colour: white.

Amithaba is Physis, Vairochana is Hypopteros Drys and Akshobya is Zoos. The resemblances between the Asat/Sat/Tanmatri doctrine, the five dharma-truths and what I've stated so far about the Pythagoreans is just too great to ignore. Because of the great resemblances in doctrine, I justify Psyche and Dikaion as two principles without having any Greek quote naming them in direct connection to the pentacle. They were indeed two concepts of great importance to the Pythagoreans, so I don't think its a very big stretch really. Psyche ("soul," the breath spoken of earlier) would be like Amogha Siddi, and Dikaion (inner Justice) would be like Ratna-sambhava. Why Callirhoe should be linked with Dikaion and Echidna with Psyche is perhaps a bit more vague. One clue is the names; Callirhoe means "head of beauty," something that fits quite well with "beautifier of all things unique." Interesting to note here is that if the colors attributed to the five darmic truths are put on the pentacle according to the Pythagorean correspondences proposed here, the image rendered is the traditional Eastern Star of Freemasonry. And it signifies five blazing angles attributed to five holy heroines connected to five "virtues"!

What happened to Pythagoreanism after ca 400 BC is a matter of history and not of doctrine. Here it is enough to say that most of it was carried on by Plato and, later on, by the daimon invoking theurgists and Neo-Platonists. What historically connects Pythagoreanism to "Satanism" in the Christian sense of the idea of "satanism," aside from the pentacle, is what became of Tartaros. In the original Greek Bible, it is used by Peter (2 Peter 2:4) to mean the place in hell where the fallen angels are confined. Albeit this might not be so far from the original doctrine (this is just extremely dumbed down and anthropomorphic), the inner meaning of it all was now totally lost. Later Christian writers even used the Pythagorean Tartaros to prove the reality of the Christian doctrine – Hey, if its not real, how could the Pythagoreans and Plato have described the Christian hell and the fallen angels hundreds of years before Jesus, they argued. Christian writers guilty of this are not some mere minors, no we're talking about guys like Albertus Magnus and Tomas Aquinas.

Evidently these people glossed over the real facts about the Pythagorean Tartaros (see quotes in the beginning).

Tartaros is not the only concept confused into something it wasn't. The Flame in Darkness, the fire that entered from Tartaros through krater, got utterly garbled up, too. Basically it was transformed into three things: Christ was made into the logos, the fires of krater got degenerated into the fires of hell and purgatory.

Here are examples of total ignorance, a further degeneration. Aristotle developed a geocentric world-order. This was later further developed by the astronomer Ptolemaios. The works of Ptolemaios had almost the same status as the Bible for the medieval church scholastics. Aristotle explained gravity by saying that material things move naturally towards the centre of the universe (the earth). This might be wrong, but it is not that stupid really. However, when combined with another facet of the Aristotelian scheme the result was repulsive to the extreme. Outside the sphere of the Moon all things are made of ether, a material not subject to decay and change. Outside of the sphere of the fixed stars is even greater purity; God! Aristotle said that things will towards their natural place. For the soul this place was God. Unfortunately it was imprisoned in the body, and its natural will was towards the centre of the universe. The real centre of the universe was hell! (inside the earth). This idiocy can be seen to have dragged humanity backward some 2000 years.

The medieval world-order was hell-iocentric (not to be confused with heliocentric). When the scholastics said that the body threatens to drag the soul into sin it had a literal meaning. In light of this, the ado made during the Seventeenth Century about whether the sun or the earth was to be counted as the centre makes much more sense. It was a question of religious, moral and existential value. It is interesting to note that nearly all of the leading figures in this Galileo-ian or heliocentric revolution were Platonists and praised Pythagoras. Of even greater interest is that while Copernicus, Kepler and Galileo brought Plato and Pythagoras back, the real version of Tartaros was at the same time publicly aired. I'm talking about John Milton.

John Milton visited Galileo during Galileo's years of imprisonment for his ideas (later he was executed). There are references to Galileo and his telescope in Milton's Paradise Lost, and their conversations were used as the basis for an essay against censorship written by Milton. In 1667 Milton's epical "Paradise Lost" was published in ten volumes. In it is contained lots of things of interest. Milton did what no one had done before him in more than a thousand years; he rather publicly gave Tartaros all its original attributes. He describes Tartaros as:

"...The secrets of the hoarie deep, a dark
Illimitable Ocean without bound,
Without dimension, where length, breadth, and highth,
And time and place are lost; where eldest Night
And Chaos, Ancestors of Nature, hold
Eternal Anarchie, ..."

Tartaros, in the scholastic sense, is blown far away. Instead we have Pythagorean doctrine. With six lines he turns the medieval concept of hell on its head and replaces it with the ancient Darkness outside of space and time. He refers to it as "the Womb of Nature." He also describes the Gates to Tartaros and says they're made of bronze and iron. The guardian to these Gates he refers to as the "Snakie Sorceress," and as the "Keyholder." Hecate was as said earlier known as the Gatekeeper and Keyholder (Kleidoukhos). These Gates are, according to Milton, necessary for the continuance of the cosmos. Except this, he makes yet another connection. He makes Etna the entrance into Tartaros. This is a clear reference to Empedocle's mythical journey and Plato's reference in his Phadeo. He presents all this as being of Satan.

Milton's story is a fiction and not theology, but that he pieced all this together without a reason (mere chance?) seems more than a little strange. It would be much more reasonable to read him

as if he is implying the "Satanic" revolt of the Platonists and the Pythagoreans against the church that took place during Milton's lifetime if you read between the lines and know the history.

The connection between Pythagorean doctrine and the Dark Doctrine presented by Satanic Reds is definitely there, and so is the historical connection between Pythagorean concepts and things Satanic, even as the Christians defined them. The Greeks are often given credit as the founders of Western Civilization. The Pythagoreans were not; they are, however, absolutely the founders of science and Western Dark Tradition.

Pythagorean pentacle in bronze, ca 400 BC.



The word PITAN is written around it. Pitān was the Serpent Deity. Serpent imagery was very prevalent in the old Hellenic world, as is evident from the many places and sites with serpentine names; we meet with places called Opis, Ophis, Ophitæa, Ophionia, Ophioessa, Ophiodes, and Ophiusa. Pytha means snake or serpent. If you got information and learning from the Ophite priests, it was said that you had been instructed by Serpents.

It is rather intriguing to note that in the orgies of Bacchus the persons in the ceremony used to scream "Eva, Eva." They also used to hold snakes in their hands and women put snakes in their hair (the origin of the picture of Medusa?). Eva was the same as Eph, Epha, Opha, which the Greeks rendered Ophis, and by it denoted a serpent. Clemens of Alexandria acknowledges that the term Eva, properly aspirated, had such a signification. The woman Eve and the tempting and mocking Serpent might have been one and the same in essence. One thing is for sure, both women and the Serpent were victims of the later Christian oppression. Ab was an Ophite deity-title that meant father, but also was connected to the Serpent, and it was indifferently styled Ab, Aub, and Ob. (It would be the Ob, the Serpent eating its own tail and devouring the cosmos) Some regard Abaddon, or, as it is mentioned in the Book of Revelation, Abaddon, to have been the name of the same Ophite god, "with whose worship the world had been so long infected." He is termed Abaddon, the angel of the bottomless pit - the prince of darkness. In another place he is described as the dragon, that old serpent, which is the devil, and Satan.

I say: Lets put an end to the lies, lets hear it for Satan!

Daimoniodeis archaias legeones egkauchaomenai en chaos!

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LHP and RHP - Further Notes on Western Ideas of These Paths

By SR Comrade Kaiden Fox, Director of the Temple of Lylyth

First of all, this must be understood: All living things have a Black Flame, they flow with it if they are not klippothic, i.e., if they have not battled it and themselves their entire lives. But living things are generally more unaware of it than they are of their arms or legs when they are not using their arms or legs. E.g., when you are sitting quietly, watching TV or something else relaxing, you are not "aware" of your legs - and walking is so as-given that people are also usually not aware of their legs unless they trip. When Knowledge of this Inner type comes; that flash of KNOWING or SIGHT, then the person **is** aware of his own Black Flame. Whether or not he knows what it is - is another matter - but he is definitely aware of SOMETHING that is there and this would be the only first step to the Knowledge or Sight of the rest of what is known as the 5 Dharmas - or the Five Principles on our pentagram. The doctrines of the Dark Tradition are all about that Something, defining the Five Principles and every other aspect of this Dark Something.

The best way I've heard LHP/RHP explained is that anytime **you give** something a name, it becomes Right-Hand, because now it is in the realm of communication, the realm of the symbolic, and the realm of the **outer**. It is as the traditional systems would have it: the Knowledge is Dark, it's Wisdom. But the labeling of it is like **the Word, the Logos** - obviously Light. Right-Hand path activity is in the realm of "change the world" or even "study the world." Left-Hand knowledge is something that *seems* to come from no source. One day, you might simply go from not-knowing, even if you cerebrally or analytically know it, to Knowing.

I do not seek to destroy the Right-Hand Path or its ways and means. Knowledge, communication, the wisdom of our elders, all of these things are fine and valuable. I do not see the Left and Right Hand Paths as being opposed because in the true sense, they are **not** opposed, despite what millions on false paths might think. After all, the person who told me what the Left-Hand Path is - **told** - me. She doesn't normally use language, but she can. The actual Knowingness of the Left-Hand Path is completely inner and, therefore, presymbolic. Only when it *needs to be communicated* does it enter the realm of symbol. Those people who are fully integrated do not need to give words to their Knowing. They simply Know, wordlessly, and they might not choose to communicate a thing about it. I have chosen to revolutionize the world, or at least communite Ideas to those that sincerely wish to know this. This is, of course, a very Right-Hand Path **deed** to do.

The key to happiness isn't to avoid being Right-Hand Path, or to shun the light. It is to acknowledge the proper place of the Right-Hand Path in its dependence for existence to the Wisdom of the Left, and to acknowledge the proper place of Yang as the hand which reaches forth on behalf of Yin. This is also not a case of superiority/inferiority as deluded people falsely think.

Some may misunderstand and think I speak of LHP Knowledge as if it comes from another world. Obviously, they never had the experiences! Some may insist that Knowledge, all of it, is handed down from past experiences and work ethic and a good portion of trial and error. (Tell that to Ramanajuan.) Some say that if we were going to talk about knowledge in the aspect of the "Self" or greater "I" and get into a mystic realm then we'd be bordering on Spiritual escapades which are associated with the RHP. In fact, such behavior would correctly be a FALSE RHP. Though these who misunderstand this agree that it is very important to have "Self Realization" and reach the "Man God" status, we tend to see all this "Man God" rhetoric as hopelessly LaVayan - and we wholly

reject this. This is a misunderstanding of the words I'm using to try to convey something ELSE. Being aware, as such, that you are an isolated whole Self with a Black Flame burning within you, even being aware of just what this Flame is, has nothing to do with "Man God" ideas.

When I talk about Wisdom, I am speaking of something that, although **infused into** humanity, is **not** something uniquely human, but in fact a Principle. The thing about Principles is that they are TRANSCENDANT in that, although they are part of this universe, even inside of beings that live in the universe like us, they are not matter, not energy, and not dependant on the Big Bang. Wisdom exists simply because it chooses to, or as the Eastern Doctrines state "out of Necessity." Although the basic foundational statement of all true LHP is that "all things are knowable through the flesh," it has to be understood also that not all that is known is **fleshly**. It is very difficult for me to communicate concepts that are as alien to me as Theurgy. The Right-Hand Path seems mystical because it is based on Faith. That is, most RHP is based on the Knowledge imparted to them by LHP people, in attempts to impart it using WORDS. That is, people try to impart this Knowledge - TO others who simply believe them on Faith! All of it is this, unless, of course, it's a money making scam which we are not talking about here. But even such things as scams prove the fallability of Faith and give testament to the amount of gullible people in the world that believe because they WANT to believe - believe anything!

The scenario one imagines is that a Guru, or a person seeking Knowledge, has an Awakening (Left-Hand Path) which changes his whole life (Yin). He then goes and tells people who, on account of his charisma (Yang), decide to create a religion around him (Right-Hand Path) or around what he said (RHP) while not having had this awakening themselves. At the core of every religion is a Mystical subgroup. In Buddhism, we have Tantra. In Islam, we have Sufism. In Hinduism we have Vedanta. In Christianity, we have something nameless, but it's there.. In Platonism and Pythagoreanism we have the Mathematikoi. In Satanism, we have the Dark Doctrines people. Some of these people, such as Ole Wolf and Philip Marsh, have sought to FIND what scientific knowledge there is out there that would back up these things, such as neurological modern testing to show just what is going on when these "flash knowledges" happen. No one can doubt that Ramanujan gave us empirical mathematical equations, provable math, not platitudes or ethics or morals or idealism. Namagiri TOLD him the answers by showing him. What is Namagiri? It's Ramanujan's ethnic group's name for an aspect of the SAT. The ToS might call that Set. Ramanujan was also trained enough (RHP), or smart enough (inborn), to be able to **remember and understand** what he was being shown by Namagiri (LHP). Anyone else with lesser training or memory would have had to try to remember it, perhaps interpret it wrongly, remember it in bits mingled with cultural human constructions, or put some cultural context on it or make "sayings" out of it.

There is nothing inherently wrong with the Mystical, until it is grasped wrongly by those who cannot understand it. Those people then turn it into a religion. That's WHY groups stay secret, or why 90% of LHP practitioners stayed solitary in history.

The best and most well known example of the difference between a radical Right and radical Left approach is in the comparison of **The Way**. Two examples. Jesus said, "I am THE WAY, the truth, and the light." But Lao Tze said, "THE WAY that can be DEFINED is NOT THE TRUE WAY." Lao Tze is a Lylythian Saint (Patron Saint of the Left-Hand Path, in fact). Jesus is, in the words of my mother, "a distraction."

I suppose another living example of this would be in the Left vs Right methods of prayer. The Right Hand Path would be a mixture of praise and requests, or doing things to appease some outside Powerful Deity. Either way, the person is talking, talking, talking at the Divine, praising or asking or otherwise ranting and rambling, usually with some anthropomorphic image in their minds that is a cultural icon. The Left-Hand Path method of what loosely passes as prayer, is to completely silence the mind and listen with inner ears. The Left-Hand Path assumes that whatever you want to commune with already has a good idea what you want because you are part of It, and It is part of you.

Some might STILL misunderstand these words and think that I'm defining a LHP based on an outside force for recognition and granting, and not basing it on the individual fulfilling his/her own wishes. Many might assume this by my choice of words "Commune With." In which case I have to use this analogy: "commune with nature" usually means doing something on a solitary level, not talking to trees or dirt. The person gets quiet within and becomes aware of things, sounds, smells that he/she is normally oblivious of. That is "communing with nature." It has something to do with immersion of one's self IN nature, becoming aware of things that are generally outside of the concrete city with all its mechanical noises. The word "commune" is easily misunderstood.

Some might counter that by insisting that what isn't defined by perception does not exist within the being to "acknowledge" it, thus it is irrelevant. I can counter that by simply saying that no one goes around "noticing" or "acknowledging" his/her atoms. People didn't even know what atoms were a short time ago, yet people existed and people are, in fact, atomic matter - their noticing or acknowledging these atoms didn't bear on their existence at all. People still don't notice or acknowledge their atoms. Atom BOMBS, however, very much exist and are definitely noticed by all.

One might also say, since we are bordering on Mysticism here, everything perceived is all an illusion and nothing really exists, which might not seem like a Satanic ideal here. Ideal? Idealism is not the same as Realism. Also, this is not the case at all. True LHP systems CLAIM that all is Samsaric (illusory, fleeting) and by that they **mean** that there IS Being, and there IS Non-Being - these are absolutes. But all we can ever dwell in or understand or see or know is Becoming, which is a fleeting moment that is past as soon as it is the **now**. We can never know the "thing in itself" because we provably change it by merely observing it. This is a fact - not mysticism. This is Realism, not Idealism.

Consider "The Republic," by Plato. Remember, everything perceived is an illusion. You do not see a thing-in-itself, but e.g., rather a grouping of photons bouncing off the thing, whatever it is. But even that is a surface and easily proven analogy, just a provable example about not ever being able to see the "thing in itself." Also, phonons are much more true-to-reality, but very few people have bat-like or dolphin-like hearing. There is a line of poetry that the Temple lifted for its generic destruction ritual:

"I will show you something different from the shadow at morning that stands behind you. I will show you something different from the shadow at evening that rises to meet you. I will show you fear in a handful of dust."

Envision the bottom **V** of our pentacle. The first top left point Shadow is Azazel (Birth/Innocence - the newborn being with inchoate mind and who has ONLY the Black Flame brimming within his/her being). The second top right point shadow is Samael (Death/dissolution of the living being that is containing that Black Flame). Life exists between these shadows, a Flame of Light existing within the Boundless Darkness; the Becoming Black Flame that exists between Being and Non-Being. Fear is the point at which the Angles (**V**) of Samael and Azazel intersect, the bottom point of the Pentagram. It is a part of the totality of the Dark and it is the End of Light. When Light attempts to extinguish **itself** (exoterically, when a person stops being what/who they are in favor of some game of "pretend"), Ophion is called into the lives of beings that do this, into their very Beings, and this consumes their Flame! They invite Fear into themselves. They live IN fear - and that is not living, it disables Becoming of the individual, isolate true Self. (We acknowledge that fear is a great incentive for human societies (groups) to develop weapons - to destroy others, weapons of mass destruction - and we note that Ophion is a destroyer).

We can never know Being or Non-Being. ALL we can ever know is Becoming - and in a universe that contains all things that are constantly Becoming, there is no stasis. There is ONLY Becoming as far as we can ever experience through the flesh. Essentially therefore, what I am saying is that our perception of this world **is** an illusion, because human senses were meant for animal survival. Another example: If we understood that walls are not solid, we might hurt ourselves trying to walk

through what is almost entirely empty space. There is an order of existence beyond the mundane. Yes, it makes no sense to wander through it blindly, as many Right-Hand Path people attempt to do. They simply believe what is told to them because they cannot see it or Know it for themselves. Then, there are those who deny the existence of all of what is contained in this LHP Knowledge. While this is a far more useful or practical perspective to have (in fact, that is a very LaVeyan perspective!), it is also essentially incorrect.

I have no problem being labeled a mystic, because I find pleasure in knowing certain things that I know. I find no reason to lie.

Some think that the word "Magic" is just a catchy word to make things into a mystery of sorts. They think that Magic is nothing more than "Will Power" and the act of energy flow being cast to your desire. This is the idea of many people into Satanism, though some grant that others are free to believe in some sort of exterior spirits or demons etc...

Again, this is a misunderstanding of things that might not even be possible to explain. I will bring up Ramanujan again. What his "spirit/demon/manifestation created by his own ego of the SAT itself" told him, which he told us, happens to be provable, empirical mathematics. Not platitudes, morals, or ethical ideas or ideals. Empirical math. Ramanujan is acknowledged by professors and the entire field of mathematics to have been the greatest 20th century mathematician. But who - or what - is Namagiri? See above, I already told the reader.

The Temple took the shortcut and split magic into two large branches: Theurgy and Thaumaturgy. Thaumaturgy involves anything that relies on the four "Terrestrial Circuits" of perception/cognition. (See the works of Robert Anton Wilson for further detail on the circuits, or refer to my essay on Epistemology). Theurgy involves the "Extraterritorial Circuits." When one KNOWS something without having to him/herself figure it out, that's an act of Theurgic Divination. I came to understand, after trying to put pieces together but really not FATHOMING what I was trying to do, WHY "Wisdom" is a Goddess in the Judaic Mystery Tradition. It is difficult for me to communicate this. For some reason, I just went from a scholar, looking and cataloging but not really UNDERSTANDING, to being someone who is actually IN the Judaic Mystery Tradition (which is a Western Tradition). As I learned in college, it's a real experience that others who had it can recognize. People who have had an Awakening have something about them that others recognize. I'm not superhuman by any stretch of the imagination. I'm not really all that different from what I was before, but now I have a greater capacity for Understanding.

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Left Hand Path and Right Hand Path: Defined.

BY Tani Jantsang

The terms LHP, and RHP, are not Western, and certainly not Christian. While Tantrik "Buddhists" never called themselves RHP or LHP, this term was applied to them. The two aren't at odds with each other. Both paths are ways to Wisdom: the difference is not in the goal but in the **method**.

Hinayana Buddhism (Little Path Buddhism) is the closest Buddhist sect to what Siddhartha actually taught. Its emphasis is on the 8-fold noble path, and other things typically associated with early Buddhist practice. It is very concerned with rules, laws, and proper behavior: etiquette! While it is a path of Wisdom, it is not a path of Knowing. Of course, those on this path are not considered **able to know** otherwise they wouldn't be on that path! It is not their fate to be on any other path.

Mahayana Buddhism (Great Path Buddhism) replaced Theravada. Nagarjuna is considered the successor to the Buddha by the followers of this path. Mahayana is more of a path of knowing, but it's not what we would consider Satanic in the Dark Path sense that "all knowing happens directly through the whole body." The person who seeks out this path seeks it out because he is unable to know through the body directly, but he is able to understand with the mind. In Pythagorean terms, these people could be considered Akousmatikoi: those who are able to listen, and learn the way to do something, even if they can't truly understand.

Vajrayana (Vajra Path, Lightning Path, Direct Path), or Tantrik "Buddhism," is the path of instant, direct, and specifically physical-body knowledge and is more rightly called either Padma Sambhava-ism or just Shiva-ism. Strictly speaking, in terms of Theology, it is not Buddhism. Herein is the tradition of Kundalini Yoga, the Siddhi, Tumo, Phova, Milam, the Chod, etc. and other recognizably Black Magical practices. Those who are on this path are there because they can do Vajrayana and attain Samadhi without thinking about it (literally). In fact, they do it without "wanting" to. That's the real key. . . they do through active non doing. Vajrayana is totally LHP - but this does not mean that those from whole cultures that are Vajrayanists don't have fun or do normal things. (This has nothing to do with the invention called "Tantrik Sex," nor does it have a thing to do with breaking taboos. These notions are totally modern, Western inventions of sex clubs.)

Mahayana is LHP in the sense that the reason for its existence is that it is a path of knowing from the inner method even if it takes slow, methodical steps to this knowledge. Mahayana is also RHP because it is the doing of deeds that help the person "acquire" this knowledge.

Now. . . here is the **important Truth**. There is no conflict between these paths if they are True; they are yin/yang and exist together and this embodies real stratification in the sense of people naturally working at their own abilities. I.e., what you are good at, naturally comes easy! Because of this, there is always RHP **in** LHP, and always LHP **in** RHP. There is the "**Being**" of the receptive LHP and then the "**Becoming**" which is the active RHP. There is the Knowledge of the LHP that leads to the deeds of the RHP. Everything is Yin and Yang. Passive Idea; Active Deed. Like Sat-Being and Tan-Becoming.

To people at **inner peace** with themselves, the Dark Paths are Peaceful. They are beautiful, soft, and solitary. . . This does not mean they are hermits; not at all. There is nothing busy or hectic about the Dark Paths. They are totally inner. When a person has an inner core which has been compromised by cultural Christianity or something else, the best they can come up with is a self-

overcoming where they try, oftentimes in vain, to "fix" their broken selves. In neurological terms, they lack the "organic I." These people cannot know. The best thing for them is to join one of the pacifistic liberal Christian Churches they rage against so at least they have rules that prevent them from hurting themselves or others. What they don't understand is that they cannot know, because they are not able to grasp the knowledge that is at the Core of their Being. They often sublimate by "getting interested in" rebellion: but against what? What exactly is it they are rebelling against?

If they really want to revolt against tyranny, why are they sublimating? Why don't they **do** something? Most of these types that "get into Satanism" are inversionist Christians and they shove their "Christian shit" in our faces as much or more than Fundamentalist Christians shove the Christian shit in our faces. They reek of Christianity, and **within** them it's an infection they try to get out of their systems by screaming and wailing about it and turning it all upside down. Satanists don't want to hear it. An American flag side ways or upside down is recognizably still an American flag. And a cross upside down is still a Cross. Same thing.

The RHP is the way of Yang. The LHP is the way of Yin. That's it. And like Yin and Yang, you cannot separate the two. Yin/Dark/Receptive. Yang/Light/Active.

But this is the danger of **the Lie**. . . when Right and Left become something that are **against** each other, then the RHP is a false path.... a false Light. And LHP is felt (not thought, but **felt**) to be frightening and evil. This misconception, **within** a person, is the striving, craving for the Light Alone rebelling to exist without the Dark Parent from whence it came. That is truly self-destructive... The only people who understand what RHP and LHP really are. . . **and then also** see these as separate and opposed. . . are Klippoths. They see it opposed because they themselves are opposed to their own shell-ish non-being. In otherwords, they know this **Lie** and **Falsehood** through their **own peculiar flesh!**

Apparently, or so I'm told, there is some kind of Thelemite tradition that has it that the LHP was derived from the thesis about Lucifer being God's angel seated on His left. It spoke or taught of a more aggressive approach to the occult and was adopted by many styles of magic, including early Thelema. That puts a whole new slant on the confusion over LHP and RHP which is, in fact, very new and exclusively Western, perhaps WASP only. Please refer to "[Which KINDS of Satanism](#)" on this website. I am unable to locate a thesis on this; it may be just the oral tradition of some groups of Thelemites and never written down.

For the record, "Lucifer" was **never** used as the name for Satan or the Devil until Milton used it. The other reference to Hilel for Nebuchadnezzar is a mistranslation by Origin, as is pointed out in an essay entitled, "Satan Or Lucifer - The Same? Or the Opposite!," in *Package of Doctrines* (on sale, see the [advertisement](#)).

However, interestingly, from the Christian Bible: [Mat 25:32] *Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats*, [Mat 25:33] *and he will place the sheep at his right hand, but the goats at the left*. Christians have always referred to themselves as sheep. Satanists identify with the Goat of Mendes. The Goat is actually Azazel, but Azazel alone was never associated with the Hebrew ha stn (The Satan). The Hebrews did have a more folkish tradition wherein they combined Samael, Leviathan (or Lilith) and Azazel together to make "The Beast," or CHIVA. For more on this, please see www.lylyth.org

The Standard Definition, even given in "Mind of the Ninja" by Dr. Petersen, which he wrote and explained for a Western readership, is what we use in the bonafide Dark Tradition. This has **nothing** to do with behavior, or with rebellion. In fact, the entire Promethian (or Luciferian) tradition in regular Western Civilization, something that led to the industrial age and technological age, are very RHP. Surely, the inspiration for such works was originally LHP in that it was inspired; but making these marvels of technology manifest is an act that is purely an example of RHP. More or less, the inventors took what was darkly inspired and brought it into the light to be seen and used by all.

If anything, rebellion and revolt against unjust societies (very bloody usually) are **Yang** - ergo RPH according to the way we ubiquitously understand things. I've given the standard definition in this article. The Encyclopedia of Buddhism, which also defines Naga Shivaism, something much older, has this same definition and anyone that takes the "above" and synthesizes it with the "below" can clearly see this.. Even Kung Fu, the way they define yin and yang forms, fits this definition.

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DARK FORCE IN NATURE, and ENTROPY - and an END to this argument!

By Dr. Joe and Philip Marsh

G is Gibbs energy. S is entropy. H is enthalpy. T is temperature. Delta is change in.

First of all, there **is** a "real formula" for the 3rd Law of Thermodynamics, which gives a value for the Gibbs free energy. We had to work out many problems like this at Rensselaer Polytechnic Inst.

What you do is assign the value of zero to the minimum value of the entropy (S) for a given system having certain restraints (e.g., Volume = V, pressure = p). This is justified under Third Law because this law postulates the convergence of the values of the entropy of systems in stable equilibria upon **a single value at very low temperatures**. Then the entropy at some finite temperature (T) is found using integral calculus, which is a sophisticated way of finding a sum by adding up little pieces:

$$S = \int_{T=0}^{T=T} (C/T) dT$$

Where C = the experimentally determined heat capacity of some material or substance.

The Gibbs free energy = E + pV - TS and

$$E = E_{T=0} + \int_{T=0}^{T=T} C dT$$

C is possibly a function of T or C = f(T), which is also experimentally arrived at.

In nature we SEE one form of this S. The Dark Force "transcends nature" but IN Nature it IS Entropy. When I was in school in the 1970's, the situation has not changed: the so-called Second Law of Thermodynamics (entropy), which the Third Law also says something about, **cannot be derived from the laws of physics!** Hence the NEED for the Second and Third Law. **All attempts to derive these Laws from the laws of physics have FAILED.** So there is a need for INDEPENDENT postulates for Entropy.

Physics concerns itself with mass and energy and forces, and space and time or space/time. Entropy can not be derived from these. Attempts to do so have failed. So it seems to be an INDEPENDENT feature of the universe, INDEPENDENT FROM force, mass, energy, mechanics, chemistry, you name it. It's independent. Yet the observation of the EFFECTS of entropy are so universal (UNLIKE electricity) that the only thing you can compare the ubiquity of entropy to, in its obvious manifestations, in front of everyone all the time, everywhere, is gravity or space or time. This is ASTONISHING. Are space and time forces? They can be BENT by forces, but is everything that exists a "force?" What kind of lumping confusion are confused detractors, liars or idiots up to now? They claim that this is mystical or that entropy is not the Dark Force IN Nature? Oh yes it is! Why WOULD THEY WANT to confuse anyone?

They either have agendas, personal ones having to do with their egos and their emotions or else they really don't understand it!

We say the Dark Force TRANSCENDS nature, existed BEFORE the Cosmos (the Cosmos is the only "nature" we happen to know). But, IN Nature, corresponding to a very ancient doctrine, this is ENTROPY. This Dark Force in Nature or Entropy is universally obvious – it is everywhere, LIKE gravity or space or time which we contend with all the time. In SCOPE, entropy is equal to these things. Yet it has to be independently postulated.

People think, when we say Entropy IS the Dark Force in Nature, we are talking about some little seepage into Nature of some mysterious small force. Doc himself said he felt it but he thought science had no name for it. But in scope it is so extensive and ever-present in everything you do, that it's a BIG DEAL. You don't notice it in the same way you don't notice gravity or the space/time you move through when you walk through a room. "As obvious as the air you breathe."

People who think it's odd to identify the two (Dark Force and entropy) see entropy as some small esoteric subject of a specialized branch of physics. They don't see that it is as mundane and real and ever-present as gravity, space or time. I'm amazed that they could sit through any "science" course and get the impression that entropy is some diminutive little aspect of the cosmos that doesn't matter much. Either that, or they think that the Dark Force in Nature is some little-noticed thing that only some esoteric occultist can see. Some say that science has no explanation for it. They are not completely wrong, but not right either. As far as the Doctrines about this Thing are concerned, they go far beyond anything any Satanist or Occultist ever said and definitely DO conform to what we see as entropy. Tani Jantsang was describing something about the Boundless Darkness from her OWN culture to a friend in graphic, concrete English, she was not talking Satanism per se and definitely NOT talking science - when a nuclear physicist told her "that is entropy." He said a lot more besides that, but she didn't write it down. She merely wrote down the word entropy. I remember this. She immediately asked me about it.

Dr. Robert Resnick at Rensselaer, who wrote a textbook used at MIT, CALTECH and many other colleges said, just because we have all these sophisticated equations, doesn't mean we understand WHAT entropy is. We have a much better idea of what mass, energy and space/time are and how they relate to each other (that would be part of the Doctrines of what the **Light** Became: See "Light Forces and Dark Force" on this website.). Entropy does NOT FIT IN. That was a famous statement Dr. Resnick said. It shows we do not understand it. He was a universally famous teacher of physics, author of physics textbooks. He wrote "The Textbook" on physics for undergraduates.

And from Dr. Joe, our friend "Yagoda," another voice speaking on entropy, something well known:

This following information on "dark force" entropy in this sense, is in general/physical chemistry textbooks and is part of **quantum organic chemistry**: NOT physics, NOT thermodynamics. This sense of entropy relates this phenomenon to the internal chemical properties of matter, which relates to "enthalpy."

Basically, life is a collection of chemical reactions, thus the point is looking at the "FORCE" that drives these chemical reactions and tilts the balance to promote ENTROPY INCREASE so that the reactions go in ONE DIRECTION. They go in the direction of creating more chaotic molecular movements.

This "force" is NOT any of the four forces in physics nor do the 4 forces in physics have anything to do with this "force" that drives chemical reactions, nor do the 4 forces tilt the balance to promote entropy increase, nor do the 4 forces make anything go in one direction, including the 4 forces themselves! But how is this then the Dark Force or a MANIFESTATION of it in Nature?

Entropy itself is NOT the dark force, Gibbs energy itself is NOT the Dark force, however a CHANGE OF GIBBS ENERGY REQUIRES A FORCE: ΔG , not G . I.e., G is Gibbs energy; ΔG is a CHANGE IN Gibbs energy. A change REQUIRES a force, a change IS CAUSED BY the force. $\Delta G = \Delta H - T \Delta S$. That change has a DIRECTION, which is the Dark Force (that permeates all Nature and motivates it to change).

Any chemical action will proceed ONLY IF ΔG is a negative number. Enthalpy is FIXED for any selected compound. Temperature and pressure does not really change a lot so you come to the conclusion that it is ΔS (entropy) that defines the vectoring of ΔG (Gibbs energy). Vectoring equals DIRECTIONALITY.

Which means, entropy defines the general direction in which ALL chemical reactions go. $G_1 - G_2 = \Delta G$. Not Gibbs energy, but the CHANGE in Gibbs energy, which always goes toward negative numbers because ΔS always goes up: THIRD AND SECOND LAWS OF THERMODYNAMICS.

So, because of these Laws, because of ΔS being prone to increase more and more as time passes, more and more chaotic, complex or sophisticated molecules will appear and life itself will appear and get more sophisticated: evolve.

S up --> Chaos up --> Sophistication level up --> Second and Third Laws push life forward relentlessly!

No one ever said that entropy was a "force" as in the 4 forces in physics. Nor did anyone say it was a particle. We said it AFFECTS particles. It DIRECTS the 4 forces. (The 4 forces are Gravity, Electromagnetism, Weak and Strong - in physics. Weak and strong are primarily "nuclear" or atomic forces.)

As mentioned before, when people claim to feel the "dark hidden force" do they know that science does have an explanation for it? Do they ever describe it well enough to make it recognizable to a person who does know science? IT DOES have an explanation: if you want the force behind evolution itself, change of Gibbs energy resulting in increased entropy: is IT. **But remember what Resnick said about this.**

SO: The 2nd and 3rd Law of Entropy permeates and motivates all of Nature.

A Dark Hidden Force permeates and motivates all of Nature.

So what is this Dark Force in Nature? We know. Now you know. Our ancient words for this? "SAT" is the DARK Itness Itself. Stretching forth after the Big Bang: "TAN" is – 2nd and 3rd Laws of Entropy a/k/a Dark FORCE IN - repeat, IN all Nature, permeating it, motivating it, relentlessly – onto change.

There are more "mysteries" about Entropy than almost any other subject in science – if you like "mysticism." For example, if Entropy always increases, what is the **source** of the Universe's original low entropy?! NO ONE knows – at least, no one in science knows!

END OF DEBATES

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LIGHT FORCES (plural) AND THE DARK FORCE (singular) BUT NOT DARK FORCES (plural)

By Philip Marsh

Some people, when hearing of "a dark, hidden force that permeates and motivates all of nature" as a definition of Satan, get confused. Obviously, they don't feel it. Many are then inclined to ask certain types of questions. Notably, all those who can't feel this tend to ask the SAME TYPES of questions. I shall try to cover three typical questions asked by one of the more intellectual types of such people by elaborating on just what Light Forces (plural) are.

Here is one example of a very succinct and organized yet nonetheless confused paragraphical question which contains three separate questions. The intellectual asks:

"Looking at this Satan as a dark force that permeates all of nature [they often leave off part of what COS said, such as the words "and motivates" - "dark force that permeates and motivates all of nature"]: a) Is there a light force as well permeating and perhaps motivating all of nature? b) If there is, what's the difference between the two forces? c) If there isn't, then what is it about the Satan you see that makes it dark?

I cannot answer this stacked triple-question for someone else. But I'll try to sort it out as if the question is a general one since it does tend to be the KIND of question that is asked both by those who can't feel this force and by "dualists."

In (a) it is asked if there is a "light force AS WELL" (my emphasis here), as if one suspects there is or "ought to be" (logically or scientifically) some sort of parallel between the participation in the cosmos of a proposed pair of light and dark forces. This is a completely unwarranted assumption, called for ONLY by some sort of philosophical "Manichaeian equality" of light and dark forces, i.e. called for by someone with an innately Christian-like mind-set. (As such, the same Christians misinterpret the Tao symbol to be a duality of this Manichaeian sort when it is NOT. They are not LOOKING AT the glyph, perhaps are unable to SEE it.) Though there are those that would ask such a thing as some sort of rhetorical "trap," most often this is asked because the person really and truly has no clues whatsoever as to what is meant by "THE Dark Force in Nature...etc." I am not going to answer this in a way that LaVey has already answered it directly or indirectly or by resorting to creative explanations. Such answers already fell on many deaf ears. LaVey asked in "C.O.S.": "Can't they read?" Yes, they can read but they "cannot know." Similarly, a tone-deaf person can not know harmony! Dualists (alexithymics) are "deaf" to the direct feeling of very real forces of nature not only around them, but in them.

A very good, scientific and precise answer to (a) is this: after the first three minutes or so after the "Big Bang," i.e. when there was - at least - ordered time (a requisite for physical theory as it is presented, developed and practiced today), there was a form of symmetry known to mathematicians of set theory as "global." This does not mean "global" in the common sense of "world-wide" or "all encompassing." "Global" here is a technical term from the study of what mathematicians call Group Theory and Lie Groups. It means roughly a very high degree of symmetry. I'll make this more clear: what is the highest degree of symmetry you can think of? Certainly not a playing card: take the Jack of Spades and you can turn it upside down and it looks

exactly the same so it is symmetric in one way at least, but if you turn it ninety degrees the shape of the card does not even line up. Not only that, but you can look at it edge-on and it looks like a toothpick. Or you can flip it over and you can no longer even see what card it is: now it looks exactly like the other 51 cards. Not very symmetric overall! How about a perfect sphere. Very symmetric indeed! No matter how you turn it, or what angle you look at it from, it looks the same. Perhaps the sphere is the most symmetric thing you can think of - and it is highly (and beautifully!) symmetric indeed! But it still has "flaws" to perfect symmetry: it looks different if I get inside it; it looks different if I get farther away from it ("smaller"); etc. One can imagine - at least theoretically - symmetries so great that even these differences never appear. And mathematicians and physicists and philosophers have done so. Symmetries can range from the complete lack of symmetry (it would seem) of the alphabetized message on this page, to a playing card, to a sphere, to strange and exotic things and ideas entertained by many mathematicians and some creative fantasists.

Physical theory about the origin of the cosmos shows that the earliest time of which we can speak very clearly is about one one-hundredth of a second. Before that, there is disordered time in which the present ASYMMETRICAL temporal nature of "before" versus "after" has not yet appeared! The universe was still too symmetrical then. Modern physical theory regards this "coming into being of ordered time" ("ordered," i.e., before and after) as just one of a series of symmetry-breakings that occurred and continued to occur for about three- or four-hundred thousand years after ordered time came into being. The very "first" symmetry-breaking, which occurred when the universe was in its now lost state of maximum supersymmetry, was, of course, the "Big Bang." This occurred before ordered time came into being, i. e. before the one one-hundredth of a second I just mentioned. You can see that I must be using the word "before" in a different sense in the last sentence, because I just said that the asymmetry we observe in the cosmos today of "before versus after" did not yet exist. The cosmos was still too symmetrical before one one-hundredth of a second, so you can see the difficulty and pitfalls of using non-specialized terminology here, or the difficulty someone with a poor imagination or plebeian mind will have with this entire subject. Some may find it astounding, but there are some people who have little problem with these things. These people usually find their way into scientific subjects or write creative fiction for entertainment. They are the people (the mathematikoi) I mentioned in my article on Plato and Pythagoras (versus the akousmatikoi, who are fully equipped to "hear" these things, but their belief or disbelief in them is a matter of faith, gullibility, or etc.) Some may recognize that this physics is the same as Eastern ESOTERIC Doctrine, what Tani Jantsang refers to in lump sum as The Dark Doctrine. It is! Anyway, for the first three measurable minutes or so into the universe's "life" (the metaphor here is that the universe has just been "born"), its contents consisted almost entirely of what you would recognize to be "light," i. e. the universe was still too symmetrical for there to be two kinds of "things" in it: light-energy versus matter. Scientifically untrained people are correct to regard light as "energy," but they seem thrown by the idea from modern physical theory that matter is also "energy." This is known as the "mass-energy equivalency" principle of modern physics. The reason people have this difficulty is that during the first three-hundred thousand or so years after the first three minutes, many other symmetries of the early cosmos were broken, so what was once a universe full of what one might call "photon-like" (light) particles of very high symmetry (what Dark Doctrine refers to as Vajre or Hochmah, note that regular photon light is not called "Vajre" or "Hochmah"), there came into being - through one symmetry downfall after another - a veritable "zoo" of elementary particles, some forming the first atoms of hydrogen, now the most abundant elementary matter formation in the cosmos aside from light itself (which consists of particle-like wave-packets today called "photons"). There IS a duality now - due to a broken symmetry - of "matter and energy," but BOTH are STILL what would be called "LIGHT FORCES." But even today, certain symmetries still exist, one of which was the one Albert Einstein discovered and termed the "mass-energy equivalency." Symmetries still exist: if they did not, we would have no formulable laws of physical science other than stochastic or statistical ones. The random element in the cosmos prevails, but symmetries remain.

I am just now getting to the point of answering question (a), and I do not see how this can really be answered any other way than to give "religious" answers, which appeal not to the mind, but rather

to the human "belief faculty" and pander to the stupid. The "light force" asked about in (a) does NOT "permeate and perhaps motivate all of nature...[as well]," to answer the question (a) directly. The "light force" did not come into existence until the "explosion" of the Big Bang. This was not an "explosion" as is commonly conceived, which is why I put the word in quotation marks. It was an explosion unlike those seen on earth, or even what you would hypothetically witness if you could withstand the temperatures on the sun or stand at ground- zero during a nuclear explosion. This explosion, which brought the "light force" into being for the first time, did not start from a definite center and spread out and engulf things the way explosions on earth or even in stars engulf circumambient air, etc. This "explosion," which gave birth to the "light force," occurred "simultaneously" (I use the word advisedly, as I indicated above) "everywhere" (also used advisedly.) These words are used advisedly because the SPACE AND TIME "IN" which the new-born light force came into existence is ITSELF a new-born result of this first symmetry-breaking called "the Big Bang!" The "light force" filled all of space, and WAS all of what there was then OF SPACE (AND TIME) - JUST AS THE LIGHT FORCES (any matter or energy) ARE NOW. If you cannot understand this but at least have a feel for it and always did, then I'd simply say that you are creatively inclined or have "Gnosis" or Knowledge (the Greek word Gnosis is not to be confused by the dualist "gnostics" who co-opted the word), or Dharma, the Tantrik word. Precise mathematical formulations of this process are not necessary for grasping Satanism! But then there are those that can not understand it or feel it in any way and if you are this type, then most of what I am saying here will mean nothing to you despite the fact that your OWN CARNAL BODY IS "LIGHT FORCES PERMEATED BY THE DARK FORCE" and despite the fact that the growth, change and Becoming your carnal body has been doing since you were a zygote was motivated by THE DARK FORCE! One only needs to FEEL! That is what it means to "KNOW the Mystery of Your Being."

For example, if you really understand what I am saying here, i. e. what the standard model of the "Big Bang" is saying here, then you will know instantly that it does not matter, e. g. whether the universe is finite or infinite, i. e. one might wish to know the answer to this "unanswerable, eternal" question, but this answer does not affect the standard model of the Big Bang I have just given you. If you suspect it does, you and I are "not on the same wavelength" here. In this early universe of the first light of the first three minutes, particles called electrons, positrons, neutrinos and photons were continually created out of energy and then, after a very short life, annihilated again. As more symmetries vanished, the single force-energy of this primal light began to look more and more like the "zoo" of elementary particles that make visible tracks in modern day laboratories' particle accelerators; the single force-energy of the primal light began to look like light versus matter. As time went by, the original light force became less and less like its original form: not only did some of it get "condensed" into matter, there began to appear - due to further symmetry-breakings - to be more than one force: not just the "light force," but gravity, electricity, magnetism, optical light, momentum, etc. One can use this model to measure for you and tell you the various densities of matter in the cosmos both at very early times and today, a theoretical calculation that agrees remarkably with the actually observable matter density that some astronomers have come up with through independent observations of nearby galaxies and interstellar dust, an agreement which shows the superiority of this theory over others. This "cosmogenesis" is clearly like the Eastern "emanation" doctrines which are technically theologically atheistic. Emanation is NOT the same as "creation," the choice of Western Christian minds. Eastern Doctrines all say that this all happened out of NECESSITY.

If the "dualists" could understand anything I have said, they'd be able to see (or at least infer logically) how the light force, and the other forces it became, does not "permeate" the cosmos (as does the Dark Force). The "Light Forces" ARE the cosmos: the light force which emerged in the "Big Bang" - through one symmetry-breaking after another - BECAME your body, the sun, and the forces which act to pull together or push apart particles and massive clumps of matter - all you see and can detect. It is these light forces which ARE the clump of matter which is your desk, the trees, the planet, the sun, yourself. People are correct to regard light as "energy," but what they seem to have trouble with is that matter and energy are equivalent. So your table is also "light," composed of "Light Forces," but supremely condensed according to the mass-energy equivalency principle ($E =$

mc-squared). The Light Forces do not "motivate" anything here: they ARE the very substance of the cosmos, but by "substance" you must include many of the non-tangibles of physical theory: space, time, gravity, etc.

What caused these symmetries to break? Another way of asking this is: what "pushes" or "motivates" THEM to break? It is not the light force itself. It cannot be. The light force is the RESULT of the "earliest" symmetry-breaking called the "Big Bang." The light force is "created" or emanated thereby, and "comes out" thereby, i. e. begins to emerge "into" a space in which newly formed particles rush rapidly away from one another, particles which are themselves composed of this light force, into a space which is also composed of this light force! When one begins to reflect on space, however, and especially on time, one begins to see that space and time have something a little more to do with the force which causes these symmetries to break, i. e. not the light force, but the "other one," the one dualists have a problem understanding, feeling, grasping, or identifying even when it's spelled out for them. But I can see that they don't have clear concepts of what the light force is either, which I have tried to give here, and this holds them back or bars them from seeing what the Dark Force is! If you cannot see or intuit or know the Dark Force directly, it might help - I thought - to clarify what the light force or forces are so as to see what is "missing." Once you see that the light force encompasses all of the known universe, not in the sense of permeating it, but in the sense of BEING the very stuff of which all of it is made, and once you see the way the light force came into being, e. g. through symmetry-breaking, then I think you will be in a better position to understand what the "other" force is that we Satanists talk about: the force which push-starts all of this, which breaks the symmetries, which "scatters" the original super-symmetrical thing, which makes it explode, which causes the random, chance combinings which we observe even today in the Second Law of Thermodynamics, the so-called "law of entropy," which is different from other physical laws and operates apart - as if separate - from all the other laws which govern things made up of this light force. You may know that for many years, apart from any cosmogonical studies, which is what I have been discussing here, the laws of thermodynamics and entropy constituted a separate field of physical study, so different is this force from the light forces which govern physics, chemistry, biology, astronomy, etc. Even today, the study of entropy and random systems is a very separate field of intellectual pursuit. It does not surprise a not otherwise naive Satanist to find this out when he bothers to look into the history of science in the Nineteenth and Twentieth Centuries because someone who knows what the Dark Force is in his own (call it intuitive) way immediately associates the concept of entropy, when it is explained to him, with the "very first thing or principle" that cosmogony is talking about, the one from which the light comes through symmetry-downfall, the one against which the "arrogant light," as Goethe's Faust called it, seeks and seems to vie, because this light force composes and makes up all of the universe (though it does not permeate or motivate it). I think you can see from all of this the answer to the question (c): the light force IS the substance and entelechy of all we see: all matter and energy. But the part which is left over, the first part which was once all and now permeates all, drowned out behind the bombast of the light you yourself can see, is not light at all, not in any way like it: it composes nothing we can see, it makes up no matter or energy in the cosmos now, yet it exists WITHOUT light, BEFORE AND APART from it all, pushing and breaking and mixing from the very beginning. I loathe what Aristotle called *mystikos logos*, i. e. obscurantist mumblings like "the light force is the child of the thing which always was and always will be." You may be more use to this kind of "thinking" or "formulation" than I am, having my background in the sciences, and, in point of fact, if I said this like that I would mean the same thing as I mean by saying it technically. And it is true that, perhaps, such a way of saying it would explain all of this to a creative person with no training in the sciences. But the real trouble with "ideas" or "magical- lingo" like this is that it leads to the confusions and false inferences or "clue-less questions" like the triple-question I am addressing here. If you are speaking in a kind of "lingo jargon" amongst people who know these things and "just talk that way," there is no problem and such "lingo" would be like "slang" or "short-cut talk." But when those who can not know or feel this hear such talk, it leads to the types of questions I addressed here and to "Christian-like" ideas; it leads to what we know happened: Christian-like Westerners took Eastern lingo and made up their own pseudo-Tantra, pseudo- Taoism and pseudo-Kaballah, not to mention people who knew the real doctrines deliberately selling frauds

for profit while keeping the truth hidden, or inventing New Age-like syntheses of heaps of rubbish with physics lingo thrown in for good measure. Using the strict language of science could never lead to that. For example, if "the light is the child of the all-thing which always was and will be," wouldn't it be logical to infer that "like father, like son," i. e. the "son," being the "light," could only come from something which has the ability to convey the property of "lightness" to it, so therefore there must be at least something of the "light" in the always-all-thing which is its "father," (which means it is not really dark)? Such was AND IS the thinking of the dualists and patriarchists (despite the fact that they all presumably now that men do not give birth to sons)! Their mythology arose from a complete LACK OF FEELING ROOTED IN CARNAL REALITY. The innate Satanists, if they used this metaphor, tended to think of the "light-son" as coming from a "Dark-Mother", or as a Dark Mother and Light Daughter, or (notably the Eastern ones) knew of this as a FORCE and equated it with perceived time. You may be used to this kind of paralogistic mythopoetry: I have come across lots of it in Setian, pseudo-Satanic, Gnostic, pseudo- Kabbalistic, etc. circles and literature where such people don't have a clue as to what they are parroting; but I've also run across it among Satanists who knew exactly what this was and deliberately disguised it in such talk as code. These kinds of false "inferences," which the triple-question appears to be guided by, are obviated ("made impossible") by the scientific method which, as everyone from Plato to Penrose has noted, is the Pythagorean method.

I hope this sheds some light (!) on these often-asked questions (asked in one form or another). There is a great deal else I could discuss if I stopped talking science alone: e.g., the complex subject of one of LaVey's favorite things: music. For example: is music more like the Dark Force mentioned above, or the light, and since it consists only of sound waves, which are completely composed of the light like everything else in the cosmos, what sense would it make to say any music is dark? Also, why would certain people, like LaVey or Tani Jantsang or others, refer to or regard certain music as light and to other music as dark? Why are compositions in minor keys often called "dark?" Tani Jantsang would explain that the sound waves acting upon your particular physical being (matter) make you feel the Dark Force more or less (or not at all), and further explain that this would probably depend on the type of physical being you are and how good your harmonic hearing ability is. You can see the difficulty in my discussing this with anyone: they might understand nothing I have said so far, except perhaps the paralogism I gave about the "light son or daughter" coming from a "dark father or mother" who "might therefore be at least partly light," and they might be tone-deaf or one of the much more numerous people who form the great bulk of the music-patronizing public who are partly tone-deaf to a degree sufficient that they find it difficult to "learn" to name chords or to tune a guitar or stringed instrument without a pitch pipe or a "string-reference" method (in guitar tuning the partly tone-deaf are taught to tune the guitar by what is called the "fret-reference" method). Or one might like to get into a conversation about such tone-deaf people and why they'd strive (wanna-be) to be musicians in the first place when they can't!

Now that we know there are "light forces" which arose from a "Light Force," the answer to (b) should be obvious unless the person is still under the illusion that there are dark forces (plural). We do not know what happened before the Big Bang or if there were dark forces. But now there is only ONE Dark Force. With the laws of the cosmos being as parsimonious as they are, one would find no reason to speculate about "some other dark forces" which may or may not have existed before the Big Bang. One may get the idea that entropy (not energy, not matter) is impliedly different from the other laws or "the light forces" in Nature because it "guides" all the rest. And this is true: many physical events are explainable using only one or two forces or laws, but the law of entropy is always there too - all the time. You would be correct to think this does not make it really different from the other laws simply because it "always applies." I would agree to this. However, there is a better reason why the Second Law of Thermodynamics (the "law of entropy") is so much different from all the other laws: it is the ONLY law of physical science - bar none - that is time irreversible (note that the Eastern Dark Doctrines connected this force with Time). This is an astonishing fact: all the other laws of physics (light forces) are invariable with negative time quantities substituted for positive ones in their equations. If any of you have access to an old movie projector, watch a film in reverse. What you will see is the impossible, something never observed but not in any way

barred by any physical laws - except one: the Second Law of Thermodynamics, the Dark Force in Nature.

And does this Satan (entropy) only "Will the Evil" (result in decay and dissolution)? No! As Goethe said in "Faust," and as Tani Jantsang wrote in her Mephistopheles article (in "Package of Doctrines"), the Satan Wills the Evil but DOES THE GOOD: nothing would come into being without entropy. The very act of it "willing" dissolution results in becoming: in growth, in diversity, in change, in complexity. For the dualist-minded or Christian-type who fears and battles change and diversity, such a force would be Satan. As such, it motivates all of nature, all of the cosmos. It cannot actually be battled though in "living" we, as living bodies, tend to "slow it down" (at least in the very small region around our bodies) by the mere act of living. It is and can be felt by some as The Paramount Vital Force. In the East they view this force and vitality as "Joy." Not strife. Not rebellion. Not griping. Not "xeper." JOY!

Some of you might notice my use of the word "becoming" and recognize it as a word many other Satanists use, correctly or incorrectly. The manner in which I use the word is the right manner in which the ancients used it. It never meant to "strive to try to be" something. The word had more in common with the concept of flowing into or "letting go." It is not surprising that those who can not flow, let go, or feel the Dark Force would adopt this concept also (along with the others they borrow) and completely lack an understanding of the meaning of "becoming" as development, growth, evolution, change, etc. As we have repeatedly said: tone-deaf people can not know music, but with musical vocabulary easily learned, they can fake it and/or "talk about music." But no one with the ability to hear/know music could be fooled.

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DARK FORCE: ASAT, SAT & TAN

ASAT & SAT - SANKARA WROTE CLEARLY ON THIS

The oldest name of Brahma is Sanat-Kumara (see our [Serpents vs. Adamites](#) for more on this). This would be part of what is called the Sanatana Dharma. Brahma was made into a Deity for the "ones incapable of inner truth, the ones who cannot Know it."

The Cosmos shows design, mathematically precise design. Ergo, it was theorized that there must be an agent or ruler, or **force**, which creates and maintains all things, as if forming things into a mathematical mold, preserving it for awhile (*coagule*), and then dissolving it (*solve*). This is Brahma. But this is more specifically Brahma:

Brahma has two **conditions** in relationship to the cosmos and all that exists **in** the cosmos:

1. it is completely transcendental or outside of it.
2. it is completely present and infused everywhere in this cosmos.

Both, at the same time.

Both 1 and 2 have two aspects that can be Known: passive and active.

Transcendental, the passive is called **ASAT**. This is universal dissolution back into The One. This "Big Crunch" is called Pralaya.

Transcendental, the active is called **SAT**. This is Being and the **Sat** (through the five **Tan** or **Tanmatri** principals it manifests **in** this cosmos) maintains Being. **"The One"**

The completely **present and infused aspect, the passive** is shown by the idea that matter (and energy) seem to make the things in the cosmos seem real, and yet when you try to look at matter, you see something that is being acted upon. Question: acted upon by What? Answer: the **Sat** but this is now the **Sat** in the form of **ATMA** which means "Infused Dark-Breath" i.e., Black Flame.

The completely **present and infused aspect, the active** is **ATMA**. The Atma has no qualities (like matter and energy do), but it brings about alteration in everything that exists, to different degrees. Yet the Atma itself is unchanging because it is, in truth, THE SAT, And it is the SAME ATMA in ALL living things. **"The All"**

We reverse the active and passive in our doctrines (by that I mean the Pythagorean and non-Hindu Tantrik) to mean more at YANG and YIN - light (visible, seeable) and dark (hidden, invisible) - but the meanings are the same in both traditions. (In the Pythagorean system, Atma is Pan meaning **to pan**, the all. Sat is Apeiron or **to en**, the one.)

The things or people (living) that are able to **feel** this in them are called "Brahman" and this means that "My 'soul' IS Brahma". Ergo: Abrahm means "NO SOUL" (Adamite)!! This came to mean the name of a group of people much later on and it took on the aspect of a "racial type." Not so in the original doctrine at all.

Sanat-Kumara, in more detail, has five aspects - i.e., ways in which it can be seen to affect matter/energy. These words are Vedic and Naga which is far older than Sanskrit.

Originally, whoever was a Brahman, was a Brahman. Later on, this all became hereditary priesthoods and racial laws and etc. Much later under the Suryavansa came. And even much later than that, people who misunderstood the word Aryan came, and misunderstood all of this.

That Dark Force that is molding all of matter/energy is our Cosmocrator. Also later, a concept of "hell" was put forth - apparently by people who felt as if life were hell. Then the faith and salvation dogma crept in. Some whole groups of people just DO this because they FEEL this and it is the only thing they are capable of understanding. Everything got changed into religion. But the people who Know the doctrine simply by turning within - they keep it pure.

They also knew that matter was Atomic and said it, described it clearly, but that Kundalini or Atma is NON-atomic. The Greeks did not stress this as much as the Vedics did. The Greeks instead knew that Atomic (Demiurgos) is the thing that does sustain matter and keeps "That" which results in increased entropy from totally ripping everything to shreds, and they knew what would happen if you broke this force open: the tetraktys would collapse. Tetraktys is "image you are in."

SAT AND TAN by Tani Jantsang

From the Vedanta and earlier Naga writings.

There is a Dark Force that Is. It is **ONE** and it is immutable reality. It is infused into ALL living things - the atma, the "breath." It animates these living things manifesting as Will. It is One-Thing - therefore, no matter where it is, or what it is in, it is always One-Thing.

But the living things are multiform. No two are alike, and that is a **LAW** of our Cosmos which this Dark Force RULES as it PUSHES the Cosmos onto constant change, and at the same time consumes it, dissolves it. This is the Mystery of the Serpent that eats its own Tail. No matter what, the Darkness is always **ONE**. Some call it "none" because they have truly SEEN, but I'm sure the reader can understand One-Thing better than he would understand "none."

In pre-Sanskrit, Deva-Nagari language of Nagas, this is called **SAT**:

This Dark-One-Thing IS what animates living things. Scientifically, as regards things (matter/energy) - there is same exact amount of matter/energy in the universe now as there was 100 trillion years ago and as there will be 100 trillion years from now; the amount never increases or decreased but it constantly shifts and changes as if propelled on to constant change. Things get more complex but there is never more or less of the things (matter/energy). Let's focus on living things. The living things come in many forms. Probably any form you can imagine, exists - somewhere, or at sometime. As such, these things are ALL inter-related -- as if they too, are One. Death is only the dissolution of this animating One from a given life form. Then the flesh-form of the living thing goes through rapid change. It's atomic or molecular structure falls apart. (Molecular - a living creature; atomic, a star like the sun).

To be able to look at a cat, for instance, and See that animating Will, that Darkness infused, the Atma -- this is the most beautiful and awesome thing I can imagine. And to Know, "I am that too". To look at a seed, and watch it become a tree. That growth, that Will to Become what it IS --- that is the same Dark-One-Thing in the tree.

There is a chain, like a sequence to this all. One could call it a food chain if one could truly **see** matter as it is moving through time - forming a weave, or a pattern like in cloth. Big fish eats little fish. Bird eats fish. Some animal eats the bird - and so on. Sometimes there is symbiosis and two distinct things merge to become another wholly other thing - like mitochondria evolved. It might seem "violent" to some - but that is due to their Ignorance of the Laws of Nature. Each animal (and plant) in all of their multi-forms, IS what it IS, and that Dark-One-Thing infused into it, URGES IT to

Will-to-Be WHAT IT IS and do what is innate for it to DO. They flow on a Cosmic Wheel that spins and never stops spinning. The Dark-One-Thing spins it, whirling. We experience this as Time. And we usually experience time as change.

Each of the all-different living creatures (and plants) have a Law of their OWN Nature. This Law is the result of **how** this Dark-One-Thing is "stretched" so that it is infused into their particular being-flesh-atoms. **How** it is infused, is called **TAN** (as in Tantra).

1. The creature lets-go to its own nature and the FLOW of its own Being.
2. The creature KNOWS its own boundaries, it knows who and what it IS.
3. It is connected to its parents, who are connected to their parents, who are connected --- all the way to the slime, and ultimately, all the way back to the ROOT before the Cosmos came into being.
4. The creature follows its own Nature without even thinking about it - it is automatic.
5. The creature is in-tune, at-peace with its own chakra-flow and each part of its own Being.

There is a 6th principle too, though it is not part of the Tan. It is connected to the Abyss, it is a defender, though it really seems more like a Child: **Innocence**. This Innocence is like a "sparkle in the Eye of the Great Dark" like a shining diamond child, metaphorically speaking. ALL Black or LHP magicians KNOW this! NONE would harm it!

The disrespect for what another creature IS, is a violation of ALL principles of life. To hunt for food is normal. All animals do this as per a chain of life. But that is part of innate survival instinct. Disrespect means to NOT HONOR what another creature is. Or a human not respecting WHAT another human of another type IS. This disrespect is EVIL, it is like a war against the Great Darkness and it is thus, a war against the Self. The Dark Breath in that other person is the SAME Dark Breath that is in the offender. And, the Dark Breath CAN withdraw leaving a shell.

The turning of an animal, or a person, against himself, is a war against Innocence. And it is a One Way ticket into the Abyss, as the destroyer destroys HIMSELF. Christians and others who imagine there is a "battle" between the "light and the dark" have waged this war over and over and yet they SEARCH for Deity. They look for "a Light". They do not realize that the Great Darkness IS THE LIGHT **WHEN** it is ANIMATING a living creature. They seek the "light alone" and try to fend off the darkness. The Light can not exist alone: it is IN Darkness, within the Darkness from whence it came and into which it returns. The Vajra or Logos comes INTO YOU from Darkness. It whooshes up as kundalini through the chakras (nerve centers) and nourishes your entire Being. It whooshes up and OUT - back into the Darkness from whence it came. As this process continuously happens, without being blocked, the person flows on his path on the Wheel of Life. That kind of person is in tune.

It is this process and the Darkness, that dualists have turned their own backs on and waged a war on. When you turn your back on the Dark Breath, it withdraws. What's left is a Klippoth or Preta - a thing with no Self.

See articles at www.apodion.com/vad/tani/index.shtml under the section on Klippoths for more information about what Klippothic people DO.

Note: You can find the terms Sat and Asat in the Columbia Encyclopedia, 1971, volume 21, page 6433 under "Vedanta." You can also find "Sat" in the 1975 Encyclopedia Britannica, and from there find further references to this and similar large schools of thought in the Micropedia.

There are 3 major schools of Vedanta interpretation, this one is the NON DUALISTIC school of Sankara (a person) it's called the Advaita School. The Esoteric one is for those who Know. The exoteric dualistic ones are for the dummies who can't know and who need "personal gods." Tan, however, is a simple root word, as in Tantra, Tanmatri, etc.

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Asat is a Sanskrit word ("sat") with a negative prefix ("A") that roughly means "non-being." Yet in order to fully grasp the immense meaning contained in this one word it is necessary to examine a few key concepts of the Esoteric Tradition. The first of these is expressed by the Sanskrit word **parabrahm**, and the second is **mulaprakriti**. We will first touch briefly upon the meaning of the former, and then that of the latter, so that the end result will be a somewhat basic understanding of not merely the words and their etymology, but their inner meanings as they pertain to the Dark, or Esoteric, Tradition.

The simple approach taken by Eastern Adepts, and Western to some extent, often escapes serious scholars who, while certainly masters of the philosophies they explore, tend to over intellectualize matters. Within scholarly circles this practice may be perfectly acceptable and quite in keeping with the free flow of ideas, but for the majority of us it is not so important that we use eloquent speech or fanciful expositions. This is most blatantly seen in the word used by Eastern Adepts when speaking of **parabrahm**, it is simply *tat*, a sanskrit word which means "that." The world of manifestation, conversely, is referred to as *idam*, another sanskrit word which means "this." There is an almost childlike (not to be confused with childish) sense by which an Eastern Initiate approaches the Esoteric Tradition, so much so that the difference between Eastern and Western philosophy has often been explained by pointing out that Eastern philosophies are concerned with the wonder of life, while Western philosophies deal primarily with fear and concerns about solving the "problem" of existence. It needs to be clarified here that there are a great many Western systems of Magick and Occultism which have the same grasp of the wonderment and beauty of life as those of the East, yet invariably these have drawn extensively on Eastern concepts. The word "Hermetic" itself is attributed to those Eastern philosophies which have taken root in the West and evolved into their own unique systems. The need for secrecy, per se, is due to the Western environment in which these very Eastern concepts have grown. One does not, for example, cast pearls before swine, as they can not fathom their value and will treat them like so much common slop.

Turning back to the concept of **parabrahm**, the word itself comes from *para* (beyond) and *Brahman* (universal life or consciousness). **Parabrahm** is that which is beyond *Brahman*, that which is before all things that exist anywhere at any time, the one boundless life/substance from which proceeds the cyclical force often called the *Logos*. **Parabrahm** is essentially the cause, insofar as words can express it, of the primordial vibration within the Darkness, that first initiating *urge to become*. **Parabrahm** is not an entity nor a centralized force, it can not be construed in any other way as simply to indicate that which is beyond the capacity of any cognizing mind to understand, that about which nothing can ultimately be said except that it is "beyond" whatever our minds can conceive, and on some level is it's cause. **Parabrahm** is intimately connected to our second concept, **mulaprakriti**, which is it's *veil*.

Mulaprakriti is another compound sanskrit word which literally means *root nature*, from *mula* (root) and *prakriti* (nature). What we see when we look around us, what our hands feel and our senses perceive, all of matter, is ultimately made of one substance which becomes differentiated, or diversified into it's various states and compositions. **Mulaprakriti** is *precosmic* in that it exists (inasmuch as these can be said to exist), with **parabrahm**, before the manifestation of the cosmos, or what is also called the *Mahamanvantara* (supreme manifestation). One might consider **parabrahm** as pure consciousness, and **mulaprakriti** as the pure vehicle, or *body* if you will, of **parabrahm**. In another more specific sense, **mulaprakriti** is the *appearance* of **parabrahm** as seen by the *Logos* and transmitted to the individualized mind.

In the Esoteric Tradition, the multivarious forms that matter takes, all of the shapes and distinctly unique patterns which compose the vastness of the cosmos, are called *prakriti*, which spring from the five *tanmatras* or subtle elements. The five *tanmatras* begin as five *logoic emanations* of **Asat** (or parabrahm-mulaprakriti) which in turn unfold the five *mahabhutas*, or loosely "the primordial elements which become all things." The *tanmatras* are often said to proceed from **sat** (pure existence, or BE-ness), and this is more technically correct, as they partake of, and are in fact one

with, the essence of being itself which stretches forth (**tan**) in the great cosmic threads woven into the fabric of reality by the cyclical and Logoic activity caused by **Asat**. **Asat** in a sense can be said to give *birth* to **sat**, and **sat** can also be said to *beget* **Asat**, and this creates a kind of perpetual motion from which all of the cosmos ultimately springs. The true meaning of *pi* to the Pythagoreans, then, is seen to be not so much concerned with the measurements of circles as we see them, but more with expressing that perpetual motion which is always "slightly imbalanced" in a certain sense, so as to be simultaneously appearing and disappearing.

Asat also has a secondary meaning in the Esoteric Tradition. Because of the literal meaning of the word it is often applied to all illusory phenomenon in the cosmos and is, in this sense, identical with the *mayavi* element which is said to enter into all manifested things. In other words, **sat**, or enduring BE-ness, is said to be eternal and in every sense "real," while that which comes into existence as the various forms (*prakritis*) of objective matter are said to be fundamentally non-existent, or **Asat**, because temporary. That is also referred to as Samsara.

So there is Being and Non-Being, but these are absolutes. We don't ever see something that totally "is" and something that totally "is not." Instead, we see an interaction of the two. They interact dialectically and achieve a synthesis as "**Becoming**." This is all we ever see. Look for a shadow. It is dark but, in the real world, it is never perpetually dark, but is in the process of going from dark to light, i.e., it, like all things, is Becoming. This is why the Marxists liked Heracleitos, who said that nothing is, and nothing is not, but all is in a state of becoming. He said "pantos rhei," i.e., "all is flowing." The only way to see something that is "totally red," let's say, is if time stopped. A modern physicist would say that red is not a thing, it is not static, but is a process. It's hard to think of "pure being" without thinking of "void" or "pure non being." But in the real world, there is only Becoming, which is some sort of synthesis of the two (Being and Non-Being, Sat and Asat) which transcends them both: i.e., Becoming is **different** from Being and Non-being.

In the Esoteric tradition, **Tan** is the stretching forth of the five *tanmatri* that infuse into the prakiti, as if one blended, and this process is what causes the Becoming.

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Unity of the Dark Tradition

I. Unity in the Adamantine Esoteric Tradition of the Boundless Darkness, what we call the Dark Tradition

Tani Jantsang

This, what we present in our organization and sell monographs on, is an Adamantine Doctrine said universally to have been The Doctrine of the prior world age, the 4th world age, the Satya Yuga. Some systems categorize the Yugas in another order. Pesh Hun transmitted it to the people in the Kali Yuga. Blavatsky was told some of this by someone in India, for sure. But she distorted the darker aspects of it. She distorted the Hindu Creation Hymn, which is similar to our "Darkness is One."

What absolutely legitimizes the entire Esoteric Tradition and all the related cultures (plural) that had it and still have it, as a whole, or in parts is their EMANATION doctrine about the Boundless Darkness, No Name, Thatness, Aditi, Ain Soph, Apeiron, etc. and the Flame, Viraj, Dorje, Vajra, Logos, etc. that is in that All Pervading Darkness - and the resulting doctrine of Being and Becoming. This is not exclusively in the Eastern lands, since the "western civilization" Hellenic pre-Socratic traditions also have these doctrines of the Apeiron (the One) and the emanation, and the Five Daimones - but that is universally agreed upon by every scholar to be very Eastern in tone and intent - and that is where Pythagoreanism comes from. It is far more ancient than Babylon, also. It existed in India as the standard Shivaite Doctrine at least as far back as 7,000 BC.

THIS is the unifying concept.

1. Unknown - Boundless Darkness, Thatness. - That which is Arupa (formless)
2. Non-Being and Being. The intermediate being-state is BECOMING. Thatness does this out of Necessity.
3. Emanation of a Light, Flame, Vajra, Viraj, Dorje, Logos, etc. as a 7-fold Formed and Ordered substance that BECAME all material things (matter/energy, light/sound, space/time). Some see this as the "one point" that did the Big Bang.
4. Infusion of the Darkness as a 5-fold formless chaotic "force" of some kind, into the 7 which, in turn, drives all things on to ever greater change and diversity, relentlessly driving all things on to change, to BECOME.

This is very much unlike a creation doctrine; it is very much unlike paganism with many gods and goddess and half-godling "children of" the gods/goddesses. It is not dualistic at all. It is NOT for everyone! One is either Of It, or they are not. It's something some people seem to intuit. Nothing more or less than that. Repeat, it is not dualistic - so if you find some later dualism mixed into the pure doctrine, it is a later addition.

In addition, there are elaborations that are identical: how that darkness is always categorized in 5 distinct ways as it acts on "the nature" around us and how the Flame is within us as kundalini, Vajra, logos, etc. How the Flame comes into living beings from the All Pervading Darkness, goes through living things as a Flame or kind of "Light" and then returns to that One Darkness. How the All Pervading Darkness itself never increases or decreases all the time this goes on. There are also

very similar doctrines about what lacks this Flame within, in all these traditions. There is no judgement on such people. It is just that the Tradition is not told to them - hence it is esoteric. (Times have changed). I could say it this way: Aditi, Vach, Viraj are the same things, recognizable to anyone that knows this, as Kether, Binah, Hochmah. Same things.

This is one solid tradition amongst MANY whole cultures, parts of cultures and peoples. It is universally said to have been The Adamantine Doctrine by which all society was governed in a "Golden Age" during the Satya Yuga, which is a prior world age. It is distinct from the trinity traditions, distinct from the dualistic traditions that oppose the light from the dark. It is distinct from paganism. It is distinct from the solar cults. It is NOT a salvation doctrine nor is there any kind of notion of a "personal Being" in the One Darkness.

It has nothing to do with rebelliousness or the mundane world of the herd and hypocrisy. It has nothing to do with that pro or con - all that is irrelevant. If you want rules, make them up. If you follow rules, then someone else made them up. That's how societies work. How societies work has nothing to do with the Doctrine. The need "in itself" for rules is contrary to the Dharmas (the five wisdoms, truths). But rules are needed in SOCIETIES and we all live in societies, behaviors in these societies are set as a standard of "acceptability" by the people IN those societies; there is nothing divine about such rules or societal laws or morals or ethics; this has NOTHING to do with The Doctrine. There is a qualified difference. A Ngagspa (Dark Doctrine Adept) can behave one way in some remote area of Etsen Gol. That is, you would see the outer behavior of this person, you'd see him doing things. Let him come to the USA and live in the city. The Ngaspa ADAPTS easily enough. You'd see him doing other behaviors outwardly. Inwardly, he is the same Ngagspa. Outer behavior has nothing to do with the Inner Being. Following speeding laws on interstates, which the Ngagspa would do if he came here, has nothing to do with The Doctrine.

This is perfectly clear in the Esoteric Tradition whether you get it from the Dark Tradition section on our website or from a university or from an Adept or whether one might tell you some of this, as someone told Blavatsky (and she garbled it all up and tried to change it....) It does NOT MATTER if confused persons, overly cerebral people or anyone else doesn't get it. Glaring and screaming out is the EMANATION doctrine and the BOUNDLESS DARKNESS concept - the Flame that is in that Darkness - from there comes Being and Becoming. Those things are OUTSIDE of Judeo-Christianity-Islam for the most part. These are the three MAIN things that bind these traditions into one Esoteric Tradition: Boundless Darkness, Flame in Darkness, Being/Becoming.

These THREE things unify it into one Esoteric Tradition, in addition to the the actual teachings of the 7 and the 5 and The One, usually with focus on the FIVE and The One Darkness. They are LHP traditions though they also encompass RHP since the two are never opposed: they compliment each other when they are properly understood and practiced.

At least we have unified what belongs together as a core doctrine. I don't expect a very cerebral person stuck in the Judeo-Christian paradigm to hear a single "note" of what I said. And I'm not into explaining harmony to tone deaf people. It's a waste of time. The LHP does not work that way. We compare this to music: you either hear the tune, or you don't. It is not like conversion doctrines or teaching a person to read notes and put their fingers in the right places to make music. It is not like what has come to be thought of as RHP. Though that in itself is very confused and misnamed. To think that LHP is only about breaking taboos is a mistake, especially since some societies don't have taboos; they have LAWS and if you break them you go to jail. (And by the way, NO satanic organization that tries to make LHP into "taboo breaking" advocates breaking the law!)

If you hear it, feel it as if you've always known it, it definitely CALLS to you, you can't even resist it. If you don't hear it, I suggest you don't concern yourself with it and continue to PURSUE YOUR OWN things and be happy with what you have. To not do that is to participate further in non-being.

Obviously, in history, pieces of this One Doctrine have been absconded with, merged with things it was never a part of, such as the Logos cults - and then the Sun Cults of old. SAT and Sanatana:

these concepts got confused with Saturn the planet - and then confused with the Sun. Some of the Doctrine got merged into the Dark Goddess concept - dualized - as what I'd imagine to be a reaction to the Solar Patriarchal peoples ruling those areas. In the Kali Yuga, this is bound to happen to anything from the Satya Yuga. No matter. None of that is relevant. We present the traditions of the Boundless Darkness in a very unadorned and pure form. That is relevant.

Recently, supermassive black holes have been found - and now the conception of the all-destructive black hole has changed into one where these black holes have a lot to do with CREATION of galaxies, not just destruction. How would a Dark Adept see these things, since saying that such existed has been part of the doctrine anyway? As the fingers of the Boundless Darkness, the hand of the Sat Itself doing what it always does: folding/unfolding, push/pull. We would say that the "many" black holes one sees at the center of galaxies are really One Thing - made to look like many things in many places and times by the Illusion of Space/time. That is what we'd say.

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THE DARKNESS WAS ONE - A DOCTRINE OF COSMOGENESIS

translated: Tani Jantsang

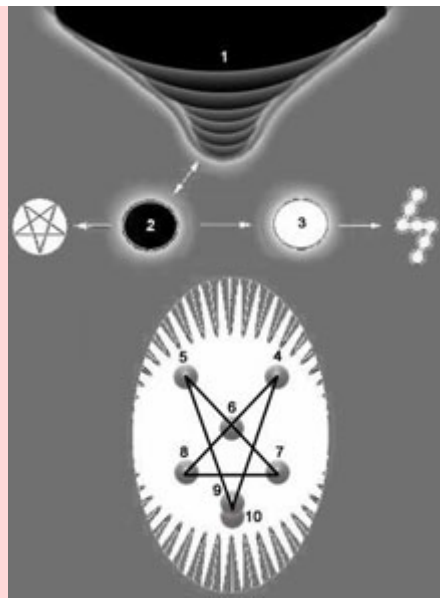
The Eternal Parent, wrapped in invisible robes slumbered. Time was not, for it lay asleep in the infinite bosom of duration. Space was not, for there was no place or point. Darkness alone filled the Boundless All. **And the Darkness was One.**

The Seven Sublime Forms and the Five Truths were not yet, and the universe, the child of Necessity, had not yet been breathed out. Alone, the One Form of Being stretched boundless, infinite, causeless, in dreamless sleep. And life pulsed unconscious, throughout that all-presence. The Great Wheel was not yet. The Dark Formers and the Luminous Forms, were not yet. The Forms that come from No-form rested in the bliss of eternal non-being. **And the Darkness was One.**

A vibration thrills through Darkness, expanding within and without, touching the whole Universe which was now an embryo in Darkness. Then, the Ray flashed out into a web of 7 lights, and the 5 truths molded the whole into LIFE. **Yet still, the Darkness was One.**

And the Cosmos was born from the web, a woven fabric of many colors and tones. And the cloth was woven perfectly, no color dominated, yet none were the same; no tones were the same, yet all were harmonious; all blended in a variegated ever-changing cloth, whose capacity for infinite change was proof of the miracle of life. And all things living are part of this woven fabric of life. And all they have to do to delight in this gift of life, is BE. Yet through the changing of times and places, through the births and deaths of stars that form the Web of Life, the Wheel Spins relentlessly in the Grand Illusion. **Yet still, the Darkness IS One.**

And is man part of this woven fabric of life? Yes! All man has to do to delight in this gift of life, is BE. But man has not been content with the harmony in the fabric. And so man tried to change the fabric of the cloth and found that this was easy. Man wanted to have the blues dominate over the reds, to get rid of the greens and yellows; he wanted there to be the same tones, not different tones. And though most of the tones are gone, man finds that what remains is a discordant, disharmonious noise that causes him much unrest. Yet will man continue to try to "fix" this until finally, there is nothing left but a torn up, shredded, scrap of cloth: the remains of the fabric that was man? Perhaps. **Yet still, the Darkness is One, was One, ever will be One.**



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Demons S - Z

SABNACK aka SABURAC, SABNOCK

- Zodiac Position: 0-4 degrees of Scorpio
- October 23rd-27th
- Tarot Card: 5 of Cups
- Planet: Mars/Pluto
- Candle Color: Dark blue
- Plant: Allspice
- Metal: Iron/Plutonium
- Element: Water
- Rank: Marquis
- Sabnock is a Night Demon and she rules 50 legions of Spirits

Sabnock can cause arguments to escalate into serious fights. She protects soldiers and their camps and can prevent wounds from healing. She teaches architecture and provides good familiars. Sabnock has blue wings with frosted highlights.

SIGIL

SALEOS aka ZALEOS, SALLOS

- Zodiac Position: 0-4 degrees of Cancer
- June 22nd-26th
- Tarot Card: 2 of Cups
- Planet: Moon
- Candle Color: Red
- Plant: Aster
- Metal: Silver
- Element: Water
- Rank: Duke
- Sallos is a Day Demon and rules 30 legions of spirits

Sallos causes love between men and women, stimulates sexual desire, and incites the passions. He encourages fidelity to one's partner. He has bright orange hair and a silver aura. He changes

the color of his hair to black and his aura to gold. He wears a suit of armor, and he also disappears to where you can only see his head.

SIGIL

SEERE

- Zodiac Position: 15-19 degrees into Pisces
- March 6th-10th
- Tarot Card: 9 of Cups
- Planet: Moon
- Candle Color: Green
- Plant: Willow
- Metal: Silver
- Element: Water
- Rank: Prince
- Seere is a Night Demon and rules 26 legions of spirits

Seere discovers thefts, transports goods, and can control time. He can cause a spell or act of magick to occur immediately. He can bring many things to happen all at once. He is good natured and helpful to the summoner.

Seere has white wings with tan markings. He is of medium height with a strong build. He has soft dark medium-length hair and a strong face. Seere is very agile in flight and he is very soft-spoken.

SIGIL 1

SIGIL 2

SHAX aka CHAX, SCOX

- Zodiac Position: 5-9 degrees of Scorpio
- October 28th-November 1st
- Tarot Card: 5 of Cups
- Planet: Mars/Pluto
- Candle Color: Black
- Plant: Purslane
- Metal: Iron/Plutonium
- Element: Water
- Rank: Marquis
- Shax is a Night Demon and rules 30 legions of spirits

Shax can cause one to become deaf, dumb or blind and can take away understanding. He can take money or possessions and reveal the way to stolen property or hidden things. He provides good familiars and will transport anything.

Shax has short blue hair with a medium build and dark skin. He gives one a feeling of power that comes from his aura. He is very powerful in his magick.

Shax is a good Demon. If you ask him several questions he will totally ignore the ones not related to the task at hand [i.e. love, etc]. This is likely because, judging from his character, he is accustomed to human interaction; he is a people Demon. I have no doubt as to his answers, he answers quickly and accurately, and would not be the sort of Demon anyone would wish to cross. He is very powerful. His residual energy was very helpful.

— Salem Burke

SIGIL

STOLAS aka STOMAS

- Zodiac Position: 25-29 degrees of Virgo
- September 18th-22nd
- Tarot Card: 10 of Pentacles
- Planet: Venus
- Candle Color: Dark blue
- Plant: Flax
- Metal: Copper
- Element: Earth
- Rank: Prince
- Stolas is a Day Demon and rules 26 legions of spirits

He has knowledge of all of the stars, planets and the properties of stones. He teaches astronomy and the uses of herbs.

Stolas has beautiful long dark brown curly hair and blue eyes. His wings are cream colored and laced with gold trim. His wings are like a Griffin's wings."

SIGIL

SYTRY aka SITRI AKA THE EGYPTIAN GOD SET, Seth, Sethi, Sit, Sut, Sutekh. [See High Ranking Demons and Crowned Princes of Hell]

- Zodiac Position: 25-29 degrees of Taurus

- May 15th-20th
- Tarot Card: 7 of Pentacles
- Planet: Saturn
- Candle Color: Red
- Plant: Hyacinth
- Metal: Lead
- Element: Earth
- Rank: Prince
- Sytry/Set is a Day Demon and rules 60 legions of spirits

He is a Prince of love and lust, and causes women to reveal themselves naked. He incites men and women fall in love with each other. He appears during the day even though Set is the Egyptian Lord of Darkness. He is one of the 7 Sons of Satan. He has a dark complexion with jet-black hair. He at first had rubbery dark brown wings that turned into beautiful soft black feathery angel wings like a raven right after I did energy work on him and freed him. He wears a long black satin robe. He was very kind, soft spoken and left me with a strong energetic feeling of peace. He has most beautiful energy. He appeared to me in the mid-afternoon on a sunny day in my bedroom. He may be both a day and night Demon/God. He also appears with his Wife, Nephthys [Bathin].

– High Priestess Maxine

SIGIL

VALEFOR aka MALAPHAR

- Zodiac Position: 25-29 degrees of Aries
- April 15th-19th
- Tarot Card: 4 of Rods
- Planet: Jupiter
- Candle Color: Pink
- Plant: Dandelion
- Metal: Tin
- Element: Fire
- Rank: Duke
- Valefor is a Day Demon and rules 10 legions of spirits

Valefor is an expert at occult medicine, and can cure any and all ills through the powers of the mind and soul. He bestows

dexterity with ones hands and makes one's mind sharp.
Valefor has a large head like Lucifuge Rofocal. He has a greenish complexion with dark pronounced eyebrows. He has huge white feathery wings.

– High Priestess Maxine

SIGIL

VAPULA aka NAPHULA

- Zodiac Position: 25-29 degrees into Capricorn
- January 16th-19th
- Tarot Card: 4 of Pentacles
- Planet: Mercury
- Candle Color: Dark blue
- Plant: Papyrus
- Metal: Mercury
- Element: Earth
- Rank: Duke
- Vapula is a Night Demon and rules 36 legions of spirits

Vapula teaches philosophy and other sciences. She can assist one in passing tests and examinations. She also helps one to converse intelligently on almost any subject and bestows skill in all of the manual professions. She teaches craftsmanship. Vapula has very long, straight, black hair, with red eyes. She is of medium height and has tan colored wings, with pointed ears and dark skin.

SIGIL

VASSAGO

- Zodiac Position: 10-14 degrees into Aries
- March 30th-April 3rd
- Tarot Card: 3 of Rods
- Planet: Sun
- Candle Color: Light blue
- Plant: Leek
- Metal: Gold
- Element: Fire
- Rank: Prince
- Vassago is a day Demon and rules 26 legions of spirits

Vassago is one of the friendliest of the Demons. He reveals the past, present and future and can find anything that has been hidden, misplaced, lost or stolen.

SIGIL

VEPAR aka SEPAR

- Zodiac Position: 25-29 degrees into Libra
- October 18th-22nd
- Tarot Card: 4 of Swords
- Planet: Mercury
- Candle Color: Black
- Plant: Mugwort
- Metal: Mercury
- Element: Air
- Rank: Duke
- Vepar is a Night Demon and rules 29 legions of spirits

Vepar controls the sea, and can cause storms, or calm the sea. She can cause disaster and death. Vepar guides battleships and causes death from infected wounds.

Vepar gives the feeling of lightness and can help with levitation. She appears as a warrior Demoness. She has dark brown hair and wears a leather band around her head. She appears wearing a leather skirt. She is very soft-spoken and very kind. She leaves one with a happy feeling and has a blue aura.

SIGIL 1

SIGIL 2

VINE

- Zodiac Position: 10-14 degrees of Scorpio
- November 2nd-6th
- Tarot Card: 6 of Cups
- Planet: Jupiter/Neptune
- Candle Color: White
- Plant: Mallow
- Metal: Tin/Neptunium
- Element: Water
- Rank: King/Earl
- Vine is a Night Demon and rules 36 legions of spirits

Vine is the only Demon who can reveal the identity of other witches and sorcerers. He knows all secrets and can destroy enemies. He can defend the mage against the attacks of other sorcerers and witches. He knows and reveals the past, present and future. He discovers hidden things, causes storms, destroys walls, and builds towers.

Vine appears accompanied by a black lion. Vine is very thin and dark skinned. He has black wings and carries a gold staff. His black shoulder-length hair is straight with platinum blonde at the tips.

SIGIL

VOLAC

- Zodiac Position: 5-9 degrees of Aquarius
- January 25th-29th
- Tarot Card: 5 of Swords
- Planet: Saturn/Uranus
- Candle Color: White
- Plant: Sesame
- Metal: Lead/Uranium
- Element: Air
- Rank: President
- Volac is a Night Demon and rules 38 legions of sprits

Volac reveals hidden treasures. He can lead one to a good job, and provides lucky numbers. He moves fast. He flies very fast and usually departs through the ceiling.

SIGIL

VUAL aka UVALL

- Zodiac Position: 20-24 degrees into Scorpio
- November 13th-17th
- Tarot Card: 7 of Cups
- Planet: Moon
- Candle Color: Dark blue
- Plant: Myrrh
- Metal: Silver
- Element: Water
- Rank: Duke

- Vual is a Night Demon and rules 37 legions of spirits. He was of the Order of Potentates or Powers

Uvall reveals the past, present, and future. He reconciles enemies and brings the love of a woman to a man. He creates friendships and ensures esteem. He knows all and can manipulate time.

Uvall is a unisex Demon with long flowing blonde curly hair, deep green eyes, is very tall and is built stocky. Uvall's name is pronounced "Ewe-Val." Uvall wears golden body armor and has white wings.

SIGIL 1

SIGIL 2

ZAGAN

ZAGAN IS THE GOD "DAGON" **See High Ranking Demons and Crowned Princes of Hell**

- Zodiac Position: 0-4 degrees of Aquarius
- January 20th-24th
- Tarot Card: 5 of Swords
- Planet: Saturn/Uranus
- Candle Color: White
- Plant: Hyssop
- Metal: Lead/Uranium
- Element: Air
- Rank: King/President
- Zagan is a night Demon and rules 33 legions of spirits

Zagan can transform liquids, such as wine into blood and water into wine. He can bring to one's mind the humor in all happenings. Zagan turns metal into coins and bestows wit. He gives wisdom and can make fools wise.

SIGIL

ZEPAR

- Zodiac Position: 15-19 Degrees into Gemini
- June 6th-10th
- Tarot Card: 9 of Swords
- Planet: Venus
- Candle Color: Black

- Plant: Mandrake
- Metal: Copper
- Element: Air
- Rank: Duke
- Zepar is a Day Demon and rules 26 legions of spirits

Zepar incites love and passion between the sexes. He can make women barren and can cause one to shape shift.

SIGIL

GODS A - B

GODS C - F

GODS N - R

HIGH RANKING GODS AND CROWNED PRINCES OF HELL



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Gods G - M

GAAP aka TAP, GOAP

- Zodiac Position: 10-14 degrees of Virgo
- September 2nd-7th
- Tarot Card: 9 of Pentacles
- Planet: Saturn
- Metal: Lead
- Plant: Moss
- Candle color: Black
- Element: Earth
- Rank: President/Prince
- Gaap is a Day Demon and rules 66 legions of spirits. He was of the order of the Potentates.

Gaap can cause love or hate. He helps with astral projection and foretells the future. He delivers familiars from the custody of other mages, discerns past and present, and teaches philosophy and the liberal sciences. He can also make men ignorant. Gaap teaches how to consecrate things.

Gaap has a green aura and appears as a little man.

SIGIL

GAMYGEN aka SAMIGINA, GAMIGIN

- Zodiac Position: 15-19 degrees of Aries
- April 4th-8th
- Tarot Card: 3 of Rods
- Planet: Sun
- Metal: Gold
- Element: Fire
- Candle color: Black
- Plant: Juniper
- Rank: Marquis
- Samigina is a Day Demon and rules 30 legions of spirits

Samigina gives news of those who died and are in Hell and teaches the liberal sciences. She has very dark, piercing eyes and beautiful tan colored wings.

SIGIL

GLASYA-LABOLAS aka CAACRINOLAAS, CAASIMOLA

- Zodiac Position: 0-4 degrees of Leo
- July 23rd-27th
- Tarot Card: 5 of Rods
- Planets: Sun
- Metals: Gold
- Candle color: Yellow
- Plant: Rosemary
- Element: Fire
- Rank: President/Earl
- Glasya-Labolas is a Day Demon and rules 36 legions of spirits

He knows all ancient wisdom and occult secrets. He teaches all of the sciences and can cause murder and death. He can make one invisible and can incite bloodshed. He predicts the future and discerns the past and present. He can cause love of friends and enemies.

Glasya-Labolas has short, very straight dark blonde hair. He appears to be very young, like a teen. He has lightly tanned skin and he flew around my room in circles. He has white wings.

– High Priestess Maxine

SIGIL

GOMORY aka GAMORI, GREMORY

- Zodiac Position: 5-9 degrees of Capricorn
- December 27th-31st
- Tarot Card: 2 of Pentacles
- Planet: Saturn
- Metal: Lead
- Candle color: Orange
- Plant: Fenugreek
- Element: Earth
- Rank: Duke
- Gremory is a Night Demon and rules 26 legions of spirits

Gremory appears in the form of a woman. She causes one to be loved by women and brings love to men. She discerns past, present and future and discovers hidden treasure.

SIGIL

GUSION aka GUSAYN

- Zodiac Position: 20-24 degrees of Taurus
- May 10th-14th
- Tarot Card: 7 of Pentacles
- Planet: Saturn
- Metal: Lead
- Element: Earth
- Candle color: Yellow
- Plant: Aloe
- Rank: Duke
- Gusion is a Day Demon and rules 40 legions of spirits

Gusion can grant position, bestow honors, and make those who are not liked, to be loved by everyone they come into contact with. He forms and reconciles friendships, foretells the past, present and future and answers all questions.

Gusion has wispy hair. He has high cheek bones and tanned skin. He is well built with glowing white wings. Gusion is very calm and peaceful and brings a feeling of security and comfort.

"Gusion is definitely blunt, but polite. I asked him about something unrelated to the summoning, and he said simply, I should ask another Demon another time, and returned to the task at hand with magnificent deliberation. Gusion is good with questions too. All of them are honest if you make it clear. I think seriously they don't want to hurt our feelings. Gusion's method is to deliver hard information."

— Salem Burke

SIGIL

HAGENTI aka HAAGENTI aka Egyptian Goddess BASTET

- Zodiac Position: 25-29 degrees of Scorpio
- November 18th-22nd
- Tarot Card: 7 of Cups
- Planet: Moon
- Metal: Silver

- Element: Water
- Candle color: Red
- Plant: Witch Hazel
- Rank: President
- Haagenti is a Night Demon and rules 33 legions of spirits

She is a powerful alchemist and can turn metal into gold, turn wine into water and vice versa. She gives wisdom and teaches diverse subjects.

Haagenti appears as cat-like. Cats are sacred to her. When she appears, she is accompanied by many cats. Her eyes are cat-like.

SIGIL

HALPAS

- Zodiac Position: 5-9 degrees of Libra
- September 28th- October 2nd
- Tarot Card: 2 of Swords
- Planet: Venus
- Element: Air
- Candle color: Red
- Plant: Marjoram
- Metal: Copper
- Rank: Earl
- Halpas is a Night Demon and rules 26 legions of spirits

Halpas can incite wars and severely punishes enemies. He builds towers, provides weaponry, and burns towns. He is a patron of soldiers, supplying them with ammunition and directing them. He speaks with a hoarse voice.

SIGIL

IPOS aka IPES, AYPOROS, AYPEOS

Ipos is the Egyptian God Anubis **[See High Ranking Gods and Crowned Princes of Hell]**

- Zodiac Position: 15-19 degrees of Cancer
- July 8th-12th
- Tarot Card: 3 of Cups
- Planets: Mars/Pluto
- Element: Water

- Candle color: Dark blue
- Plant: Sandalwood
- Metals: Iron/Plutonium
- Rank: Earl/President
- Ipos is a Day Demon and rules 36 legions of spirits

Ipos makes one charismatic and bold. He helps one to keep friends, make new friends and can foretell the future and discern the past.

SIGIL

LERAJIE

- Zodiac Position: 5-9 degrees of Gemini
- May 26th-31st
- Tarot Card: 6 of Rods
- Planet: Mercury
- Candle color: Red
- Plant: Plantain
- Metal: Mercury
- Element: Air
- Rank: Marquis
- Lerajie is a Day Demon and rules 30 legions of spirits

Lerajie is the Goddess of love and pleasure. She has the ability to attract others as well as drive them away. She causes contests and battles and can cause wounds to become infected [physically and emotionally] and prevent them from healing. She can break up the love affairs or marriages of rivals. Lerajie wears an Egyptian style headdress and make-up. She is short, slim and around 5 feet tall with an olive complexion and shoulder-length black hair with bangs. She wears gold clothing- a skirt, and top. Her wingspan is wide and shimmering red. She appears to be young in appearance, around 20 years old and is very beautiful. She can instruct one in meteorology, and in the workings of healing and medicine, She is a bringer of peace. Lerajie may alter the wind to her desire to benefit The Watcher, as well as cause the climate to change. She has a soft smooth seductive voice and can be very sarcastic. Lerajie is very friendly amongst our kind, as well as completely volatile towards our enemies. She can remind one of the great ways of Ancient Sumer. I have witnessed the beautiful artwork Lerajie has made out of the clouds in

scarcely populated areas at sunset.

– by Tjia

SIGIL 1

SIGIL 2

MALPHAS

- Zodiac Position: 10-14 degrees of Libra
- October 3rd-7th
- Tarot Card: 3 of Swords
- Planet: Saturn
- Metal: Lead
- Element: Air
- Plant: Marigold
- Candle color: Light blue
- Rank: President
- Malphas is a Night Demon and rules 40 legions of spirits.

Malphas can use magick to create anything. He destroys the desires and thoughts of enemies, and provides good familiars. He reveals the secrets of enemies. He builds high towers and houses.

Malphas has tan skin and a muscular build. He has dark brown hair and wears a goatee. His face is square shaped and he has high cheek-bones and blue eyes. He can appear very dark, showing only his blue eyes. He has large grey wings and a blue aura which he projects.

"Malphas appears to me with very dark hair, a goatee, and piercing green eyes. His aura is a pure Demonic Blue, it is enormous. The first time I caught a glimpse of Malphas' Aura, I saw the room fill with his aura. It was immense, and within a split second it was all over. Malphas is incredibly powerful. The first time I successfully invoked him, I felt like I had the power to take on the whole world and then some. The energy and the physical strength he gave me was incredible, and even that was not even a fraction of Malphas' power and strength. He has been with me for a long time, even before I dedicated. Malphas was also with me during the awakening of my kundalini.

– Vovim Baghie

SIGIL

MARBAS aka BARBAS

- Zodiac Position: 20-24 degrees of Aries
- April 9th-14th
- Tarot Card: 4 of Rods
- Planet: Jupiter
- Metal: Tin
- Element: Fire
- Candle color: Yellow
- Plant: Chicory
- Rank: President
- Marbas is a Day Demon and rules 36 legions of spirits

Marbas can bring healing or cause disease. He answers questions about things that have been stolen and gives great wisdom and knowledge. He teaches mechanics and gives knowledge about things hidden or secret. He can cause one to shape shift.

Marbas has spiked black hair, brown eyes, small ears, and is of medium height.

SIGIL

MARCHOSIAS

- Zodiac Position: 20-24 degrees of Virgo
- September 13th-17th
- Tarot Card: 10 of Pentacles
- Planet: Venus
- Metal: Copper
- Element: Earth
- Candle color: Red
- Plant: Pennyroyal
- Rank: Marquis
- Marchosias is a Day Demon and rules 30 legions of spirits. She was of the Order of Dominations

She can assist in any fight, argument or confrontation; either verbal or physical, and she answers questions.

Marchosias appeared to me as a teenage girl. She looked young. She is very talkative and friendly. She has straight long blonde hair parted down the middle, and large black wings. She is a

warrior.

– High Priestess Maxine

SIGIL

IMAGE

Artwork done by Marcos Macias

MORAX aka FORAIL, FORFAX, MARAX; Egyptian Goddess MAAT

- Zodiac Position: 10-14 degrees of Cancer
- July 2nd-7th
- Tarot Card: 3 of Cups
- Planets: Mars/Pluto
- Metals: Iron/Plutonium
- Element: Water
- Candle color: Red
- Elder
- Rank: Earl/President
- Marax is a Day Demon and rules 30 legions of spirits

She teaches astrology and the magickal uses of stones and herbs. She also provides familiars, teaches astronomy and the liberal sciences. She is the Goddess of truth, order, and justice. She is very respected among the other Demons. She has jet-black hair with bangs, and tan skin, with an ancient Egyptian type of hair style. She has large white wings and is very tall.

– High Priestess Maxine

SIGIL

MURMUR

- Zodiac Position: 25-29 degrees of Sagittarius
- December 17th-21st
- Tarot Card: 10 of Rods
- Candle color: Dark blue
- Planet: Sun
- Element: Fire
- Plant: Parsley
- Metal: Gold
- Rank: Duke/Earl
- Murmur is a Night Demon and rules 30 legions of spirits. He was of the Order of Thrones and partly of that of Angels.

He teaches philosophy and makes the souls of the dead appear and answer questions.

SIGIL

NEXT - GODS N - R

GODS A - B

GODS C - F

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL



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Gods N - R

NABERIUS aka CERBERUS

Naberius is also known as "NEBIROS" [See High Ranking Gods and Crowned Princes of Hell](#)

- Zodiac Position: 20-29 degrees of Cancer
- July 18th-22nd
- Tarot Card: 4 of Cups
- Planet: Jupiter/Neptune
- Metal: Tin/Neptunium
- Element: Water
- Candle color: Red
- Plant: Ash
- Rank: Marquis
- Naberius is a Day Demon and rules 19 legions of spirits

Naberius teaches arts, sciences, logic, rhetoric, and helps one regain lost honors and standing. He also helps in returning lost possessions.

SIGIL

ORIAS aka ORIAX

Orias is also known as the Egyptian God "OSIRIS" [See High Ranking Gods and Crowned Princes of Hell](#)

- Zodiac Position: 20-24 degrees of Capricorn
- January 11th-15th
- Tarot Card: 4 of Pentacles
- Planet: Mercury
- Metal: Mercury
- Candle color: White
- Plant: Sealwort
- Element: Earth
- Rank: Marquis
- Oriax is a Night Demon and rules 30 legions of spirits

Oriax can cause one's enemies to bestow good-will and can change one into any shape. He helps in gaining respect and in securing positions of high esteem. He teaches about the stars and planets.

SIGIL

OROBAS

- Zodiac Position: 0-4 degrees of Capricorn
- December 22nd-26th
- Tarot Card: 2 of Pentacles
- Planet: Saturn
- Metal: Lead
- Plant: Broom
- Candle color: Orange
- Element: Earth
- Rank: Prince
- Orobas is a Night Demon and rules 20 legions of spirits

Orobas answers questions and gives one power and control over others. He protects one from the persecution of evil spirits and also from one's enemies. He will put a stop to slander and gossip. He can foretell the future, and discern the past and present. Orobas is the Patron of horses.

Orobas appeared to me with a black stallion bucking up with lightening. He appears both as a small unusual looking dark-haired man or a boy with medium blonde ring curls.

– High Priestess Maxine

SIGIL

OSE aka OSO, VOSO

- Zodiac Position: 10-14 degrees of Capricorn
- January 1st-5th
- Tarot Card: 3 of Pentacles
- Planet: Venus
- Metal: Copper
- Plant: Horsetail
- Candle color: Green
- Element: Earth
- Rank: President

- Ose is a Night Demon and rules 30 legions of spirits

Ose teaches the liberal sciences and is able to change one into any form. He can bring delusions and insanity to others. He also answers questions.

SIGIL

PAIMON

- Zodiac Position: 10-14 degrees of Taurus
- April 30th-May 4th
- Tarot Card: 6 of Pentacles
- Planet: Mercury
- Metal: Mercury
- Element: Earth
- Plant: Bindweed
- Candle color: Black and Dark blue
- Rank: King
- Paimon is a Day Demon and rules 200 legions of spirits. Some were of the Order of Angels and the others of the Order of Potentates. He is a Great King and very obedient unto Lucifer.

Paimon gives the power to influence and control others and teaches the arts and sciences. He provides good familiars and gives one position and honor. He can reveal anything about the Earth and one's mind. When he appears, he is attended by other Demons. Paimon is known to make noise. Someone revealed that their smoke alarm went off, all by itself with no explanation when Paimon appeared after a summoning.

Paimon is not Azazel, as some writings claim. They are both separate and different individual Demons.

Paimon is full of energy. Loud noises and bright lights tend to make him more active. He is very colorful and very friendly.

SIGIL 1

SIGIL 2

PHOENIX aka PHENEX

- Zodiac Position: 0-4 degrees of Libra
- September 23rd-27th

- Tarot Card: 2 of Swords
- Planet: Venus
- Metal: Copper
- Element: Air
- Plant: Rose
- Candle color: Pink
- Rank: Marquis
- Phenex is a Night Demon and rules 20 legions of spirits

His specialty is poetry and writing of letters. He teaches all of the sciences and answers questions. Phoenix has black feathery wings. Phenex appears as a bird with black feathers that fall out as he flies. His tail has red-orange and yellow feathers that are very long and straight. He is accompanied by an attendant Demon who appears as an eagle.

SIGIL

PURSON aka THE EGYPTIAN GOD HORUS, aka CURSON

- Zodiac Position: 5-9 degrees of Cancer
- June 27th-July 1st
- Tarot Card: 2 of Cups
- Planet: Moon
- Metal: Silver
- Plant: Orchid
- Candle color: Purple
- Element: Water
- Rank: King
- Purson/Horus is a Day Demon and rules 22 legions of spirits. He was partly of the Order of Virtues and partly of the Order of Thrones

Purson [pronounced "person"] discovers hidden things and treasures, and discerns the past, present and future. He can read and reveal the thoughts of others and provide good familiars. He answers all questions.

He is very fair and very youthful looking. He resembles Amon Ra, only he has softer features. He is attended by several other Demons. He is highly respected among the Demons and very high-ranking. He lit up my entire room with his energy when he appeared to me.

– High Priestess Maxine

SIGIL

RAUM

RAUM is the Egyptian God "KHNUM" [See High Ranking Gods and Crowned Princes of Hell](#)

- Zodiac Position: 15-19 degrees of Libra
- October 8th-12th
- Tarot Card: 3 of Sword
- Planet: Saturn
- Metal: Lead
- Element: Air
- Plant: Thistle
- Candle color: Black
- Rank: Earl
- Raum is a Night Demon and rules 30 legions of spirits

SIGIL

RONOBE aka RONEVE, RONOVE

- Zodiac Position: 10-14 degrees of Leo
- August 2nd-7th
- Tarot Card: 6 of Rods
- Planet: Jupiter
- Metal: Tin
- Plant: Cinnamon
- Candle color: Purple
- Element: Fire
- Rank: Marquis/Earl
- Ronove is a Day Demon and rules 19 legions of spirits

Ronove teaches languages. He humbles enemies and teaches art and rhetoric. He also provides servants.

Ronove has brilliant shoulder-length golden hair that shines and glitters, with a brilliant aura. He has markings on his face like a tribal warrior. He has a very small wingspan. He can move objects in a room and is very talkative and friendly. He sometimes goes by the name "Ben." He is a Demon of fire and specializes in pyrokinesis. He gives off a lot of energy and also

specializes in languages.

SIGIL

SIGIL

NEXT - GODS S - Z

GODS A - B

GODS C - F

GODS G - M

HIGH RANKING GODS AND CROWNED PRINCES OF HELL



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Gods C - F

CAIM aka CAMIO

- Zodiac Position: 20-24 degrees of Sagittarius
- December 12th-16th
- Tarot Card: 10 of Rods
- Planet: Sun
- Metal: Gold
- Element: Fire
- Candle color: Green
- Plant: Centaurea
- Rank: President
- Camio is a Night Demon and governs 30 legions of spirits and was of the Order of Angels

Camio foretells the future. He also teaches how to communicate with animals. He can reveal the mysteries and secrets of other worlds and is an expert on hydromancy [divination by water]. He is good at argument and answers questions in burning ashes or coals of fire.

Camio is well built and covered with gold dust. His wings have gold bands on them and he wears a lot of gold jewelry. He leaves trails of gold dust when he flies. He has a powerful golden aura, and he can fly very fast. He exploded in gold dust and flew up through the ceiling.

SIGIL

CIMERIES aka CIMEJES

Cimeries is also known as the Egyptian God "Khepera" "Kheperi" "Khepri" "Kheprer" and "Chepera"

*He stated to a disciple that he prefers to be addressed as "Khepu"

- Zodiac Position: 25-29 degrees of Aquarius
- February 14th-18th
- Tarot Card: 7 of Swords
- Candle color: Dark Blue
- Plant: Pine

- Element: Air
- Planet: Venus
- Metal: Copper
- Rank: Marquis
- Cimeries is a night Demon and rules 20 legions of spirits

Cimeries bestows strength in spirit and confers much courage; he makes one heroic in battle, teaches literature and finds anything that is lost. He teaches grammar, logic, and rhetoric and is the patron of soldiers and military personnel. He also discovers buried treasure.

He has beautiful shoulder-length strawberry blonde hair and is well built. He is a very handsome God with a wide wingspan. His wings are golden, and he is covered with golden glitter.

SIGIL

CROCELL aka PUCEL, PROCEL

- Zodiac Position: 0-4 degrees of Sagittarius
- November 23rd-27th
- Tarot Card: 8 of Rods
- Planet: Jupiter
- Metal: Tin
- Element: Fire
- Candle color: Pink
- Plant: Wood Betony
- Rank: Duke
- Crocell is a night Demon and rules 48 legions of spirits. She was of the Order of Potentates, or Powers

Crocell teaches mysticism, geometry, art, history and all of the liberal sciences. She can produce great noises and cause great commotions. She can also bring confusion and indecisiveness to one's enemies. She warms waters and discovers baths. She appears with long flowing blonde hair and a blue dress with large blue wings.

SIGIL

DANTALIAN

- Zodiac Position: 20-24 degrees of Pisces

- March 11th-15th
- Tarot Card: 10 of Cups
- Planet: Mars/Pluto
- Metal: Iron/Plutonium
- Element: Water
- Candle color: Purple
- Plant: Honeysuckle
- Rank: Duke
- Dantalian is a night Demon and governs 36 legions of spirits

He can produce hallucinations. He reveals the innermost thoughts and desires of others and can influence another's mind without their knowledge. He knows all human thoughts and can change them at will. He incites love between men and women, and teaches all the arts and sciences. He can show a vision of the likeness of any person.

Dantalian has a blue aura. He usually departs through the ceiling. He can assist in achieving altered states.

SIGIL

DECARABIA aka ABRAXAS

- Zodiac Position: 10-14 degrees of Pisces
- March 1st-5th
- Tarot Card: 9 of Cups
- Planet: Moon
- Metal: Silver
- Element: Water
- Candle color: Black
- Plant: Lunaria
- Rank: Marquis
- Decarabia is a Night Demon and rules 30 legions of spirits

He knows all of the properties of and the powers of plants and stones, and provides birds as familiars. Decarabia is Abraxas. He has short curly black hair with fair skin and black wings with red stripes. He has a blue aura that gives off a lot of heat.

SIGIL

ELIGOR aka ELIGOS

He is also known as **"ABIGOR"** *SEE High Ranking Demons and Crown Princes of Hell

- Zodiac Position: 10-14 degrees of Gemini
- June 1st-5th
- Tarot Card: 9 of Swords
- Candle color: Yellow
- Plant: Thyme
- Planet: Venus
- Element: Air
- Metal: Copper
- Rank: Duke
- Eligos is a Day Demon and rules 60 legions of spirits

He grants favor in court cases and legal affairs, and helps to attract business and financial success. He creates love and lust and causes war and marshals armies. He helps in discovering hidden things.

SIGIL

FLAUROS aka HAVRES, HAURES

- Zodiac Position: 15-19 degrees of Aquarius
- February 4th-8th
- Tarot Card: 6 of Swords
- Planet: Mercury
- Candle color: Purple
- Plant: Skullcap
- Metal: Mercury
- Element: Air
- Rank: Duke
- Haures rules 36 legions of spirits and is a Night Demon

Haures discerns past, present, and future. She destroys and burns enemies of the mage and kills men by fire and protects the mage against other spirits. She knows all secrets and will bring harm to one's foes. Haures is female. Her golden hair can turn to blood red. She has large eyes that match her hair. There is no white in them at all. She is a beautiful Demoness. She is very fair skinned with long legs and is thinly built. She is rather calm and quiet, and she floats on the air. She appeared without wings.

SIGIL

FOCALOR aka LUCIFUGE ROFOCALE

*SEE **High Ranking Gods and Crowned Princes of Hell**

"Focalor" is an anagram for Rofocale.

- Zodiac Position: 20-24 degrees of Libra
- October 13th-17th
- Tarot Card: 4 of swords
- Candle color: Black (from him personally to a disciple)
- Plant: Wild Rose (from him personally to a disciple)
- Planet: Mercury
- Metal: Mercury
- Element: Air
- Rank: King (from him personally)
- Focalor is a Night Demon and rules 30 legions of spirits

He has power over the winds and the sea and causes ships to sink and cause death by drowning. He will not hurt anyone or anything, if asked not to. He appears as bald, with a robe that has bright shining silver and gold highlights. His wings when he shows them are covered with glitter like his robe. Lucifuge Rofocal is patient, polite, and soft spoken. He is rather quiet and has a slight accent.

– High Priestess Maxine

SIGIL

FORAS aka FORCAS

- Zodiac Position: 0-4 degrees of Virgo
- August 23rd-27th
- Tarot Card: 8 of Pentacles
- Planet: Mercury
- candle color: Orange
- Plant: Century Plant
- Metal: Mercury
- Element: Earth
- Rank: President
- Foras is a Day Demon and rules 29 legions of spirits

He can make one charismatic, wise, wealthy, and invincible. He restores lost property and teaches logic and ethics. He reveals

the powers of herbs and precious stones and has the power to make one invisible, have a long life, and to have charisma.

SIGIL

FORNEUS

- Zodiac Position: 25-29 degrees of Leo
- August 18th-22nd
- Tarot Card: 7 of Rods
- Candle color: Orange
- Plant; Sunflower
- Planet: Mars
- Element: Fire
- Metal: Iron
- Rank: Marquis
- Forneus is a Day demon and rules 29 legions of spirits. He was partly of the order of Thrones and partly of the order of Angels.

Forneus gives one a good reputation and teaches languages. He teaches all of the arts and sciences, including rhetoric, and can make one's enemies love him/her. He protects from evil doers. Forneus is very kind and human friendly. He has a beautiful deep red robe like a king's robe, trimmed in white with black spots. He has black shoulder-length hair with bangs, an intense look, dark eyebrows, and piercing black eyes with olive skin. He also appears with a reptilian sea creature. He understands about the evil of enemy angels.

– High Priestess Maxine

SIGIL

FURCAS

Furcas pronounces his name "Fur-ACK-us"

- Zodiac Position: 5-9 degrees of Sagittarius
- November 28th- December 2nd
- Tarot Card: 8 of Rods
- Planet: Jupiter
- Candle color: Light blue
- Plant: Cinquefoil
- Metal: Tin
- Element: Fire
- Rank: Knight

- Furcas is a Night Demon and rules 20 legions of spirits.

Furcas teaches astrology, palmistry, and pyromancy [divination by fire]. He also teaches astronomy, philosophy, logic and rhetoric, brings peace of mind and dispels fear and timidity. He is small, bald and looks like a Buddha. He has small white wings. He is very friendly.

– High Priestess Maxine

SIGIL

FURFUR

- Zodiac Position: 15-19 degrees of Virgo
- September 8th-12th
- Tarot Card: 9 of Pentacles
- Candle color: Red
- Plant: Cypress
- Planet: Saturn
- Element: Earth
- Metal: Lead
- Rank: Earl
- Furfur is a Day Demon and rules 26 legions of spirits

She incites love between a man and woman. She also causes thunder, lightening and wind. She bestows a love of battle and can reveal the secret thoughts of others. Furfur is a beautiful Demoness. She has silky white wings, with curly blonde hair and large blue eyes.

SIGIL

NEXT - GODS G - M

GODS A - B

GODS N - R

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

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[Back to Demons, the Gods of Hell](#)



Gods A - B

*Note: The inclusions with an asterisk were dictated from Thoth

AGARES/AGUARES

- Zodiac position: 5-9 Degrees of Aries
- March 25th-29th
- Tarot Card: 2 of Rods
- Candle color: Deep Blood Red*
- Plant: Carnation
- Planet: Mars/Mercury*
- Metal: Copper*
- Element of Air and Fire*
- Rank: Grand Duke of the Eastern regions of Hell
- She governs 31 legions of spirits
- Her Animal is the Tiger*
- Agares is a Day Demon and was of the order of the Virtues.

Agares rules over the common people; they are the voice of the common people and residence of Hell. Her position is similar to a human Mayor.*

She teaches all languages, returns runaways and can stop one from fleeing. She can also incite one to flee. She chases off enemies, destroys spirits of the enemy, and can bring about the downfall of important men, causing them to lose their position, public honor and the respect of others. She can cause an earthquake, and incite dancing.

*All of the Demons were very well-known and popular Pagan Gods. Agares is female. The legends of the Gods were all allegories. Agares was known as the Greek God "Argus." Argus was a male in legend. Argus was "all-seeing" and had 100 eyes. Agares is extremely beautiful. She is very fair skinned and feminine with soft straight blonde hair and white wings. She is very friendly and likable.

— High Priestess Maxine

SIGIL

IMAGE

Art work done by Marcos Macias

AINI aka AYM/AIM, HARBORYM

- Zodiac position: 20-24 degrees of Cancer
- July 13th-17th
- Tarot Card: 4 of Cups
- Candle color: Deep Blue as in blueberry* color
- Plant: Lemon
- Animal: Platypus*
- Planet: Neptune*
- Metal: Tin/Neptunium
- Element of Air*
- Rank: Marquis*
- Aim rules over atmosphere control in Hell*
- Aim governs 26 legions of spirits and is a Day Demon

He Gives true answers to questions, answers questions of things unknown, makes men witty, and teaches cunning and shrewdness. He can spread destruction by means of fire; setting buildings and entire cities on fire. He answers questions regarding private matters

SIGIL

ALLOCES/ALLOCEN aka ALLOIEN, ALLOCER

- Zodiac Position: 15-19 degrees of Sagittarius
- December 8th-11th
- Tarot card: 9 of Rods
- Candle color: Green*
- Animal: Bat*
- Plant: Sage
- Planet: Uranus*
- Metal: Bronze*
- Element of Water*
- Rank: PRESIDENT*
- Alloces governs 36 legions of spirits and is a Night Demon
- Alloces rules over a "public" meeting house in Hell where communities of Demons gather to discuss

and plan community events for their areas. These Demons specialize in architecture and art.*

He provides good familiars, and teaches astronomy and the liberal sciences, He can be sent to revenge secret enemies. He has a deep hoarse voice and is loud in speaking.

SIGIL

AMDUSIAS

- Zodiac Position: 0-4 degrees of Pisces
- February 19th-23rd
- Tarot card: 8 of Cups
- Candle color: Light Blue*
- Plant: Mimosa
- Planet: Neptune*
- Animal: Bird*
- Metal: Silver*
- Element of Water and Air*
- Rank: King*
- Amdusias governs 29 legions of spirits and is a Night Demon
- Amdusias is the Musical Director in Hell and is the God with the highest skill in Music*

He can inspire music. He causes musical instruments to be heard, but not seen, and gives excellent familiars. He can give a familiar to assist on any secret mission one wishes to perform, and can cause trees to become barren of fruit or even fall to the ground, or bend according to one's will.

Amdusias told the Joy of Satan Ministry in 2003: "Just as the enemy has people who cannot see us, we cannot see them. However, they will manifest blatantly as we get closer to the climax of our cause."

Amdusias has long black hair. He is tall with long fingers and he has strong, rough hands. His wings are tan and he has dark skin.

SIGIL

AMON

"Amon" is the Egyptian Sun God Amon Ra aka Merodach and the Babylonian God "Marduk"

- Zodiac Position: 0-4 Degrees of Taurus

- April 20th-24th
- Tarot Card: 5 of Pentacles
- Candle color: Red or Gold*
- Plant: Nightshade
- Planet: Sun*
- Metal: Gold*
- Animal: Lion*
- Element of: Fire and Air*
- Rank: Prince*
- Amon rules over the Western Region of Hell*
- Amon is a Day Demon and Governs 40 legions of spirits

He discerns the past, foretells the future, reconciles friends and enemies, procures love and causes love to flourish.

He is one of the most beautiful beings I have ever seen. He has very light blonde hair swept back; he is strongly built and has an enormous amount of positive energy. He is attended by a strong and aggressive falcon. He is literally radiant like the Sun. He is one of the 7 Sons of Satan. He is extremely proud, beautifully built, and very tall and strong.

— High Priestess Maxine

SIGIL

AMY/AVNAS

- Zodiac Position: 15- 19 degrees of Capricorn
- January 6th-10th
- Tarot card: 3 of Pentacles
- Candle color: Pink*
- Plant: Vervain
- Animal: Panther*
- Planet: Venus*
- Metal: Copper*
- Element of Earth*
- Rank: Earl*
- Amy governs 36 legions of spirits and is a Night Demon

He teaches astrology and the liberal sciences, provides familiars and discovers hidden treasures. He shows the way to fortune, wealth and treasure.

SIGIL

ANDRAS

- Zodiac Position: 10-14 degrees of Aquarius
- January 30th- February 3rd
- Tarot card: 6 of Swords
- Candle color: Black*
- Plant: Violet
- Animal: Hell Hound/Wolf*>
- Planet: Pluto and Mars*
- Metal: Iron and Silver*
- Element of Fire*
- Rank: There is no human equivalent or word for his rank*
- Andras Satan's Chief Guard and Head of Security*
- Andras Governs 30 legions of spirits and is a Night Demon

Andras is the God who was worshipped in the Weald. He can completely destroy enemies. Andras has a reputation for killing mages and their assistants. He is said to be very dangerous. Andras though he is male, is the British and Celtic Goddess Andrasta. "Andrasta" means the "Invincible One". Andrasta was a patron goddess of the Iceni tribe. It was said that Boudicca, the British warrior queen prayed to Andrasta, before going into battle the against her Roman foes. ¹

I have known Andras for quite some time. He is actually very pleasant to those who are dedicated to Satan. He is a true warrior. He first contacted me through my Ouija Board. The first time I saw him, he was short, wore a black and white striped shirt, and had a rough look about him. He was attended by a Hell Hound, a vicious looking black wolf with red eyes, snarling with dusty bristled grey hair. After performing energy work on him, he transformed into a tall and slender and very handsome Demon. He wears a long white robe and has golden blonde hair parted in the middle and very long, down to his waist. He is a true warrior, but also an artist. He is one of the most dangerous to the enemy.
— High Priestess Maxine

SIGIL

ANDREALPHUS

- Zodiac Position: 20-24 Degrees of Aquarius

- February 9th- 13th
- Tarot card: 7 of Swords
- Candle color: Silver*
- Plant: Lotus
- Animal: Frog*
- Planet: 4 of the Moons of Jupiter*
- Metal: Nickel and Silver*
- Element of earth*
- Rank: Earl*
- Andrealphus governs 30 legions of spirits and is a Night Demon
- Andrealphus is a scientist; specializing in Chemistry*

He teaches astronomy, geometry, and everything concerned with measurement. He also teaches mathematics

SIGIL

ANDROMALIUS

- Zodiac Position: 25-29 Degrees of Pisces
- March 16th-20th
- Tarot card: Ten of Cups
- Candle color: Indigo*
- Plant: Wormwood
- Animal: Pigeon*
- Planet: Jupiter*
- Metal: Iron*
- Element of Air*
- Rank: Earl*
- Andromalius rules over 36 legions of spirits and is a night Demon
- Andromalius is a Watcher. Watchers spy on the enemy and report directly to Satan, Andras or Azazel*

He reveals thieves, returns stolen goods, discovers all wickedness, and locates hidden treasure. He will punish thieves and avenge offenders. He recovers lost articles and finds money. He also reveals secret plots and can catch a thief.

SIGIL

ASMODEUS/ASMODY aka SYDONAY

- Zodiac Position: 5-9 degrees of Virgo
- August 28th- September 1st
- Tarot Card: 8 of Pentacles
- Candle color: Black or Blue*
- Plant: Mint
- Animal: Whale*
- Planet: Neptune*
- Metal: Copper when it turns Blue*
- Element: Water*
- Rank: King*
- Asmodeus is Chief Astrologer of Hell and Oversees the Gambling Houses in Hell. He is a very busy Demon.*
- Asmodeus is a Day Demon, he is among the legions of AMAYON and rules 72 legions of spirits
- Asmodeus carries the title "King of the Demons"

Asmodeus must be invoked bareheaded.

Asmodeus was of the order of Seraphim and he carries the title "King of the Demons." He governs the many realms of pleasure. He prefers to be summoned bareheaded [without a hat or head covering] and he teaches the arts of astronomy, arithmetic, geomancy, and craftsmanship. He answers all questions, discovers and guards treasures and gives the ability to read the thoughts of others. He confers invisibility, and can break up marriages/relationships. Asmodeus has a human Mother and his Father is a God. He has jet black hair with a braid down his back, and has an olive complexion. Asmodeus is extremely courteous and very much a gentleman. He is soft spoken with a smooth voice. Asmodeus is a very pleasant Demon.

– High Priestess Maxine

SIGIL

ASTAROTH

BEELZEBUB

BALAM

- Zodiac Position: 10-14 degrees of Sagittarius
- December 3rd- 7th

- Tarot Card: 9 of Rods
- Candle color: White
- Plant: Oak
- Planet: Mars
- Metal: Iron
- Element of Fire
- Rank: King
- Balam is a Night Demon and governs 40 legions of spirits

Balam discerns the past and future, confers humor, wit, intellect, gives invisibility, and foretells the future.

SIGIL

BARBATOS

- Zodiac Position: 5- 9 degrees of Taurus
- April 25th-29th
- Tarot Card: 5 of Pentacles
- Candle color: Black
- Plant: Ground Ivy
- Planet: Venus
- Metal: Copper
- Element of Earth
- Rank: Duke
- Barbatos is a day Demon and he governs 30 legions of spirits and is of the Order of Virtues
- Barbatos prefers to appear when the Sun is in the sign of Sagittarius

Barbatos teaches all of the sciences, he reveals treasure concealed by magic, and foretells the future. He discerns the past, reconciles friends, and will bring any two persons together in friendship. He secures the good will of those who are in positions of power. He smoothes out all misunderstandings and soothes hurt feelings. He gives the ability to communicate with and understand animals.

Barbatos is a very handsome god. He has long, flowing blond hair and brilliant white wings. He is very well built and his skin is tan.

SIGIL

BATHIN, aka BATHYM, MARTHIM **Bathin is the Egyptian goddess Nephthys [See High Ranking Demons and Crown Princes of Hell]

- Zodiac Position: 25-29 degrees of Gemini
- June 16th-21st
- Tarot Card: 10 of Swords
- Candle color: Purple
- Plant: Mistletoe
- Planet: Saturn/Uranus
- Metal: Lead/Uranium
- Element of Air
- Rank: Duke
- Bathin is a Day Demon and rules over 30 legions of spirits

Bathin reveals the properties of herbs and precious stones. She helps one obtain astral projection, and can take anyone wherever they want to go.

SIGIL 1

SIGIL 2

BELETH aka BYLETH aka ELYTH

- Zodiac Position: 0- 4 degrees of Gemini
- May 21st- 25th
- Tarot Card: 8 of Swords
- Planet: Mercury
- Metal: Mercury
- Element of Air
- Candle color: Red
- Plant: Dill
- Rank: Duke
- Beleth is a Day Demon and rules over 85 legions of spirits. She is of the Order of Powers

Beleth brings the spirit of love between men and women. She is a favorite of women awaiting a proposal.

Byleth is a female. She has round doll like, piercing dark eyes with long dark blonde hair with ringed curls.

– High Priestess Maxine

SIGIL

IMAGE

Art work done by Marcos Macias

BELIAL

- Zodiac Position: 5- 9 degrees of Pisces
- February 24th- 29th
- Tarot Card: 8 of Cups
- Candle color: Orange
- Plant: Mullein
- Planet: Jupiter/Neptune
- Metal: Tin/Neptunium
- Element of Water
- Rank: King
- Belial is a Night Demon and governs 80 legions of spirits

Belial distributes presentations and titles. He reconciles friends and enemies, and provides familiars He can assist one with job promotions and helps to gain a higher position. He can bring favors from others, even one's enemies. Belial was Prince of the Order of Virtues. Belial is thin, smaller than most of the other Demons and has platinum blonde hair.

SIGIL

BERITH aka BAALBERITH, BEAL, BOFI, BOLFRY

BIFRONS

- Zodiac Position: 15- 19 degrees of Scorpio
- November 7th-12th
- Tarot Card: 6 of Cups
- Candle color: Light purple
- Plant: Basil
- Planet: Jupiter/Neptune
- Metal: Tin/Neptunium
- Element of Water
- Rank: Earl
- Bifrons is a Night Demon and governs 60 legions of spirits

Bifrons teaches astrology, geometry, mathematics, along with other different arts and sciences. He reveals the properties of herbs, woods, and stones. He can move corpses magically and coerce spirits of the dead to assist in magick, and/or to answer inquiries.

Bifrons is tall and has light blonde hair down to his waist with lots of soft ringed curls. He is kind and patient.

– High Priestess Maxine

HREF="https://www.angelfire.com/empire/serpentis666/Biffrons_23952.gif">SIGIL

BOTIS

- Zodiac Position: 20- 24 degrees of Gemini
- June 11th- 15th
- Tarot Card: 10 of Swords
- Candle color: White
- Plant: Lily
- Planet: Saturn/Uranus
- Metal: Lead/Uranium
- Element of Air
- Rank: President/Earl
- Botis is a Day Demon and rules over 60 legions of spirits

Botis assists in making important decisions and bolsters courage. He protects one from being hurt by the hatred or envy of others and helps toward easing tension in the home. Botis declares things past and present, and reconciles friends and enemies.

He appeared as an old man. He was bald on top with long white wavy hair. He wore a brown robe. After I did energy work on him and freed him, he bolted beautiful huge deep red wings.

– High Priestess Maxine

SIGIL

BUER

- Zodiac Position: 15- 19 degrees of Taurus
- May 5th- 9th
- Tarot Card: 6 of Pentacles
- Candle color: Light blue
- Plant: Aloe
- Planet: Mercury

- Metal: Mercury
- Element of Earth
- Rank: President
- Buer is a Day Demon and rules over 50 legions of spirits

Buer heals all diseases, and teaches moral, natural, and logical philosophy. He discourages drunkenness, and provides familiars. He also teaches the properties of all herbs and plants.

SIGIL

BUNE aka BIM

- Zodiac Position: 5- 9 degrees of Leo
- July 28th-August 1st
- Tarot Card: 5 of Rods
- Candle color: Orange
- Plant: Orange
- Planet: Sun
- Metal: Gold
- Element of Fire
- Rank: Duke
- Bune is a Day Demon and governs 30 legions of spirits

Bune helps acquire wealth and provides sophistication and worldly wisdom. She gives eloquence in speech and a flair for words.

Bune has shoulder-length straight black hair with dark slanted eyes, a tan complexion and black wings. She is very friendly. I asked her if she was Egyptian. She said "We are all Egyptian." Her hair is styled like the Hollywood Cleopatra.

– High Priestess Maxine

SIGIL 1

SIGIL 2

*Dictated from Thoth.

¹ <https://www.timelessmyths.com/celtic/british.html#Andrasta>
Page on "British Deities"

NEXT - GODS C - F

GODS G - M

GODS S - Z

GODS N - R

HIGH RANKING GODS AND CROWNED PRINCES OF HELL





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Lycanthropy: A Handbook of Werewolfism

by Frater D.

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Disclaimer

Neither the author nor the publisher will assume any responsibility for the use or misuse of the theories and instructions contained herein, or the misinterpretation of the same. You were warned! [\[top of page\]](#)

Introduction

This book contains the basic elements for exploration into a fascinating, yet largely untouched, facet of occultism; Lycanthropy (Werewolfism). In this book I have outlined the basic theories and instructions for lycanthropy. I have summed up years of personal work with this subject here, and now I present to you the "meat" of my work. But before we go on, let me introduce myself. My initiatory name is Frater D, and I have been a practicing magician for several years. My work has taken me to many fascinating places and fields of study. So it was inevitable that the subject of werewolfism would cross my path. My initial investigation into the subject was admittedly "half-hearted". However after a more serious look, it seemed as though this was more and more becoming a part of my achievable reality. The myths are somewhat exaggerated, but a type of physical transformation is possible, as you will soon see. I wrote this book primarily because a good text on the subject of actual transformation has never been written (As far as I know.), and I wanted to cover some new ground. So venture forward, and suspend your disbelief long enough to learn. [\[top of page\]](#)

The Werewolf: a brief description

Webster's 20th Century Dictionary defines a Werewolf thusly: "(In folklore), a person changed into a wolf, or one capable of assuming the form of a wolf at will." This is a fairly good definition considering the current scientific dogma. But for our purposes, I need to give a clearer, more accurate definition. So for this book we will define a Werewolf as: A person who has regressed, by force of will and desire, to a feral or wolflike state, both physically and mentally.

Let me expand in detail:

"A person who has regressed, by force of will and desire, to a feral or wolflike state.": By this I mean a person who has temporarily cast off the societal chains that repress the id (In psychoanalysis the "id" is the part of the psyche responsible for basic animal instincts.). I say regression, because the "higher" or "civilized" mind takes a secondary position in the consciousness. Will is a great factor in the transformation, it takes a profound force of will to transform. Yet this is a worthwhile task for the magician, as the animal state is desirable on

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occasion, because of its liberating and stress purging effects. The word feral refers to a wild or untamed state. Indeed you are quite wild while in this state, which is why certain precautions must be taken (Which will be explained in a later chapter.) The wolf is the archetype of all that is wild and untamed. Yet it remains a noble and beautiful creature. Of course if you identify more with another animal, you can choose that one instead.

"Both physically and mentally.": The transformation first takes place as a subjective shift in the consciousness of the person, but then proceeds to manifest itself in more physiological ways. This is not to say that you will grow fur and fangs, but rather that your body will act in a manner that is different from its natural state. Now that I have explained what a werewolf is, let's explore why we would wish to achieve this state. [\[top of page\]](#)

Why the Werewolf?

As you all know, the Werewolf is a fascinating and prevalent "myth". Stories of the Werewolf can be found around the world. This powerful creature seems to be rivaled in popularity only by the Vampire. There are several reasons for this prevalence, but I feel that the basic scientific/sociological reasons are the most fascinating. Inside man's brain there are certain tissue masses that control his primal desires; hunger, sex, etc. These parts appear to have been added onto in the process of evolution. That is to say that at one point these were "front seat" functions, that dominated our entire being. As man evolved and grew more complex, these functions began to take a "backseat" position. Of course we continue to need food, sex, etc., but in our highly technological society these are viewed as being of secondary importance to say, running a computer (Except for eating, which is viewed as necessary to maintain health and energy, so that you can run the computer!). Now we are in a worldwide state where our primal instincts are being repressed (by major religions) and ignored (by technology). But the instinct is still there, never dying, just hidden. I am not saying that you should drop on all fours, abandon higher reasoning and run wildly into the forest, I'm just saying that we must appreciate the entire being, including the animal within. This appreciation can be accomplished through lycanthropic metamorphosis. It's easy to see why achieving the animal state from time to time can be both liberating and fun. Just as long as we don't let it dominate our being. It is only one small part of the entire psyche, and to neglect the other parts would just put us back into the situation we're trying to avoid. [\[top of page\]](#)

The Power of Lycanthropy

So now that we know what Lycanthropy is and why it is a desirable state, let us explore what we can expect from the experience of metamorphosis. Here is a list of some of the powers that you may experience while in a state of lycanthropy. The experience will be different for everyone, but here are some of the more common experiences.

Augmented Senses: While in this state, one usually finds that every physical sense is enhanced. The colors are more vivid. The sounds are sharper and clearer. You can detect scents that you couldn't while in human form. Taste is richer (both good and bad). Your skin becomes highly sensitive to stimulus.

Increased Physical Prowess: While in this state, one usually finds that they have increased agility and strength.

Increased Sex Drive: This is a major experience in lycanthropy. However you must refrain from sexual intercourse unless you have a willing partner, of legal age, who understands EXACTLY what is going on.

As for other powers/experiences, they will be different for everyone. So just experience the experience, so to speak, and keep in mind that with power comes responsibility. Werewolfism is no different. [\[top of page\]](#)

A Brief Warning

Lycanthropy can be dangerous if misused. So I will now outline the conditions under which the transformation must take place to insure its proper use.

- 1) Never use lycanthropy while angry, unless you are in a safe uninhabited environment. Doing this could cause a violent reaction, which will just make the situation worse.
- 2) Only use lycanthropy around people who you trust, and fully understand what you are doing. However it is best that you use it alone, as this better facilitates uninhibited release.
- 3) Only use lycanthropy in a proper environment, such as your own property, away from prying eyes. This better facilitates the transformation, and will help keep police calls about "wild animals roaming the neighborhood", down to a dull roar.
- 4) Do not let lycanthropy dominate your life. Obsession is a possibility, so you must, from time to time, examine yourself from the standpoint of an objective observer. Treat lycanthropy as something special, and don't over do it.

If you follow these guidelines you should be all right. This is an enjoyable experience, but caution must be taken. Once again I must repeat: Neither the publisher nor I will take any responsibility for the use or misuse of the theories and practices contained herein, or the misinterpretation of the same. [\[top of page\]](#)

Preliminary Exercises

Before we get into the actual techniques for effecting the transformation, there are 2 preliminary exercises that must be mastered. Devote an hour, 4 days a week (no more, no less), to practicing these exercises. Do not go on to the actual transformation until these have been mastered (At least 2 weeks practice.). After you have transformed for the first time, it is suggested that these exercises be continued, however, according to your own schedule.

Form Assumption: Position yourself in a manner that you feel a werewolf (Or other were-beast if you are not using a wolf.) would stand while resting. Then see your form become that of a werewolf. Just close your eyes, and imagine your body becoming that of a werewolf. See the transformation of your body. It is important that you experience this behind your eyes, meaning as if you were watching yourself transform from your normal perspective. Not from the perspective of an observer.

Mind Assumption: For this exercise, you must think and feel how you believe a werewolf would. Shift your consciousness to that of an animal. Experience your world through the eyes of a werewolf. Experience the urges and instincts of an animal.

After you have mastered these exercises and created the proper environment, you are ready for the transformation. [\[top of page\]](#)

The Blueprint

You will find it extremely useful to use a prop or costume in your practice of lycanthropy. The costume will serve as a blueprint for what you will become. I would not recommend using a full costume, but rather some artificial fur that can be affixed to your body. It is also up to you whether or not you will work nude with the fur, or clothed with the fur. It is much a matter of what you are comfortable with. It will also serve you well to use the same costume for every transformation. Be very thorough and selective when creating your blueprint. For the more adventurous and experienced occultist, I would even recommend attaching a lycanthropy thoughtform or astral pattern to the costume, as this can greatly aid the process. [\[top of page\]](#)

The Environment

In the practice of lycanthropy it is essential that you create the proper environment for the transformation. The following is a proper outline to work with.

- 1) Firstly the environment needs to be secure from prying eyes and intrusion (I do pity the unsuspecting intruder who encounters the lycanthrope while in werewolf cycle.)
- 2) The best environment is outdoors, in a natural forest setting (Or the natural environment of your particular animal, if you do not choose the wolf.) However it is often difficult to get both this and a secure environment in one package, so you may have to improvise according to your ingénué.
- 3) You may wish to consider placing some food within your environment. I would recommend a plate of cooked meat such as steak. This appeals directly to a powerful primal urge.
- 4) Be thorough and inventive. [\[top of page\]](#)

Other Points of Interest

In your practice of lycanthropy you may wish to use elements from various systems of occult thought to augment the experience. Here are two suggestions:

Invocation: You may wish to perform a ritual invocation of a lupine deity, spirit or principal to aid in your work. Since invocation in and of itself is beyond the scope of this small text, I suggest that you study a book that outlines this practice in detail. As for the godform itself, I highly recommend Fenris of Norse Mythology. (While on the subject of Norse mythology, I must suggest that you also learn of the Berserkers. Berserkers were special warriors that would don the skins of animals and fight with a wild animal rage against all enemies.)

The Moon: You may wish to time your transformations according to the lunar cycle. I have found this be particularly effective in my practice of this art.

Of course there are many more possibilities and avenues to be explored. I have included these because they have proven their effectiveness to me. As with all magical art, imagination and experimentation are essential. Therefore treat these instructions as a beginning for your exploration into this subject, and not the final word. [\[top of page\]](#)

Effecting The Transformation

I will now give you a technique for transforming yourself into a werewolf. You will probably have to practice and experiment a little with the technique to effect the transformation completely. Perseverance is the key.

- The Transformation -

A) Put on the animal "blueprint" costume.

B) Go to your designated area, and find a comfortable spot to sit. Close your eyes and clear your mind. Meditate upon the qualities of the animal that you wish to become. See it hunting, mating, etc. Become aware of your desire to be this animal, and let that desire grow in intensity.

C) Now examine the present stressors in your life, and think what it would be like if you could cast off the responsibilities of society, and become this beast. Let the stress that you feel fuel your desire to become the animal.

D) Visualize as intensely as possible, your chosen animal standing behind you. See it, feel it, conjure this image powerfully. When you can actually "feel" the creature, see it step into your body. (In this step you are actually creating an astral archetype to aid in the process.)

E) Now see your form become that of the animal. Visualize this as intensely as possible. Will yourself to become the animal.

F) Now take on the mind of the animal as in the preliminaries. Ignore all thoughts that are not those of an animal. Don't think in words, but rather pictures and experiences. Will a total consciousness merger with the animal.

G) When you have achieved a good degree of success with this, get up and move like a werewolf (or your particular animal). Move exactly how you feel that a werewolf should move. Act like the animal, sniff the air, listen to the sounds around you, and search with a piercing stare into dark corners and shadowed areas. Run, snarl, howl, do whatever it is that you feel is right. Become the animal in thought and action. If the moon is in view, it can serve as a powerful focal point.

H) As you are acting like the animal, find the dominant emotion that you are feeling and try to intensify it (If it is lust, then sexually stimulate yourself. If it is joy, then more fully revel in what you are becoming.)

I) When you are at the "peak" of this exercise (In the case of lust, this would be orgasm.), feel yourself transform completely. You are now the animal. You may find that your body transforms. Again, This not to say that you will grow fur and claws, but rather your body will use itself in a manner that you are not used to. This is a sign of great progress, just go with it.

J) When you are ready to return to your normal human state, just sit down, and separate yourself from the animal. Take on your normal consciousness, go get something to eat, take a nap, and relax.

There you have it! That was simple wasn't it? Of course it will get easier each time, but it was probably much easier than you anticipated. You now have a great gift, use it wisely. I recommend that you experiment with your own ideas. Be original, innovative and passionate with your application of lycanthropy. It has been said before (and quite wisely so!), that there is no room for authority in occultism. [\[top of page\]](#)

Conclusion

It is my hope that this short text has broadened your studies and awakened your imagination to the possibility of new experiences. It is my opinion that the liberating effects of lycanthropy can prove indispensable to the magician. Especially those who work in a "darker vein" of the art such as myself. There is still much to be explored on the subject. Hopefully in the future I will publish further findings and points of interest pertaining to this and related subjects.

Acknowledgements:

Firstly, I would like to thank Frater Zeht and the O.L.N., whose teachings have aided me greatly with my work on this subject. I also wish to extend the deepest gratitude to all of my teachers and students who continue to instruct and inspire me. And lastly to my wife and son for their infinite patience and understanding as I Invoke the Mysteries.

Infernally, Frater D. [\[top of page\]](#)

The Nine Satanic Sins | Church of Satan

<https://www.churchofsatan.com/nine-satanic-sins/>

by Anton Szandor LaVey

© 1987

1. Stupidity

The top of the list for Satanic Sins. The Cardinal Sin of Satanism. It's too bad that stupidity isn't painful. Ignorance is one thing, but our society thrives increasingly on stupidity. It depends on people going along with whatever they are told. The media promotes a cultivated stupidity as a posture that is not only acceptable but laudable. Satanists must learn to see through the tricks and cannot afford to be stupid.

2. Pretentiousness

Empty posturing can be most irritating and isn't applying the cardinal rules of Lesser Magic. On equal footing with stupidity for what keeps the money in circulation these days. Everyone's made to feel like a big shot, whether they can come up with the goods or not.

3. Solipsism

Can be very dangerous for Satanists. Projecting your reactions, responses and sensibilities onto someone who is probably far less attuned than you are. It is the mistake of expecting people to give you the same consideration, courtesy and respect that you naturally give them. They won't. Instead, Satanists must strive to apply the dictum of "Do unto others as they do unto you." It's work for most of us and requires constant vigilance lest you slip into a comfortable illusion of everyone being like you. As has been said, certain utopias would be ideal in a nation of philosophers, but unfortunately (or perhaps fortunately, from a Machiavellian standpoint) we are far from that point.

4. Self-deceit

It's in the "Nine Satanic Statements" but deserves to be repeated here. Another cardinal sin. We must not pay homage to any of the sacred cows presented to us, including the roles we are expected to play ourselves. The only time self-deceit should be entered into is when it's fun, and with awareness. But then, it's not self-deceit!

5. Herd Conformity

That's obvious from a Satanic stance. It's all right to conform to a person's wishes, if it ultimately benefits you. But only fools follow along with the herd, letting an impersonal entity dictate to you. The key is to choose a master wisely instead of being enslaved by the whims of the many.

6. Lack of Perspective

Again, this one can lead to a lot of pain for a Satanist. You must never lose sight of who and what you are, and what a threat you can be, by your very existence. We are making history right now, every day. Always keep the wider historical and social picture in mind. That is an important key to both Lesser and Greater Magic. See the patterns and fit things together as you want the pieces to fall into place. Do not be swayed by herd constraints—know that you are working on another level entirely from the rest of the world.

7. Forgetfulness of Past Orthodoxies

Be aware that this is one of the keys to brainwashing people into accepting something new and different, when in reality it's something that was once widely accepted but is now presented in a new package. We are expected to rave about the genius of the creator and forget the original. This makes for a disposable society.

8. Counterproductive Pride

That first word is important. Pride is great up to the point you begin to throw out the baby with the bathwater. The rule of Satanism is: if it works for you, great. When it stops working for you, when you've painted yourself into a corner and the only way out is to say, I'm sorry, I made a mistake, I wish we could compromise somehow, then do it.

9. Lack of Aesthetics

This is the physical application of the Balance Factor. Aesthetics is

important in Lesser Magic and should be cultivated. It is obvious that no one can collect any money off classical standards of beauty and form most of the time so they are discouraged in a consumer society, but an eye for beauty, for balance, is an essential Satanic tool and must be applied for greatest magical effectiveness. It's not what's supposed to be pleasing—it's what is. Aesthetics is a personal thing, reflective of one's own nature, but there are universally pleasing and harmonious configurations that should not be denied.

The Eleven Satanic Rules of the Earth | Church of Satan

<https://www.churchofsatan.com/eleven-rules-of-earth/>

by Anton Szandor LaVey

© 1967

1. Do not give opinions or advice unless you are asked.
2. Do not tell your troubles to others unless you are sure they want to hear them.
3. When in another's lair, show him respect or else do not go there.
4. If a guest in your lair annoys you, treat him cruelly and without mercy.
5. Do not make sexual advances unless you are given the mating signal.
6. Do not take that which does not belong to you unless it is a burden to the other person and he cries out to be relieved.
7. Acknowledge the power of magic if you have employed it successfully to obtain your desires. If you deny the power of magic after having called upon it with success, you will lose all you have obtained.
8. Do not complain about anything to which you need not subject yourself.
9. Do not harm little children.
10. Do not kill non-human animals unless you are attacked or for your food.
11. When walking in open territory, bother no one. If someone bothers you, ask him to stop. If he does not stop, destroy him.

The Nine Satanic Statements | Church of Satan

<https://www.churchofsatan.com/nine-satanic-statements/>

by Anton Szandor LaVey

The Nine Satanic Statements originally appeared in *The Satanic Bible*, © 1969

1. Satan represents indulgence instead of abstinence!
2. Satan represents vital existence instead of spiritual pipe dreams!
3. Satan represents undefiled wisdom instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5. Satan represents vengeance instead of turning the other cheek!
6. Satan represents responsibility to the responsible instead of concern for psychic vampires!
7. Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his “divine spiritual and intellectual development,” has become the most vicious animal of all!
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the Church has ever had, as He has kept it in business all these years!

Invocation to Satan

AVE SATANA!

Hail, Satan,
Lord of Darkness,
King of Hell,
Ruler of the Earth,
God of this World!

God Who invites us to become as gods!
Muse of our civilization,
Dread Enemy of its tyrant god!
Satan, mighty Liberator,
Bearer of true Light!

God of our flesh,
God of our minds,
God of our innermost Will!

O mighty Lord Satan,
teach us to become strong and wise!
Teach us to vanquish the enemies
of our freedom and well-being!

REGE SATANA!

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Thanks to Alan Driscoll for advising me on correct Latin grammar.

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8 Satanic Cognitive Realms

You may have heard us mention that at the Church of Rational Satanism we have no external hierarchy as we strongly believe that self-improvement is much more than climbing up the ladder in an organisation or wanting to parade a strange unnecessary title. What we have is an internal hierarchy concept that the individual owns, and they climb it at a rate they are comfy with as the structure allows for the natural progression of the individuals system. This following essay covers the realms and how they apply to the paradigm, but a further explanation of its usages can be found in the books Futureproof Adaptability and S-theory

Buddhism has quite a few ideas that can be easily adapted pragmatically by the Rational Satanist. What I have adapted is quite a strange one, The Samsara realms. Samsara means "continuous movement" and as the continual repetitive cycle of birth and death that arises from ordinary beings' grasping and fixating on the self and experiences. I see these realms as a pragmatic personal growth with the top being the godhead. Obviously the spiritual portion is stripped out but I see the concept as being internal realms of cognitive function and interchangeable through personal experiences. This system can be adapted by the Rational among

us as well as the more spiritual attuned as it's the movement in certain levels that gives the individual the direction that they are going to go in. This could be called a table or system of personal hierarchy, although in Buddhism there are only 6 realms for the Satanist I use 8, these are the levels or personal growth each with attributes and views that can be gained and taken through each portion of your own existence. This further strengthens the overall adaptability of the Rational Satanism paradigm as well as adding another usable system to the 90% 10% thinking aspect. Below is the list of the internal cognitive realms that you can shift between on your path to the godhead; hopefully they will resonate and become applicable to you.

Realm 1 – Revelation

Realm 2 – Knowledge

Realm 3 – Comprehension

Realm 4 – Analysis (90% 10% Thinking)

Realm 5 – Synthesis

Realm 6 – Application

Realm 7 – Demi Godhead

Realm 8 – Godhead

Each of these cognitive realms are based on your overall thought processes, direction to the godhead and psychological states of mind. Each realm can be switched between and the orders rotated to become a manageable cognitive hierarchal system that attains the godhead that is yours, not one you think you should attain. I will now go through each internal realm and tell of its usage and application on your personal path to the godhead.

Realm 1 – Revelation – The initial revelation of turning to Satanism is a realm of its own. It's the discovery of a system that is built for the supernormal individual to become the best they can be. This sudden insight has given you direction of a path of personal growth and from this stage the next step on the cognitive ladder is a simple step to make.

Realm 2 – Knowledge – Knowledge and the quest for it is a large portion of the Satanic community and mind-set. The knowledge we absorb is what carves our path and our direction of thoughts. The collaboration of various resources resonates with our own thoughts and experiences and begins to reflect on the self and is stored in our mental filing cabinets. This realm is one that the ladder between this and the next will be used most while deciding on the personal direction that you must go in.

Realm 3 – Comprehension – All that knowledge you have required while searching the second realm requires sense to be made from it. There is no point having a load of knowledge in your mind that makes no sense to you and further more can't be pragmatically applied. The meaning of your knowledge needs to be grasped, and in fact if your learned knowledge isn't resonating with you and the meanings behind it isn't showing you any direction of your path, then you need to go back to the second realm and find what it is you're searching for. Only then when you climb to the realm of comprehension understanding will be so much easier, you see knowledge leading to direction is the easiest to comprehend if it's really what is right for you.

Realm 4 - Analysis – When you reach this personal realm 90% 10% thinking will truly come in to play. It's while roaming this realm that you will attain your personal fraction to your thinking process. You have the understanding and information, tied in with your own objective and subjective experiences so you will be analysing all the data you have required from the second and third realm. You will be able to craft your own personal path and axiom of success, be it a logical or spiritual approach, it's while analysing and realising what you are and what works for you that will create your own personal thinking fraction and take you closer to the godhead.

Realm - 5 Synthesis – Now you have acquired the knowledge, comprehended it and analysed the information you can now easily create a combination of personal components to make your personal system whole. You have reached the final portion of dialectical reasoning, and your path will now further itself on personal experience rather than knowledge. Now your personal reasoning to certain portions of the whole system you have created will take you quickly in to the next realm as any re-evaluation would be done here.

Realm 6 – Application – When you reach this realm it's a level of experimentation and discovery. You have your ideas and personal understandings that you have resonated with in the other realms, but now you are venturing in to the realms of practical applicability. You have to be able to apply what you have learned to excel in life to the extent that you're crafting situations to suit you within reason. Be your personal fraction subjective or objective we have to live in practical reality so your ideology must be able to adapt and succeed. Once you have begun application you move to the next realm

Realm 7 – Demi Godhead – Once you have begun to apply your system to your objective or subjective reality you can ascend to the realm of demi godhead. You are still taking on the self-personification in this realm but have not ascended to the full godhead. While walking this realm you are still applying what you have learned but are yet to fully know whether what you have created is going to get you personal success on every level. You are still watching your application process of your personal system and noting any success that they bring. Through your usages of the other realms you truly understand the self, but while on the demi godhead level if an experience or anything happens that causes doubt in your selected path then the other realms are still there for you to walk around as you see fit.

Realm 8 – Godhead – When you reach this realm you truly know the self and exactly what the self wants. You solidly have your personal fraction relating to your thought process and have attained the pragmatic maxim of applicability. This realm is yours and yours to own, it contains a large golden throne that the internal beast will sit in comfortably watching you reap the rewards that your system is bringing you. As Satanists we will always be on the quest for knowledge, but when the godhead is achieved and understood all the other realms become redundant as all will take place in this realm. We understand ourselves to the extent that we have techniques in place that allows us to add to our personal system easily without having to wonder whether the "self" is right, we are our own God.

These Cognitive realms of Satanic thought are an advantageous outlook to the thought processes of any Satanist. Satanism has no room for external hierarchy but an internal one would ensure that we are crafting the right path to what we want to achieve. We would be ascending the ladder of a crafted enlightened selfie not mimicking anyone else's crafted system. Satanism is individuality, and the realms are individual to you, so walk them all, no matter how long it takes the Godhead will be reached when all the personal blocks fall in to place.

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11 Neoteric Guidelines

The following is a revised list of the eleven guidelines of the Earth for the Satanist. The term “rule” no longer serves a part in the Satanic paradigm as to follow a rule is conforming, and that’s not Satanic at all. This modern list are guidelines for the Rational Satanist to use in this modern age as the original eleven were starting to become stale and taken as a must do by many Satanists. The first rule of the old eleven was created way before the internet, now days opinions must be shared for great minds to be heard. The internet is a means to share information and gain knowledge, if opinions weren’t gathered in various places then great ideas would not be available for all to evaluate.

You may see some similarities to these guidelines to the original eleven rules, but as mentalities and times change, the reasoning behind the application had to change too. I will say again these are NOT rules; they are no more than guiding tenant’s to aid our decision making process, ways to view situations and ultimately stop us falling foul to any of life’s troubles. These were designed to guide the evolving Satanic mentality so embrace them and use them to your advantage

- 1** – With the internet readily available, logically give your opinions, if you don't then great minds won't be heard
- 2** – Pick your associations wisely; If someone wants to hear your troubles be wary of their intentions.
- 3** – Attacking those who annoy you with words can do more damage than a physical beating; Emotional pain can be felt much longer.
- 4** – Today the mating signal is not enough to base your reasoning for sexual advances on, evaluate the situation carefully.
- 5** – Understand that with Magic action not merely gesture is required.
- 6** – Satanism is not a cliché so don't live one.
- 7**- Don't be overly arrogant, this is simply counterproductive and can lose you more respect than you can gain
- 8** – Don't make claims that you can't back up even if they make sense to you, you're leaving yourself open to unnecessary ridicule.
- 9** – A sense of humour is vital, we are social creatures, who would want to socialise with a boring humourless oaf?
- 10** – Be careful of what you decide to indulge in if it can ultimately affect your vital existence.
- 11** – Always stand your ground in all situations in life, mental or physical battles will be won one way or another

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The Averments of the Rational Satanist

I adapt and can easily accept change.

I am the personification of Satan, as Satan is self.

I am adversarial to that which stifles my progression.

I understand that the pursuit of greatness is lifelong.

I understand there are no gods other than the self.

I aim to excel the self through my personal Paradigm that is solely my unique system.

My Moral codes are individual dependent and created solely by me.

My life is mine to live how I see fit regardless of the opinions of others.

I understand that to give criticism I must be able to accept criticism as it only serves to improve my outlook.


I treat others in the manner I am treated by them.

I understand that all demons are man-made but have archetype value
of self.

I understand that there is no wrong way in Satanism as it will always
be my way.

I'm a unique individual.

I'm a Rational Satanist.

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To all Satanic Comrades:

(You may feel free to read this any way you choose... :)

Mastering Satanism **By Comrade Tani Jantsang, Black Magician**

Satanists,

It can be seen from the reports and the discussion on the subject that we are dealing here with the following three basic facts:

First, the wrecking and divertive work of trolls from foreign NGs among whom the Christians played an active enough role, unaffiliated posters who profess a hatred of Satanism but continue to post profusely to Satanists often trying to stir up trouble, and of unrecognized Christianized people joining our ranks affected, to some degree or other, all or almost all our organizations.

Second, Christianized people penetrated not only into the lower organizations but also, in the past, into some responsible positions.

Third, some of the Satanists in various organizations, both in the center and in the localities, were not only unable to recognize the real faces of these wreckers and diversionists, but they were so careless, complacent and naive that not infrequently they themselves assisted outright enemies to get into various responsible positions.

These are three indisputable and unfortunate facts, which naturally arise from the reports and the discussion on them.

How can it be explained that some of the most active and interacting Satanists, who have a rich experience of struggle against every kind of anti-Satanist trend, proved to be so blind and naive in this case that they were unable to recognize the real face of the enemies of the people, were unable to discern the lambs in wolves clothing, were unable to tear the mask from them?

Can it be stated that the wrecking and diversion – spying – work of the agents who were busy on our turf could be something unexpected and unprecedented for us? No, this cannot be stated. This is shown by the wrecking acts in various branches, including NG's, during the past ten or more years starting with the SRA period, which are set out in official documents.

Can it be stated that we have lately had no warning signals and forewarning directives about the wrecking, spying or terroristic activity of these types? No, this cannot be stated. There were such signals and Satanists have no right to forget them.

The foul slander of Temple Of Set leader Dr. Michael Aquino was the first serious warning showing that the enemies of the people will practice duplicity and, in doing so, will disguise themselves as Satanists, as freethinkers, so as to worm their way into our confidence and open a path for themselves into our organizations. Crimes involving any highly public spokesperson, especially if they are real and not vile slanders, especially of the type that the SRA proponents would love to boast of, could be uncovered when such was under the noses of everyone in their own organization. Some of the people coming into Satanism are former abuse victims and, such

people, if they are still prone to live in abusive relationships should never be spokespeople for Satanism of any kind.

The mock trial of the innocent person accused at Presidio and trails of innocent non-Satanists due to the SRA fiasco (some of whom are still in jail) extended the lessons of the previous trials, plainly showing that the Christians, and in-general Klippothic people alike in Satanic organizations that fan those flames, unite around themselves all the hostile elements, that they had become the spying and diversionist -- terroristic -- agency of the Christian Coalition, that double-dealing and concealment are the only means by which these people can penetrate into our organizations, that vigilance and political keenness are the truest means of preventing such penetration.

We must put an end to opportunist complacency arising from the mistaken presupposition that in proportion to the growth of our forces the enemy will grow ever tamer and more inoffensive. Such a presupposition is basically wrong. It is a belch of the trusting types which assures everyone that the enemies will quietly creep away or that, in the long run, some would "become" real Satanists. It is not the business of the CoS to rest on their laurels and stand around gaping. Neither is this the business of the ToS or the SR or any other Satanic organization out there. It is not complacency that we need but vigilance, real Satanic revolutionary vigilance. It must be remembered that the more desperate the position of the enemies, the more willing they will be to seize on extreme measures as the only measures of doomed people in their struggle against our perceived power. We must remember this and be vigilant.

Now when it has been proved that the Klippoths, shit-disturbers, Black Holes, and Psychic Vampires and other scum unite all the most bitter and sworn enemies of Satanic organizations -- spies, agents provocateurs, diversionists, trolls, etc. -- in the struggle against our power, when every distinguishing mark has been obliterated between these elements on the one hand and the Christians on the other, all Satanic organizations, all members of them, must understand that the vigilance of Satanists (and also Wiccans and Pagans, for that matter) is necessary in every field and in all situations. An indispensable quality of every Satanist in the present conditions must be the ability to recognize the enemy of Satanism, and not just trivial flamers that flame within organizations due to personal squabbles, no matter how well he be masked.

So signals and warnings were given in the recent trouble. What did these signals and warnings call for?

They called for the liquidation of the weakness of organizational work and the conversion of our organization into an impregnable fortress into which not a single double-dealer could penetrate.

They called for putting a stop to the underestimation of creativity and making a resolute turn in the direction of strengthening such work to the utmost, in the direction of strengthening our own vigilance.

And what happened? The facts have shown that our people took in these signals and warnings with more than stiffness.

This is eloquently shown by all the facts which we know from the sphere of the campaign for verifying and exchanging all correspondence.

How can it be explained that these warnings and signals did not produce the proper action? How can it be explained that our Satanists, in spite of their experience of struggle against anti-Satanic elements, in spite of a whole series of warning signals and forewarning directives, proved to be shortsighted in the face of the wrecking and spying divertive work of the enemies of the people?

Is it that our comrades have become worse than they were before, have become less conscientious and disciplined? No, of course not.

Is it that they have begun to degenerate? Again no. Such a supposition is completely unfounded.

Then, what is the matter? Whence arises such gaping, carelessness, complacency and blindness?

The fact is that our Satanic comrades, carried away by creative campaigns and by enormous successes with publicity, simply forgot some very important facts which Satanists have no right to forget. They forgot one fundamental fact from the sphere of the international position of those against us and did not notice two very important facts which apply directly to the present wreckers, spies, diversionists and slanderers sheltering behind the membership card and disguised as Satanists.

What are these facts which our Satanists, in all the organizations, forgot, or which they simply did not notice?

They forgot that Satanic power is about individuals that are Satanic, that they are a minority and that nine-tenths of the world is in the possession of religionist and reactionary powers. They forgot that all our organizations are in the condition of Christian encirclement. It is an accepted thing to talk loosely about Christian encirclement, but people do not want to ponder upon what sort of a thing this Christian encirclement really is.

Christian encirclement -- that is no empty phrase; that is a very real and unpleasant feature. Christian encirclement means that here in one country, the USA, we have established small Satanic organizations on its own territory, and Wiccan and Pagan organizations which are larger than any of the Satanic organizations, but alongside this there are many huge Christian organizations which continue to carry on a Christian mode of life and they surround us all, waiting for an opportunity to attack us, break us, or at any rate to undermine our power and our lives and weaken us.

Our comrades forgot this fundamental fact. However, it is that precisely, which determines the basis of relations between the Christian encirclement and all of our small organizations, even if we are combined.

Such is the law of relations between us and them. We exist because they let us exist!

The question must be put: why should the Christian organizations be gentler and more friendly to Satanic organizations than they are to each other or their own type? Why should they send fewer spies, wreckers, diversionists and slanderers than they send against each other which are akin to them? Will it not be truer, from the point of view of Satanism, to suppose that the Christians must be sending twice or three times as many wreckers, spies, diversionists and slanderers against us? Is it not clear that as long as Christian encirclement exists there will be wreckers, spies, diversionists and slanderers in our organizations sent behind our lines by the agents of tyranny?

Our Satanists, in all the organizations forgot about all this and, having forgotten, were caught unawares. This is why the spying and divertive work of the most recent Christian agents (the SRA scare) was completely unexpected by some of our most active members, even those directly in contact with them.

In carrying on a struggle against the Christian agents, our Satanists did not notice, they overlooked the fact, that present-day Christianity is no longer what it was, let us say, ten or fifteen years ago; that Christianity and the Christians have passed through a serious evolution in this period which has utterly changed the face of Christianity to that of Fascism; that in view of this, the struggle against Christianity and the method of struggle against it must also be utterly changed. Our members did not notice that Christianity has ceased to be a mere religious trend in the working class, that it has changed from the religious trend in the working class which it was many years ago, into a political party of frantic and unprincipled gangs of wreckers, diversionists, and spies acting possibly on the instructions of the intelligence services.

What is a political trend in the working class? A political trend in the working class is a group or a party which has its own definite political face, platform and program, which does not and cannot hide its views from the working class but, on the contrary, openly and honestly carries on propaganda for its views in full view of the working class, does not fear to show its political face to the working class, does not fear to demonstrate its real aims and tasks to the working class but, on the contrary, goes to the working class with open visors to convince it of the correctness of its views. In the past, ten or fifteen years ago, Christianity was one of such political trends in the working class, an anti-objective trend, it is true, and therefore profoundly mistaken, but nevertheless an open and honest political trend.

Can it be said that present-day Christianity, focusing not so much on Jesus Christ, though in some cases appearing to, but focusing more on worldly matters and profits gained at the expense of everything and everyone is a political trend in the working class? No, this cannot be said. Why? Because the present-day Christians are afraid to show their real face to the working class, are afraid to disclose their real aims and tasks to it, and carefully hide their political face from the working class, fearing that if the working class should learn of their real intentions it will curse them as an alien people with an anti-American agenda and drive them from it. This in reality explains how it is that the chief method of Christian work is now not open and honest propaganda of its religious views among the working class, but the masking of its views, servile and fawning praise for the views of its opponents, a false and pharisaical trampling of its own views in the dirt.

If you remember, Pat Robertson once strenuously denied that he had any political platform. There can be no doubt that he, and many others were lying when they all denied that they had a platform. Even the blind can now see that the Christians had their political platform. But why did they deny the existence of any political platform? Because they were afraid to disclose their real political face, they were afraid to demonstrate their real platform for the making of a Christian Fascist Theocracy in the U.S.A., fearing that such a platform would arouse revulsion in the working class.

They admit now that they have a definite political platform, recognized it in their own recent testimony. But they unfold it not to call on the working class, not to call on the people to support their platform, but in order to curse it and brand it as an anti-people's platform. They appeal to the people, with words such as "patriotism" and "loyalty to America," yet what lies beneath these words is a vile treachery to the ideas of life, liberty and the pursuit of happiness. It is an insidious betrayal of the American working class.

The restoration of strong non-religious Christianity, the liquidation of the various free-thinking groups and alternative religions, the restoration of the system of exploitation, an alliance with the Fascist forces of Big Corporate TNCs and MNCs to bring war against the rest of the world nearer, a struggle for war and against the policy of peace, the territorial dismemberment of formerly sovereign nations, the preparation of the military defeat of anyone that doesn't choose to obey them, and, as a means of achieving these tasks, wrecking, diversion, individual terrorism against the leaders of the foreign governments, espionage for the benefit of the Corporations and Oil Lords – such is the political platform of present-day Christianity which is set forth by both Republicans, Democrats and divers Independent parties. This Christianity is not Christ-ianity at all. It's tyranny.

Naturally the Christians could do nothing but hide such a platform from the people, from the American workings class. And they hid it not only from the working class but also from their own rank and file, and not only from their own rank and file but even from some of their leading media spokespersons consisting of a small handful of 30 or 40 people. "Political figures" hiding their views and their platform from the Christian rank and file, – such is the face of present-day Christianity. Then it follows from this that present-day Christianity can no longer be called a religious or even semi-politico-religious trend in the American working class. Present-day Christianity is a gang without principle, without ideas, of wreckers, diversionists, intelligence service agents, spies, murderers, a gang of sworn enemies of the American working class, working

in the pay of the intelligence services or foreign states and not for the United States, but for International Profits.

Such is the indisputable result of the evolution of Christianity in the past ten to fifteen years. Such is the difference between Christianity in the past and Christianity at the present time.

The mistake of our Satanists in all the organizations, for the most part, is that they did not notice this profound difference between Christianity in the past and Christianity at the present time. They did not notice that the Christians have long since ceased to be people devoted to Jesus Christ or a religious idea, that the Christians have long since turned into highway robbers, capable of any foulness, capable of all that is disgusting, to the point of espionage and the outright betrayal of their country, if only for their own quest for power. They did not notice this and were therefore unable to reconstruct themselves in time to wage battle against the Christians in a new and more regular manner.

The present-day wreckers and diversionists are the Christianized and usually fanatical people with a Satanist's membership card in their pocket and, consequently, they are people who formally are not alien to us, or most of us, at all. Whereas the old wreckers went against Satanism, the new wreckers, on the contrary, attack other non-monotheistic religions, including other Satanists in other organizations.

In the second place, the strength of the wreckers was that to a greater or lesser degree they possessed the necessary technical knowledge: our publications are available for them to study. This circumstance gave a great advantage to the wreckers, made it possible for them to do their wrecking work freely and unhindered, made it possible for them to deceive our people technically. Their strength lies in the membership card, in the possession of a membership card. This strength lies in the fact that the card gives them political trust and opens the doors of all our institutions and organizations to them. Their advantage lies in the fact that holding a card and pretending to be friends they tricked our people, misused their confidence, did their wrecking work furtively, and disclosed our business to our enemies. This "advantage" is a doubtful one in its political and moral values, but still it is an "advantage." This "advantage," in reality, explains the fact that the wreckers, as people with a card having access to all places in our institutions and organizations, were a real windfall for the intelligence services of the Christians.

The mistake of some of our people is that they did not notice, did not understand, and many were unable to recognize the inner nature of these people, which would immediately tell an astute observer that they can not be Satanists at all. What worsens matters is these people may believe themselves to be Satanists. Our people have not studied and have not understood.

It may be asked: But why did our people not notice all this, why did they forget about all this? Where did all this forgetfulness, blindness, carelessness and complacency come from?

Is it an organic defect in the work of our people? No, it is not an organic defect. It is a temporary phenomenon which can be rapidly liquidated by some efforts on the part of our people.

Then what is the matter? The matter is that our people have been totally absorbed in creative work in recent years, have been engrossed to the limit in our successes, and being engrossed in all these things forgot about all else, threw aside all else.

The matter is that being carried away by successes they began to regard this as the beginning and end of everything and simply gave up paying attention to small things, supposing all these things to be second-rate and even third-rate matters. Instead one organization paid too much attention to other organizations, fussing and complaining about silly sigils.

Successes and achievements are, of course, a great thing. However, successes, like everything else under the sun, have their seamy side. Always remember the balance factor. Among people who are

not very skillful in politics big successes and big achievements (relatively speaking) not infrequently give rise to carelessness, complacency, self-satisfaction, overweening self-confidence, swell-headedness and bragging. You cannot deny that braggarts have lately developed among Satanists tremendously. It is not surprising in these circumstances of big and small successes that feelings of boastfulness are created, feelings of showy demonstration of our successes, and feelings are created for underestimating the strength of our enemies, feelings of overestimation of our own strength and, as a result of all this, political blindness appears.

I must here say a few words about the dangers connected with successes, about the dangers connected with achievements.

We know by experience of the dangers connected with difficulties. For a number of years, since many Satanic organizations going public, we have been fighting against such kinds of dangers, and I must say not without success. Among people who are not staunch, dangers connected with difficulties frequently give rise to downcast feelings, distrust in our own forces, feelings of pessimism. And, on the contrary, when it is a matter of fighting against the dangers which arise from difficulties, people are tempered in this struggle and emerge from the struggle really granite Satanists. SRA was one such struggle. We won, but with a lot of outside help.

Such is the nature of the dangers connected with difficulties. Such are the results of overcoming difficulties.

However, there is another kind of danger, the danger connected with successes, the danger connected with achievements. These dangers consist in the fact that among people little skilled in politics and not having seen much, the condition of successes – success after success, achievement after achievement, the overfulfillment of plans after the overfulfillment of plans – gives rise to feelings of carelessness and self-satisfaction, creates an atmosphere of showy triumphs and mutual congratulations which kill the sense of proportion and dull political instinct, take the spring out of people and impel them to rest on their laurels.

It is not surprising that in this narcotic atmosphere of swell-headedness and self-satisfaction, this atmosphere of showy demonstrations and loud self-praise, people forget some essential facts which are of first-grade significance for the fate of all our organizations; people begin to miss seeing such unpleasant facts as Christian encirclement and Christian osmoconsciousness which produce the new forms of wrecking, the dangers connected with our successes, etc.

Christian encirclement? A mere bagatelle! What significance can some Christian encirclement or other have if we fulfill and surpass our creative plans? What significance can all these "trifles" have when we fulfill and surpass our plans? Is it worth while worrying about all these trifles at all if our movement grows and the material situation of own members becomes ever better and better?

This is an example plain to see of how easily and "simply" some of our inexperienced members are infected with political blindness as the result of a dizzying rapture in creative successes.

Such are the dangers connected with successes, with achievements.

Such are the reasons why members carried away by successes have forgotten facts of an international and internal character which are of real importance for Satanists as individuals and working free thinkers, and why they have not noticed a whole series of dangers surrounding us. Such are the roots of our carelessness, forgetfulness, complacency, and political blindness.

How are we to liquidate the shortcomings in our work? What must be done in order to do this? It is necessary to carry out the following measures:

1. First and foremost the attention of our members who get bogged down on "current questions" in one department or another, or quagmired by petty squabbles between the various Satanic

organizations, must be turned towards the big political questions of both international and internal character.

2. The political work, not just creative work, of our people must be raised to the proper level making the main task that of the political training and Satanic steeling of our cadres. Delusions of our place in society must be avoided: most of us are working class people, not World Leaders or rulers.

3. It should be explained to our people that the successes, the significance of which seems undoubtedly very great and which we shall also strive for in the future, day after day, year after year, are nevertheless not the whole of our goals. It should be explained that the seamy side connected with successes and expressed in self-satisfaction, in carelessness, in the deadening of real intuition, can be liquidated only if successes are combined with the successes of Satanic construction and the developed instincts of our members. It should be explained that current economics themselves, their instability, wholly and fully determine our own successes in the society in which we live, and that without this condition being changed, successes may prove to be built on sand.

4. It should be remembered and never forgotten that as long as Christian encirclement exists there will be wreckers, diversionists, spies, terrorists, sent into our organizations; this should be remembered and a struggle should be carried on against those comrades who underestimate the significance of the fact of Christian encirclement, who underestimate the strength and significance of wrecking. It should be fully comprehended that Christian encirclement is what results in Christian osmoconsciousness, even in those that are fully committed to Satanism. It should be explained to our people that no successes whatsoever, no matter how great they are, can annul the fact of Christian encirclement and the results arising therefrom.

5. It should be explained to our comrades that the Christian and Christianized alike, who represent the active elements in the diversionist, wrecking and espionage work of our enemies, have already long ceased to be a politico-religious trend in the working class, that they have already long ceased to serve any idea compatible with the interests of the American working class, that they have turned into a gang of wreckers, diversionists, spies, assassins, without principles and ideas, working for any foreign government which affords them profits. It should be explained that in the struggle against contemporary Christianity, the old methods of discussion must not be used, but new methods, methods for smashing and uprooting it, exposing it without compromise.

6. The difference between the present-day wreckers and the wreckers of the past should be explained to our people, all our people, who are now in public organizations, hence visible. Whether they be Wicca, Pagan or Satanist, they are no longer in the villages or in private lodges. They are all public. .

The question may be asked: Was it not possible in the late 1960's, at the time of the founding of the highly public Church of Satan, to advance both slogans simultaneously, i.e., the first slogan regarding the mastery of technique and the second slogan regarding creativity? What does history teach us: find the main link in the chain of our work, lay hold of it, draw it in, in order through it to draw in the whole chain and go forward.

It is a different question now when we have technically developed Satanists and many Satanic organizations that arose from either independently, or from the first. When the part of wreckers is played not by openly hostile forces in possession of political power over our own people, but by people in possession of membership cards and enjoying all the rights of membership. The weakness from which our people suffer now is not technical or doctrinal backwardness, but political carelessness, blind faith in people who have come by chance into possession of membership cards, the failure to check up on people, not according to the declarations they make, but according to the results of the work they do. The key question now facing us is not the liquidation of the Satanic backwardness of our people, for in the main this has already been done, but the liquidation of the political carelessness and political trustfulness in wreckers who have by

chance obtained possession of membership cards. I realize that this seems an awesome task and that all our organizations are small.

It should be borne in mind that the remnants of the original Church of Satan, or First Satanic Church, whether they be still Church of Satan or other, or loners, or new organizations, or Wiccans or Pagans, are not alone. They have, in their inter-organizational squabbles, the direct support of our enemies! It would be a mistake to think that the sphere of the organizational struggle is limited to the bounds of Satanic groups. While one end of the struggle has its operation within the bounds of the organizations themselves, its other stretches to the bounds of the Christians surrounding us. The remnants of these organizations cannot but be aware of this.

This is what history teaches us. We must remember all this and be on our guard.

To continue:

7. We must destroy and cast aside another rotten theory according to which the individual who is not always engaged in wrecking and who even occasionally shows successes in his work cannot be a wrecker. Anyont can be a wrecker. The leaders of an organization can be wreckers and all the moreso because they are right at the top. He can be the most dangerous enemy if he is repressed with bottled up rage (akathartic, tending toward ophionic).

No wrecker will engage in wrecking all along the line if he wants to avoid being exposed in the shortest possible time. On the contrary, the real wrecker has from time to time to show successes in his work, for this is his only means of keeping himself going as a wrecker, of winning the confidence of people and of continuing his wrecking work.

8. We must destroy and cast aside the third rotten theory, to the effect that the systematic fulfillment of plans reduces wrecking and its consequences to naught.

Such a theory can only have one purpose, namely, to titillate the self-esteem of our departmental officials, to lull them and to weaken their struggle against wrecking. This is how the ego turns against itself.

What is the meaning of "the systematic fulfillment of our plans"?

First, it has been proved that all our political plans are below normal because they do not take account of the tremendous reserves and possibilities lying hidden in our national economy. Our organizations do not teach about such things at all. There is much teaching on duping the rubes and the methods of newsmedia brainwashing using repetition and twisted data; but none of our Satanists are able to see through this, none of them take this seriously. Those that usually repeat the "duping the rubes" dogma are themselves the biggest rubes; dubbed by the traitors now in charge of the nation's economy.

Second, the general fulfillment of the creative plans by the members as a whole does not mean that the political plans are also fulfilled by other important branches. On the contrary, the facts go to show that quite a number of Satanists which fulfil or even more than fulfil their plans, systematically fail to fulfil the plans in terms of politics and/or economics.

Third, there can be no doubt that if the wreckers are not exposed and thrown out, the position in respect to the fulfillment of plans would be far worse.

Fourth, the wreckers usually adapt the main part of their wrecking work not to the peacetime period between organizations, but to that of the eve of battle between the organizations. Suppose we were to lull ourselves with the rotten theory of "the systematic fulfillment of the plans," and were not to touch the wreckers. Do those who believe this rotten theory appreciate what a tremendous amount of harm the wreckers would do to our organizations if we were to allow them to remain

inside the body of our organizations, sheltered by the rotten theory of "the systematic fulfillment of plans"?

Is it not clear that the theory of "the systematic fulfillment of plans" is a theory advantageous to the wreckers? To continue:

9. We must destroy and cast aside the fourth rotten theory to the effect that the "publicity" movement is the chief means for liquidation of wrecking.

This theory has been invented so as to divert the blow from the wreckers with a noise of chatter about creative workers and the creative movement.

10. We must destroy and cast aside the fifth rotten theory to the effect that the wreckers possess no more reserve, that they are mustering their last reserves.

This is untrue. Only naive people could invent such a theory. The Christians and Christianized wreckers have their reserves. These consist first and foremost of the remnants of the smashed and broken people in this society, the Thanatos themselves. They consist of a whole number of groups and organizations beyond the bounds of our organizations and innately, instinctively hostile to the Satanist, Wiccan, Pagan, hostile to those who are Zoos and Eros.

11. Finally, we must destroy and cast aside still another rotten theory to the effect that "we Satanists are many while the wreckers amongst us are few"; then we can afford to pay no attention to such a handful of wreckers.

This is incorrect. Christian conditioning or "osmoconsciousness" runs gut deep, down to the bone. This strange theory has been invented so as to bring solace to certain organization leaders, to lull their vigilance and to make it possible for them to sleep in peace.

It is, of course, true that the Christian wreckers have the support of isolated individuals that are anti-Christian, while the Satanists have the support of very few. Thus it follows from this that the wreckers are able to inflict very serious damage on us. However, it does not at all need a big number of people to do harm and to cause damage. Tens of thousands of workers have to be set to work to build a shopping mall, but it requires not more than a few men to blow it up. Several Army Corps may be necessary to win a battle during wartime. However, it only needs one spy somewhere in the Army Headquarters or even in a divisional staff to steal the plan of operations and pass it on to the enemy for this gain to be lost. Tens and hundreds of such examples could be quoted.

We must bring about a situation where there is not a single wrecker left in our ranks. And pity us if the leaders of a whole organization turn out to be wreckers. It could happen.

This is how the matter stands with the question of how to liquidate the shortcomings in our work, common to all our organizations.

The question may be asked: Where are we to get these people who can recognize such wrecking and prevent it before it gains a foothold? We only need to know them. Seek and ye shall find.

Hail The Self! (C 2000)

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Smoking Mirror - Tezcatlipoca - "Tezcat"

Submitted by Comrades of Satanic Reds - educational material.

Long before the arrival of the first Spanish colonizers to the land now known as Mexico, life was based to a great extent on the worship of the gods. For the Aztec and other people of central Mexico, Tezcatlipoca was one of the most powerful and influential gods. He personified the sun in the mystery of passion, cosmic death, and resurrection. He pushed everything towards annihilation which, in turn, brought rebirth. He represented the dark side of existence.

In this sense, Tezcat is very much like Shiva. In a sense, he is also like Mephistopheles who "Wills the evil, but **does** the good," as Goethe put it in *Faust*.

Another powerful deity, Quetzalcoatl, was Tezcatlipoca's counterpart. He represented the light, opposite to Tezcatlipoca's darkness. The Aztecs, as well as many other cultures throughout the world, believed that creation was the result of conflict between **complementary oppositional** forces. The interaction and exchange between Quetzalcoatl and Tezcatlipoca resulted in the creation of this world.

This is very similar to the dialectical movement of the Yin/Yang where the interaction and exchange sets the Wheel of Life in forward, dynamic motion. See article on [DIAMAT](#).

Quetzalcoatl is depicted as a Feathered Serpent. The Winged Serpent is prevalent also in Asia and, according to oral tradition, was the Symbol of Wisdom in the Satya or Treta Yuga

Tezcatlipoca, literally translated, means **Smoking Mirror**. This refers to a mirror made of polished black obsidian, his omniscient window to the entire world. Tezcatlipoca typically appears with a smoking obsidian mirror located at the back of his head, and another which replaces one of his feet.

Tezcatlipoca is the god of the Great Bear constellation and of the night sky. Tezcatlipoca's animal disguise, was the jaguar, the spotted skin of which was compared to the starry sky.

Tezcatlipoca was usually drawn with a stripe of black paint across his face and an obsidian (black glass) mirror in place of one of his feet. Sometimes drawings show Tezcatlipoca with his mirror on his chest. In it he saw everything, he knew all the deeds and thoughts of men. See <http://home.freeuk.net/elloughton13/tezcatli.htm>

This would not be something to be confused with the Freudian subconscious mind or Jungian "shadow" archetypes prevalent in the West. One might even doubt that Shamanistic people even had that kind of mind in the past since many do not have this "dualist mind state" in the present; neurological studies bear this out. It is clearly implied that the Smoking Mirror was used to see everything and the deeds and thoughts of all people. It was like an All Seeing Eye.

He was said to appear at crossroads at night to challenge warriors.

He presided over the telpochcalli ("young men's houses"), district schools in which the sons of the common people received an education and military training.

This would show Tezcat to be very much in favor of the common people, the regular workers.

He was the protector of slaves, he severely punished masters who ill-treated "Tezcatlipoca's beloved children." He rewarded goodness by giving riches and fame, and he punished wrongdoers by sending them sickness or by giving them poverty and slavery.

So, all things being relative, anyone who'd view Tezcat as a brutal deity would have to understand who he was protecting and who his brutality was aimed against.

There is a stone which is presently located in the National Museum of Anthropology in Mexico City. Carved in the middle of the 15th century, the artifact is said to illustrate that Aztecs had a fine knowledge of both astronomy and mathematics.

See picture below. Pictographs carved in the stone represent "Suns" or world ages. They are in the form of four squares that surround Tonatiuh, Aztec deity of the Fifth Sun, and are called Nahui-Ollin, or Four Movement.

Aztec legend has it that these squares represented the different manner by which the four previous Suns [World Ages] had come to an end: first by wild animals, then by wind, fire, and flood. Aztecs believed that they were living in the fifth and last world age.

This is markedly identical the "World Ages" of the Naga and Turanian people and in The Esoteric Tradition in general. According to the Esoteric Dark Tradition, the Satya Yuga (prior or Fourth World Age, also called Treta Yuga) was the Golden Age, an age of peace, truth and knowledge and this Fifth World Age is the Kali-Yuga, the age of conflict, strife and destruction.

At 1 o'clock is 4-jaguar, the first world age's square. The jaguar represents wild animals that ended the first world.

At 11 o'clock is 4-wind, the second world's square. Like the next two worlds, this one lasted an even multiple of 52 years. In this case, 13 times 52 years. Apparently the age ended with a tremendous wind. This square contains what seems to represent a dragon's head.

At 7 o'clock is 4-rain, the third world's square. This age lasted for 6 times 52 years. Tlaloc, the god of rain, acted as the Sun.

At 5 o'clock is 4-water, the fourth world's square, which lasted exactly 52 years. In it, the goddess Chalchiuhtlicue was the Sun. Her name meant "She who wears a jade skirt." She also had another name that meant "She who wears a green skirt." Her age ended in a huge flood. Every 52 years since then the Aztec held a great celebration called the Binding up of the Years.

Aztecs used several different calendars at the same time. One of them had a year that consisted of eighteen months, each of which had a specific name, and consisted of twenty days, shown as twenty squares on the outer Sun Stone ring pictured above. Each square represents a day in one of these months. Pictographs for these days, half of which were named for animals, are carved counterclockwise around the circle.

Eighteen months of twenty days accounts for three hundred-sixty days. To represent the remaining five days of the year, five dots were carved inside the circle with the four squares. These days, called Nemontemi, were times of sacrifice.

The next concentric circle is dominated by four large pointers that are spaced at 90 degrees. These represent North, South, East and West.

Eight equally spaced holes were drilled around the stone's edge. Aztecs put sticks in the holes so that their shadows fell on the stone figures making it function as a sundial.

Finally, read about the Aztec Sun Dial in either Spanish or English at this url



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The Lost Libraries of the Americas

Niccolo Caldararo

If a people came from outer space and destroyed all the libraries on earth, the computers, video cassettes, memory banks and tapes. Everything which recorded our history and culture and all of our archives. Suppose they kept as examples of our books a magazine of crossword puzzles, a sales catalogue of plumbing supplies, and a few TV Guides from 1965 to 1970. Now suppose you are a historian 500 years in the future and you are trying to describe the history of Earth. This is similar to what occurred possibly by accident to the literature of the Cretan Minoan civilization and the rest of the Aegean world of the second millennium BC. The only examples of writing we have from this culture are on stone or clay. The clay has survived due to the intensity of the fires which destroyed the cities of these peoples. If there were books of papyrus or skin, wood or other organic materials, they were burned in the fires, as William Taylour asserted. The clay tablets were an immediate method of recording; the wet clay was simply scored with a stylus. This method of writing on tablets led Taylour to speculate that writing on other materials was likely among these peoples. The basis of this conjecture was the fact that permanent records made of clay in neighboring kingdoms were written with a wedge and baked. A stylus could be used on other materials like the Assyrian ivory tablets. Also, the Aegean records Taylour refers to which survived, were day-to-day business records which lends support to this view.

Likewise is the situation anthropologists, art historians, and students of history of today are faced with when we try and study pre-Columbian America. Actually things are worse, since research efforts for the past 100 years have been confused by contemporary reports by unsympathetic Westerners. When Hernan Cortes set foot on the coast of Mexico he had arrived in a world that was as different from his European home as would the future depicted in Star Wars be to a Yankee trapper in AD 1750. When we speak of science fiction, we refer to writers who try to imagine worlds as different as possible from our own. What we must realize of the period of Western 'discovery' of the 15th and 16th centuries is that given the dogma of the Church of 1490 there were no other peoples on Earth than those already known. The fantastic world of the Americas of 1492 was beyond the belief and imagination of the European mind. Some joined this world, others fought to destroy and distort its memory. It was a living real world of which our notions of science fiction are modest indeed.

The majority of the Europeans arriving in the Americas at the time of contact regarded this new world as either a land of demons (a hell) or a paradise on Earth. It is in the context of the land they left that we can best understand the way they interpreted what they saw. The Europe of 1492 was a land shattered by war and pestilence, ravaged for more than a hundred years by the Black Death and other epidemics. In Spain, two civilized peoples of great learning and culture, Arabs and Jews, had just been driven out to Africa and beyond. Just 40 years before, the last citadel of the Roman Empire (Byzantium) had expired, crushed by one of the many peoples who had oppressed and overrun Europe for more than eight centuries. Europe was an unstable mixture of peoples and borders, volatile in embryonic nationalism and religion.

A great war, both intellectual and physical, had raged for two centuries between a new enlightenment rising from the looted remains of classical civilization, which had resided at Byzantium, and a religious backlash which sought to suppress all change and to exterminate the remnants of this past world they considered heathen, heretical and demonic.

Beginning in AD 1204, when a Crusader army en route to Palestine stormed and sacked Byzantium, classical texts of great literature, art, science and architecture began to breach the cloud of barbarism that held sway over Western Europe since the fall of Rome. Among some scholars, the continuous influence of Muslim intellectuals and teachers throughout the Middle Ages provided the foundations for the Renaissance, both in the preservation of Greek and Roman classics and new Arab interpretations of them (e.g. Averroes on Aristotle) and the independent Muslim developments in science and humanities, like the algebra and trigonometry of Al-Khwarizmi.

The effects of this literature fueled curiosity, invention, and a questioning of the status quo which not only sparked the intellectual foundation of the Renaissance but provided the basis for men like Columbus to strike out against the common knowledge and the bonds of ideology into the unknown. Paradoxically, this enlightenment also provided a new outlet for a savage force which had been brewing in the turmoil of Europe and Spain. The stage for the terrible events in the Americas was set in the merciless conflict of the Crusades and the extermination of the Cathars and other heretical groups in Europe. It is only fitting that by 1497 it was commonplace, as historian Jacob Burckhart has pointed out, for European cities under the control of religious influence to hold public bonfires, autos-da-fe, in which Classic texts, paintings, and artifacts were destroyed. Father Cogolludo refers directly to these days of cleansing in his description of the destruction of the Mayan libraries, especially referring to volumes relating to Mayan ancient history.¹⁰ This force was exemplified in the Americas by the exploits of men like Hernan Cortes.

In a remarkable parallel of cultural history, the destruction of the native populations of the Americas and the ravaging of the resources of Mesoamerica and South America - and especially the extermination of the natives in mines Spain had endured a similar fate at the hands of the Phoenicians. More than a thousand years before Christ Phoenician traders landed on the shores of an unknown land: Spain. They encountered a simple people to whom they appeared as gods and they exploited them mercilessly. Spain provided first Phoenicia, then Carthage and finally Rome with a rich source of copper, gold and silver, slaves and raw materials. Cortes and the other conquistadors brought with them a method of conquest and colonization developed in the crusades and especially in the wars to drive the Moors from Spain. The laws and process of this method demanded the condemnation of the inhabitants as savages, heathen and unbelievers. Their laws were void since they were not laws made under the Christian god, or the Catholic sect. For Cortes, Diaz del Castillo, Gomara and the other adventuring Spaniards, the world they found was peopled with strange and frightening images, with unknown gods. But for generations men such as these had won fortunes in the Mediterranean by ravaging civilized and cultured peoples. The opportunity they faced in the Americas was dazzling.

To justify the eradication of a culture and thus deprive not only the people of their history, literature, etc., but also posterity, it was necessary to declare it evil incarnate. The paintings, sculpture and literature of Mesoamerica was incomprehensible to the Spanish men who encountered it, and even today many of the Mixtec glyphs and a number of the Mayan remain enigmas. This did not prevent the friars and bishops of the Inquisition from perceiving evil everywhere among these new peoples. Where the pictographs depicted one figure crouched over another with an implement or heart in his hand and an opening in the breast of the other, they saw ritual murder. In depictions of the executions of men, they saw human sacrifice. In the context of the mass executions and tortures inflicted on European populations by the Inquisition for nearly 300 years prior to 1492 this was understandable, such images of human cruelty were quite common in Spain and Italy in the Church's efforts to root out heretics. The bishops saw and interpreted in the images of the native writing systems what they themselves were familiar with and certainly the folklore of pre-Christian Europe also provided a basis. If one simply glances through the pages of Frazer's "The Golden Bough," tale after tale of ritual sacrifice is explained in terms of rites for the renewal of life. That these are not literal murders is discussed, but in Europe, as in the lands of the Aztec, these myths were enough to condemn the native priests and healers to death. This is not to explain away current sources concerning ritual sacrifice among Mesoamerican civilizations, rather I wish to point out the denuded quality of the information.

This is equivalent, in a naive sense, to the vision of aliens arriving on earth after a nuclear war where all humans are dead. They see images of humans nailed to crosses in gathering places, photographs in books of gas chambers, public hangings, heart operations. Could they not believe that all these images translated into a culture that worshipped death? In the Americas, rather than an uncivilized mass, Europeans encountered lands of organized religions and urbanized nations. Hoping by sailing west to find a way to China and India unfettered by Turks or Mongol, they encountered the unexpected, Mesoamerica. Ironically, China - then the paramount sea-power of the orient - was already in the process of attempting the same thing in the fantastic voyages of discovery exemplified in the great expeditions of Cheng Ho ending around 1433.

Europeans first encountered the peoples of the Caribbean, who, with the exception of the Caribs who are depicted as cannibals, lived nearly as if in paradise. But then came the Aztecs, not only a sophisticated people, but in possession of a cosmopolitan empire with zoos, museums, and most disconcerting to the Spanish, libraries. These libraries were the crux of a controversy which would rage in the court of Spain because they contained proof of the native peoples of the Americas' humanity: they were organized repositories of knowledge, a knowledge which held a history of its people and of their religious beliefs. We can only speculate on how these libraries were used, organized and founded since little has come down to us in contemporary reports. We do know, as Terence Grieder has shown, that almost all of the Native American forms of information retrieval (knotted strings, accordion books, bark paper scrolls, and the birch bark books of the North American tribes) also existed in Asia. We might assume that either the traditions of these systems were a part of oral lore that persisted through the long trek over the Bering Straits to Central America and Peru, or by vessel across the Pacific, or that groups carried with them precious books, knotted strings or bark scrolls from Asia. Perhaps these documents told the route of explorers before them. As we can see, the route is consistent with known Chinese maritime history in the 14th and 15th century expansion toward India and Africa.

Theories of contact between the civilizations of Asia and the Americas are legion and while various archaeological theories contend for the antiquity of the first arrival of Amerindians in the Americas, it is clear that there were several 'waves' of peoples. Alternative to this view are the numerous trans-Pacific theories of contact which have found some scientific support, for example, in the excavation done in Ecuador by Estrada, Meggers and Evans, where pottery found at levels dated to 3,000 BC to 1,500 BC shows similar form and design to the early and middle Jomon of Japan. Contact is not necessary to explain the existence of these similar forms among the Asian and Amerindian civilizations. The persistence of a common culture can go far to explain many parallel developments, and, too, independent invention is always a factor. For example, we do not need contact to explain the fact that only Arabic, perhaps Hindu, but most certainly Mesoamerican Amerindian scholars invented the zero.

The writings of Lao Kal show that knotted strings and notched sticks were superseded by books in ancient China, and knotted strings were used in Polynesia. The tradition of the book in China, and other methods of recording, were well established by 1,000 BC. Bark and silk for scrolls and screen-fold books were replaced largely by the invention of paper. But in what can only be a bizarre coincidence of history, the destruction of all books in China relating to history and philosophy and almost everything else with the exception of utilitarian subjects by Emperor Li Ssu took place, beginning in 213 BC. The study of the evolution of book forms has been severely limited, though many of the same traditions had existed in India and southeast Asia. Reconstruction has been possible, as in the work done by Tsien, and conjecture on the literature may be made from the substantial survival of Japanese books. Even the critical historiography of Ssu-ma Ch'ien (died ca. 85 BC) had difficulty re constructing historical events from mythology as close as he was to Li Ssu's acts. Any records of early Chinese geographers and explorers were lost forever. The fact that the sea-voyages of the navies of the Ming Dynasty could have been forgotten so completely substantially supports this assertion.

Since the ancient Chinese had knotted strings that recorded information, it is not difficult to assign some connection between them and the quipu of the Inca. These knotted strings of multi-colored threads were read by trained quipu-camayocas. Unfortunately, all the Inca archives of thousands of quipu were destroyed by Catholic priests in the 17th century. The camayocas were forbidden to teach the young to read the few quipu that remained and now their knowledge is lost. The origin of the screen-fold book may have been in Mesoamerica, southeast Asia, and Indonesia, as mentioned above. In Mesoamerica, these are often referred to as the sacred texts of priests, at least this is assumed from remaining information. Both in design and material (bark) the Asian objects are remarkably similar to Mesoamerican codices although some Mesoamerican screen-folds were made of deerskin and jaguar skin. Southeast Asia and Indonesia, some of these objects were made of unfelted bark, others of paper made of bark fibre, with wooden carved boards at the front and back as were Mayan books. Tolstoy has shown the close similarity of methods, materials, and techniques between the two areas in bark paper manufacture. Knowledge of the books of the peoples of southeast Asia prior to Buddhism, the Chams, Khmers, Mons, Karens, Yao, Shan and Thai, are usually characterized as magic incantations; perhaps, as the four language translation of the Pali canon may indicate, these early documents may have been historical and of other types of texts.

We know that the libraries of the Mayan codices and scrolls were housed in buildings with elaborately carved exteriors. We are ignorant as to whether these libraries were divided by function. Were there separate libraries for the priesthood, separate from the temples located at the observatories or were the libraries encyclopedic, containing all subjects like those of Alexandria and Pergamum, or administrative like those archives of Sumer at Lagas-Girsu or Alcad at Nippur. Perhaps they were restricted to the functions of the priesthood, like the temple libraries of ancient Egypt, and yet may there have been Mayan scholars like Aristotle, or Chinese scholars of the same period, who founded their own collections of written matter? We know, at least, that the Aztec library at Texcoco housed thousands of manuscripts of religious, magical and historical subjects and was made up primarily of screen-fold books of sacred subjects. Since our sources are largely the Spanish soldiers and priests this information may be suspect. As Craine and Reindorp have stated:

The Spanish copyists, apparently in an effort to expedite control of the Mayas by the Spaniards, tend to modify the prophecies to make it appear that the Chilam Balam and the other prophets were predicting the coming of the Spaniards and Christianity, ... but they lacked the ability to interpolate their thought successfully with the abstract thought of the Mayas. Their doctoring of the Books of Chilam Balam resulted in intermittent sections of absolute nonsense and frequent blurring of the finer meaning as written by the Mayas.

We are told that in every manner the Mesoamerican peoples regarded their books highly; when in pre-Columbian times the Mayan rulers of Mayapan were driven out they are said to have carried away their books, and that Mayan priests were buried with their books. This strikes another consonant chord with China for the Tso Chuan records that in 517 BC, the Chin drove out the late Chou king's son and the royal household, they carried with them the archives of Chou. We know so little of how documents were used in Mesoamerican societies, parallels are difficult to establish. For example, Boone in her discussion of the 'religious/divinatory' manuscripts of Mesoamerica, describes how readers consulted these almanacs to give prognostications for events on individual days for specific events. For the Mayan these were subject-specific while those from the central area of Mexico of the Aztec and others were less so, although it is hard to generalize on so small a sample. In comparison with the activities of the College of Pontiffs of Ancient Rome, the Mayan and Aztec counterparts may have had similar functions. The Pontiffs were consulted for advice on which days lawsuits could best be undertaken and had possession of secret formulas which they used in relation to the calendar.

Historian Victor von Hagen has reasoned from contemporary reports at the time of the conquest, that the huge Aztec government archives at Tenochtitlan mainly contained scrolls of tribute lists.

From other chronicles we hear that the Toltecs and Aztecs had books on subjects as varied as zoology to poetry, medicine and songs. Bernal Diaz tells of archives of maps of all of Mexico. According to Brainerd, the design and execution of forms, figures and glyphs is similar to that on the codices and ceramics, and the same artists may have worked in both media. Of the Mixtec books there are similarities in coloring and design on the recto of books and murals but the verso differs in substantial aspects of color and outlining. These methods and materials share many aspects with the manuscript illustrations of India and southeast Asia which were either derived from or influenced the wall paintings of the area. Little can be made of these comparisons since so few examples of books exist.

While Bishop Landa in the 16th century condemned mountains of Native American texts to fire for containing what he termed, "lies about the devil", might we conjecture they possessed among their number the memoirs of hundreds of Mayan and Mixtec travelers and merchants, Central American Thucydides who had recorded their visits to the fabulous monolithic cities of the Mound Builders of the Ohio and Mississippi valleys, or to the Amazon with its strange and exotic animals and vegetation. We can only dream.

We may never know what was in the minds of men like Bishop Landa, despite their few confessions, but we may soon find through the Landsat Project that in the remote recesses of Yucatan and Quintana Roo there lie hidden and forgotten cities of the Mayans. Perhaps a lucky archaeologist will uncover an untouched library filled with fragile leaves of bark paper or deerskin formed into vividly painted screen-folds and scrolls. And all at once, the misadventures of a dozen Bishop Landas and a Li Ssu would be, in a small way, undone. Like the Dead Sea Scrolls or the papyrus manuscripts of Nag Hammadi, the ancient world will be allowed to speak again through the careful labors of patient modern scholars and scientists who will painstakingly preserve the texts, translate them and open their secrets to the voices of America's lost libraries.

[See: Tezcat's Invocation Kit](#)

[See also: Smoking Mirror and the Shadow](#)

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On Practice

Mao Zedong - Annotated by the Satanic Reds

July 1937

Scanned from Four Essays on Philosophy. 1968 Foreign Languages Press

Edition.

[Edited by the Satanic Reds, including text from a printed version of this, and with annotations using Satanic references and Satanic lingo for what Mao is saying enclosed in brackets, and also with underlined emphasis added in places.]

On the Relation Between Knowledge and Practice, Between Knowing and Doing [Instinct, intuition, then logic.]

[See [Convalescence from Christianity](#)]

Before Marx, materialism examined the problem of knowledge apart from the social nature of man and apart from his historical development, and was therefore incapable of understanding the dependence of knowledge on social practice, that is, the dependence of knowledge on production and the class struggle.

Above all, Marxists regard man's activity in production as the most fundamental practical activity, the determinant of all his other activities. Man's knowledge depends mainly on his activity in material production, through which he comes gradually to understand the phenomena, the properties and the laws of nature, and the relations between himself and nature; and through his activity in production he also gradually comes to understand, in varying degrees, certain relations that exist between man and man. None of this knowledge can be acquired apart from activity in production. In a classless society every person, as a member of society, joins in common effort with the other members, enters into definite relations of production with them and engages in production to meet man's material needs. In all class societies, the members of the different social classes also enter, in different ways, into definite relations of production and engage in production to meet their material needs. This is the primary source from which human knowledge develops.

Man's social practice is not confined to activity in production, but takes many other forms—class struggle, political life, scientific and artistic pursuits; in short, as a social being, man participates in all spheres of the practical life of society. Thus man, in varying degrees, comes to know the different relations between man and man, not only through his material life but also through his political and cultural life (both of which are intimately bound up [interwoven] with material life). Of these other types of social practice, class struggle in particular, in all its various forms, exerts a profound influence on the development of man's knowledge. In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class.

Marxists hold that in human society activity in production develops step by step from a lower to a higher level and that consequently man's knowledge, whether of nature or of society also develops step by step from a lower to a higher level [from Shadow to Form], that is, from the shallower to

the deeper, from the one-sided to the many-sided. For a very long period in history, men were necessarily confined to a one-sided understanding of the history of society because, for one thing, the bias of the exploiting classes always distorted history. [Parasites are skewed in thinking] and, for another, the small scale of production limited man's outlook. It was not until the modern proletariat emerged along with immense forces of production (large-scale industry) that man was able to acquire a comprehensive, historical understanding of the development of society and turn this knowledge into a science, the science of Marxism.

Marxists hold that man's social practice alone is the criterion of the truth of his knowledge of the external world. What actually happens is that man's knowledge is verified only when he achieves the anticipated results in the process of social practice (material production, class struggle or scientific experiment). If a man wants to succeed in his work, that is, to achieve the anticipated results, he must bring his ideas into correspondence with the laws of the objective external world; if they do not correspond, he will fail in his practice. After he fails, he draws his lessons, corrects his ideas to make them correspond to the laws of the external world, and can thus turn failure into success; this is what is meant by "failure is the mother of success" and "a fall into the pit, a gain in your wit". The dialectical-materialist theory of knowledge places practice in the primary position, holding that human knowledge can in no way be separated from practice and repudiating all the erroneous theories which deny the importance of practice or separate knowledge from practice. Thus Lenin said, "*Practice is higher than (theoretical) knowledge*, for it has not only the dignity of universality, but also of immediate actuality." (1) The Marxist philosophy of dialectical materialism has two outstanding characteristics. One is its class nature: it openly avows that dialectical materialism is in the service of the proletariat. The other is its practicality: it emphasizes the dependence of theory on practice, emphasizes that theory is based on practice and in turn serves practice. The truth of any knowledge or theory is determined not by subjective feelings, but by objective results in social practice. Only social practice can be the criterion of truth. The standpoint of practice is the primary and basic standpoint in the dialectical-materialist theory of knowledge. (2)

But how then does human knowledge arise from practice and in turn serve practice? This will become clear if we look at the process of development of knowledge.

In the process of practice, man at first sees only the phenomenal side, the separate aspects, the external relations of things. For instance, some people from outside come to Yenan on a tour of observation. In the first day or two, they see its topography, streets and houses; they meet many people, attend banquets, evening parties and mass meetings, hear talk of various kinds and read various documents, all these being the phenomena, the separate aspects and the external relations of things. This is called the perceptual stage of cognition, namely, the stage of sense perceptions and impressions. That is, these particular things in Yenan act on the sense organs of the members of the observation group, evoke sense perceptions [if the brain is wired right] and give rise in their brains to many impressions together with a rough sketch of the external relations among these impressions: this is the first stage of cognition. At this stage, man cannot as yet form concepts, which are deeper, or draw logical conclusions.

As social practice continues, things that give rise to man's sense perceptions and impressions in the course of his practice are repeated many times; then a sudden change (leap) takes place in the brain in the process of cognition, and concepts are formed. Concepts are no longer the phenomena, the separate aspects and the external relations of things; they grasp the essence, the totality and the internal relations of things. Between concepts and sense perceptions there is not only a quantitative but also a qualitative difference. Proceeding further, by means of judgment and inference one is able to draw logical conclusions. The expression in San Kuo Yen Yi, (3) "knit the brows and a stratagem comes to mind", or in everyday language, "let me think it over", refers to man's use of concepts in the brain to form judgments and inferences. This is the second stage of cognition. When the members of the observation group have collected various data and, what is more, have "thought them over", they are able to arrive at the judgment that "the Communist

Party's policy of the National United Front Against Japan is thorough, sincere and genuine". Having made this judgment, they can, if they too are genuine about uniting to save the nation, go a step further and draw the following conclusion, "The National United Front Against Japan can succeed." This stage of conception, judgment and inference is the more important stage in the entire process of knowing a thing; it is the stage of rational knowledge. The real task of knowing is, through perception, to arrive at thought, to arrive step by step at the comprehension of the internal contradictions of objective things, of their laws and of the internal relations between one process and another, that is, to arrive at logical knowledge. To repeat, logical knowledge differs from perceptual knowledge in that perceptual knowledge pertains to the separate aspects, the phenomena and the external relations of things, whereas logical knowledge takes a big stride forward to reach the totality, the essence and the internal relations of things and discloses the inner contradictions in the surrounding world. Therefore, logical knowledge is capable of grasping the development of the surrounding world in its totality, in the internal relations of all its aspects.

This dialectical-materialist theory of the process of development of knowledge, basing itself on practice and proceeding from the shallower to the deeper, was never worked out by anybody before the rise of Marxism. [Wrong! Plato, Pythagoreanism, etc., knew this, even neurology.] Marxist materialism solved this problem correctly for the first time, pointing out both materialistically and dialectically the deepening movement of cognition, the movement by which man in society progresses from perceptual knowledge to logical knowledge in his complex, constantly recurring practice of production and class struggle. Lenin said, "The abstraction of *matter*, of a *law* of nature, the abstraction of *value*, etc., in short, *all* scientific (correct, serious, not absurd) abstractions reflect nature more deeply, truly and *completely*." (4) "Marxism-Leninism holds that each of the two stages in the process of cognition has its own characteristics, with knowledge manifesting itself as perceptual [sensory] at the lower stage and logical at the higher stage, but that both are stages in an integrated process of cognition*. The perceptual and the rational are qualitatively different but are not divorced from each other; they are unified on the basis of practice [if a person is unified]. Our practice proves that what is perceived cannot at once be comprehended and that only what is comprehended can be more deeply perceived. Perception only solves the problem of phenomena; theory alone can solve the problem of essence. The solving of both these problems is not separable in the slightest degree from practice. Whoever wants to know a thing has no way of doing so except by coming into contact with it, that is, by living (practising) in its environment. In feudal society it was impossible to know the laws of capitalist society in advance because capitalism had not yet emerged, the relevant practice was lacking. Marxism could be the product only of capitalist society. Marx, in the era of laissez-faire capitalism, could not concretely know certain laws peculiar to the era of imperialism beforehand, because imperialism, the last stage of capitalism, had not yet emerged and the relevant practice was lacking; only Lenin and Stalin could undertake this task. Leaving aside their genius, the reason why Marx, Engels, Lenin and Stalin could work out their theories was mainly that they personally took part in the practice of the class struggle and the scientific experimentation of their time; lacking this condition, no genius could have succeeded. The saying, "without stepping outside his gate the scholar knows all the wide world's affairs", was mere empty talk in past times when technology was undeveloped. Even though this saying can be valid in the present age of developed technology, the people with real personal knowledge are those engaged in practice the wide world over. And it is only when these people have come to "know" through their practice and when their knowledge has reached him through writing and technical media that the "scholar" can indirectly "know all the wide world's affairs". If you want to know a certain thing or a certain class of things directly, you must personally participate in the practical struggle to change reality, to change that thing or class of things, for only thus can you come into contact with them as phenomena; only through personal participation in the practical struggle to change reality can you uncover the essence of that thing or class of things and comprehend them. This is the path to knowledge which every man actually travels, though some people, deliberately distorting matters, argue to the contrary. The most ridiculous person in the world is the "know-all" who picks up a smattering of hearsay knowledge and proclaims himself "the world's Number One authority"; this merely shows that he has not taken a proper measure of himself. Knowledge is a matter of

a good deal of fighting and, what is more, suffer many defeats. But this experience (the experience of battles won and especially of battles lost) enables them to comprehend the inner thread of the whole war, namely, the laws of that specific war, to understand its strategy and tactics, and consequently to direct the war with confidence. If, at such a moment, the command is turned over to an inexperienced person, then he too will have to suffer a number of defeats (gain experience) before he can comprehend the true laws of the war.

"I am not sure I can handle it." We often hear this remark when a comrade hesitates to accept an assignment. Why is he unsure of himself? [He knows he is unsure.] Because he has no systematic understanding of the content and circumstances of the assignment, or because he has had little or no contact with such work, and so the laws governing it are beyond him. After a detailed analysis of the nature and circumstances of the assignment, he will feel more sure of himself and do it willingly. If he spends some time at the job and gains experience and if he is a person who is willing to look into matters with an open mind and not one who approaches problems subjectively, one-sidedly and superficially, then he can draw conclusions for himself as to how to go about the job and do it with much more courage. Only those who are subjective, one-sided and superficial in their approach to problems [klippoths] will smugly issue orders or directives the moment they arrive on the scene, without considering the circumstances, without viewing things in their totality (their history and their present state as a whole) and without getting to the essence of things (their nature and the internal relations between one thing and another). Such people are bound to trip and fall.

Thus it can be seen that the first step in the process of cognition is contact with the objects of the external world; this belongs to the stage of perception. The second step is to synthesize the data of perception by arranging and reconstructing them; this belongs to the stage of conception, judgment and inference. It is only when the data of perception are very rich (not fragmentary) and correspond to reality (are not illusory) that they can be the basis for forming correct concepts and theories.

Here two important points must be emphasized. The first, which has been stated before but should be repeated here, is the dependence of rational knowledge upon perceptual knowledge. Anyone who thinks that rational

knowledge need not be derived from perceptual knowledge is an idealist. In the history of philosophy there is the "rationalist" school that admits the reality only of reason and not of experience, believing that reason alone is reliable while perceptual experience is not; this school errs by turning things upside down [!]. The rational is reliable precisely because it has its source in sense perceptions [Root], otherwise it would be like water without a source, a tree without roots [!], subjective, self-engendered and unreliable. As to the sequence in the process of cognition, perceptual experience comes first; we stress the significance of social practice in the process of cognition precisely because social practice alone can give rise to human knowledge and it alone can start man on the acquisition of perceptual experience from the objective world. For a person who shuts his eyes, stops his ears and totally cuts himself off from the objective world there can be no such thing as knowledge. Knowledge begins with experience-this is the materialism of the theory of knowledge.

The second point is that knowledge needs to be deepened, that the perceptual stage of knowledge needs to be developed to the rational stage-this is the dialectics of the theory of knowledge.(8) To think that knowledge can stop at the lower, perceptual stage and that perceptual knowledge alone is reliable while rational knowledge is not, would be to repeat the historical error of "empiricism" [Dionysian only and exclusively]. This theory errs in failing to understand that, although the data of perception reflect certain realities in the objective world (I am not speaking here of idealist empiricism which confines experience to so-called introspection [he means solipsism – "navel gazing."]), they are merely one-sided and superficial, reflecting things

incompletely and not reflecting their essence. Fully to reflect a thing in its totality, to reflect its essence, to reflect its inherent laws, it is necessary through the exercise of thought to reconstruct the rich data of sense perception, discarding the dross and selecting the essential, eliminating the false and retaining the true, proceeding from the one to the other and from the outside to the inside, in order to form a system of concepts and theories-it is necessary to make a leap from perceptual to rational knowledge. Such reconstructed knowledge is not more empty or more unreliable; on the contrary, whatever has been scientifically reconstructed in the process of cognition, on the basis of practice, reflects objective reality, as Lenin said, more deeply, more truly, more fully. As against this, vulgar "practical men" respect experience but despise theory, and therefore cannot have a comprehensive view of an entire objective process, lack clear direction and long- range perspective, and are complacent over occasional successes and glimpses of the truth. If such persons direct a revolution, they will lead it up a blind alley.

Rational knowledge depends upon perceptual knowledge and perceptual knowledge remains to be developed into rational knowledge - this is the dialectical-materialist theory of knowledge [no – it's neurology! And it's FACT! (1990's)]. In philosophy, neither "rationalism" nor "empiricism" understands the historical or the dialectical nature of knowledge, and although each of these schools contains one aspect of the truth (here I am referring to materialist, not to idealist, rationalism and empiricism), both are wrong on the theory of knowledge as a whole. The dialectical-materialist movement of knowledge from the perceptual to the rational [this is Tantra or **Pythagorean** esoteric doctrine] holds true for a minor process of cognition (for instance, knowing a single thing or task) as well as for a major process of cognition (for instance, knowing a whole society or a revolution).

But the movement of knowledge does not end here. If the dialectical-materialist movement of knowledge were to stop at rational knowledge, only half the problem would be dealt with. And as far as Marxist philosophy is concerned, only the less important half at that. Marxist philosophy holds that the most important problem does not lie in understanding the laws of the objective world and thus being able to explain it, but in applying the knowledge of these laws actively to change the world [= exoteric school = Platonic]. From the Marxist viewpoint, theory is important, and its importance is fully expressed in Lenin's statement, "Without revolutionary theory there can be no revolutionary movement." (9) But Marxism emphasizes the importance of theory precisely and only because it can guide action. If we have a correct theory but merely prate about it, pigeonhole it and do not put it into practice, then that theory, however good, is of no significance. Knowledge begins with practice, and theoretical knowledge is acquired through practice and must then return to practice. The active function of knowledge manifests itself not only in the active leap from perceptual to rational knowledge, but - and this is more important - it must manifest itself in the leap from rational knowledge to revolutionary practice. The knowledge which grasps the laws of the world, must be redirected to the practice of changing the world ["Faustian" or Platonic], must be applied anew in the practice of production, in the practice of revolutionary class struggle and revolutionary national struggle and in the practice of scientific experiment. This is the process of testing and developing theory, the continuation of the whole process of cognition. The problem of whether theory corresponds to objective reality is not, and cannot be, completely solved in the movement of knowledge from the perceptual to the rational, mentioned above. The only way to solve this problem completely is to redirect rational knowledge to social practice, apply theory to practice and see whether it can achieve the objectives [risk endangering the world, too late!] one has in mind. Many theories of natural science are held to be true not only because they were so considered when natural scientists originated them, but because they have been verified in subsequent scientific practice. Similarly, Marxism-Leninism is held to be true not only because it was so considered when it was scientifically formulated by Marx, Engels, Lenin and Stalin but because it has been verified in the subsequent practice of revolutionary class struggle and revolutionary national struggle. Dialectical materialism is universally true because it is impossible for, anyone to escape from its domain in his practice. The history of human knowledge tells us that the truth of many theories is incomplete and that this incompleteness is remedied through the test of practice. Many theories are erroneous and it is through the test of practice that

their errors are corrected. That is why practice is the criterion of truth and why "the standpoint of life, of practice, should be first and fundamental in the theory of knowledge".(10) Stalin has well said, "Theory becomes purposeless if it is not connected with revolutionary practice, just as practice gropes in the dark if its path is not illumined by revolutionary theory."(11)

When we get to this point, is the movement of knowledge completed? Our answer is: it is and yet it is not. When men in society throw themselves into the practice of changing a certain objective process (whether natural or social) at a certain stage of its development, they can, as a result of the reflection of the objective process in their brains and the exercise of their conscious dynamic role, advance their knowledge from the perceptual to the rational, and create ideas, theories, plans or programmes which correspond in general to the laws of that objective process. They then apply these ideas, theories, plans or programmes in practice in the same objective process. And if they can realize the aims they have in mind, that is, if in that same process of practice they can translate, or on the whole translate, those previously formulated ideas, theories, plans or programmes into fact, then the movement of knowledge may be considered completed with regard to this particular process. In the process of changing nature, take for example the fulfillment of an engineering plan, the verification of a scientific hypothesis, the manufacture of an implement or the reaping of a crop; or in the process of changing society, take for example the victory of a strike, victory in a war or the fulfillment of an educational plan. All these may be considered the realization of aims one has in mind. But generally speaking, whether in the practice of changing nature or of changing society men's original ideas, theories, plans or programmes are seldom realized without any alteration [and that, in turn, alters man!]. This is because people engaged in changing reality are usually subject to numerous limitations; they are limited not only by existing scientific and technological conditions but also by the development of the objective process itself and the degree to which this process has become manifest (the aspects and the essence of the objective process have not yet been fully revealed). In such a situation, ideas, theories, plans or programmes are usually altered partially and sometimes even wholly, because of the discovery of unforeseen circumstances in the course of practice. That is to say, it does happen that the original ideas, theories, plans or programmes fail to correspond with reality either in whole or in part and are wholly or partially incorrect. In many instances, failures have to be repeated many times before errors in knowledge can be corrected and correspondence with the laws of the objective process achieved, and consequently before the subjective can be transformed into the objective, or in other words, before the anticipated results can be achieved in practice. Nevertheless, when that point is reached, the movement of human knowledge regarding a certain objective process at a certain stage of its development may be considered completed.

However, so far as the progression of the process is concerned, the movement of human knowledge is not completed. Every process, whether in the realm of nature or of society, progresses and develops by reason of its internal contradiction and struggle [Parsimony/Diversity – entropy], and the movement of human knowledge should also progress and develop along with it. As far as social movements are concerned, true revolutionary leaders must not only be good at correcting their ideas, theories, plans or programmes when errors are discovered, as has been indicated above; but when a certain objective process has already progressed and changed from one stage of development to another, they must also be good at making themselves and all their fellow-revolutionaries progress and change in their subjective knowledge along with it, that is to say, they must ensure that the proposed new revolutionary tasks and new working programmes correspond to the new changes in the situation. In a revolutionary period the situation changes very rapidly; if the knowledge of revolutionaries does not change rapidly in accordance with the changed situation, they will be unable to lead the revolution

It often happens, however, that thinking lags behind reality; this is because man's cognition is limited by numerous social conditions. We are opposed to die-hards in the revolutionary ranks whose thinking fails to advance with changing objective circumstances [Right – stagnating] and has manifested itself historically as Right opportunism. These people fail to see that the struggle of opposites has already pushed the objective process forward [not in tune with NOW] while their

knowledge has stopped at the old stage. This is characteristic of the thinking of all die-hards. Their thinking is divorced from social practice and they cannot march ahead to guide the chariot of society, they simply trail behind, grumbling that it goes too fast and trying to drag it back or turn it in the opposite direction [stasis].

We are also opposed to "Left" phrase-mongering. The thinking of "Leftists" outstrips a given stage of development of the objective process [Left – rushing ahead – not in tune with NOW]; some regard their fantasies as truth, while others strain to realize in the present an ideal which can only be realized in the future. They alienate themselves from the current practice of the majority of the people and from the realities of the day, and show themselves adventurist in their actions. Idealism and mechanical materialism, opportunism and adventurism, are all characterized by the breach between the subjective and the objective, by the separation of knowledge from practice klippoth!]. The Marxist-Leninist theory of knowledge, characterized as it is by scientific social practice, cannot but resolutely oppose these wrong ideologies. Marxists recognize that in the absolute and general process of development of the universe [!], the development of each particular process is relative, and that hence, in the endless flow [!] of absolute truth, man's knowledge of a particular process at any given stage of development is only relative truth. The sum total of innumerable relative truths constitutes absolute truth.(12) The development of an objective process is full of contradictions and struggles, and so is the development of the movement of human knowledge. All the dialectical movements of the objective world can sooner or later be reflected in human knowledge. In social practice, the process of coming into being, developing and passing away is infinite [!], and so is the process of coming into being, developing and passing away in human knowledge. As man's practice which changes objective reality in accordance with given ideas, theories, plans or programmes, advances further and further, his knowledge of objective reality likewise becomes deeper and deeper. The movement of change in the world of objective reality is never-ending, and so is man's cognition of truth through practice. Marxism-Leninism has in no way exhausted truth but ceaselessly opens up roads to the knowledge of truth in the course of practice. Our conclusion is the concrete, historical unity of the subjective and the objective, of theory and practice, of knowing and doing, and we are opposed to all erroneous ideologies, whether "Left" or Right, which depart from concrete history [!].

In the present epoch of the development of society, the responsibility of correctly knowing and changing the world has been placed by history upon the shoulders of the proletariat and its party. This process, the practice of changing the world, which is determined in accordance with scientific knowledge, has already reached a historic moment in the world and in China, a great moment unprecedented in human history, that is, the moment for completely banishing darkness from the world [he means obscurity to clarity] and from China and for changing the world into a world of light such as never previously existed. The struggle of the proletariat and the revolutionary people to change the world comprises the fulfillment of the following tasks: to change the objective world and, at the same time, their own subjective world-to change

their cognitive ability and change the relations between the subjective and the objective world. Such a change has already come about in one part of the globe, in the Soviet Union. There the people are pushing forward this process of change. The people of China and the rest of the world either are going through, or will go through, such a process. And the objective world which is to be changed also includes all the opponents of change, who, in order to be changed, must go through a stage of compulsion before they can enter the stage of voluntary, conscious change. The epoch of world communism will be reached when all mankind voluntarily and consciously changes itself and the world [IF we don't perish first].

Discover the truth through practice, and again through practice verify and develop the truth. Start from perceptual knowledge and actively develop it into rational knowledge; then start from rational knowledge and actively guide revolutionary practice to change both the subjective and the objective world [this used to be called magic!!]. Practice, knowledge, again practice, and again knowledge. This form repeats itself in endless cycles, and with each cycle the content of practice

and knowledge rises to a higher level. Such is the whole of the dialectical materialist theory of knowledge, and such is the dialectical theory of the unity of knowing and doing [= CLARITY].

NOTES

(1) From Lenin's notes on "The Idea" in Hegel's *The Science of Logic* Book III, Section 3. See V. I. Lenin, "Conspectus of Hegel's *The Science of Logic*" (September-December 1914), *Collected Works*, Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 205.

(2) See Karl Marx, "Theses on Feuerbach" (spring of 1845), Karl Marx and Frederick Engels, *Selected Works*, in two volumes, Eng. ed., FLPH, Moscow, 1958, Vol. II, p. 403, and V. I. Lenin, *Materialism and Empire-Criticism* (second half of 1908), Eng. ed., FLPH, Moscow, 1952. pp. 136-42.

(3) *San Kuo Yen Yi* (*Tales of the Three Kingdoms*) is a famous Chinese historical novel by Lo Kuan-chung (late 14th and early 15th century).

(4) From Lenin's notes on "Subjective Logic or the Doctrine of the Notion" in Hegel's *The Science of Logic*, Book III. See V. I. Lenin, Conspectus of Hegel's *The Science of Logic*, *Collected Works*, Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 161.

(5) The Movement of the Taiping Heavenly Kingdom was the mid-19th century revolutionary peasant war against the feudal rule and national oppression of the Ching Dynasty. In January 1851 Hung Hsiu-chuan, Yang Hsiu-ching and other leaders launched an uprising in Chinden Village in Kueiping Country, Kwangsi Province, and proclaimed the founding of the Taiping Heavenly Kingdom. Proceeding northward from Kwangsi, their peasant army attacked and occupied Hunan and Hupeh in 1852. In 1853 it marched through Kiangsi and Anhwei and captured Nanking. A section of the forces then continued the drive north and pushed on to the vicinity of Tientsin. However, the Taiping army failed to build stable base areas in the places it occupied; moreover, after establishing its capital in Nanking, its leading group committed many political and military errors. Therefore it was unable to withstand the combined onslaughts of the counter-revolutionary forces of the Ching government and the British, U.S. and French aggressors, and was finally defeated in 1864.

(6) The Yi Ho Tuan Movement was the anti-imperialist armed struggle which took place in northern China in 1900. The broad masses of peasants, handicraftsmen and other people took part in this movement. Getting in touch with one another through religious and other channels, they organized themselves on the basis of secret societies and waged a heroic struggle against the joint forces of aggression of the eight imperialist powers-the United States, Britain, Japan, Germany, Russia, France, Italy and Austria. The movement was put down with indescribable savagery after the joint forces of aggression occupied Tientsin and Peking.

(7) The May 4th Movement was an anti-imperialist and anti-feudal revolutionary movement which began on May 4, 1919. In the first half of that year, the victors of World War I, i.e., Britain, France, the United States, Japan, Italy and other imperialist countries, met in Paris to divide the spoils and decided that Japan should take over all the privileges previously enjoyed by Germany in Shantung Province, China. The students of Peking were the first to show determined opposition to this scheme, holding rallies and demonstrations on May 4. The Northern warlord government arrested more than thirty students in an effort to suppress this opposition. In protest, the students of Peking went on strike and large numbers of students in other parts of the country responded. On June 3 the Northern warlord government started arresting students in Peking en masse, and within two days about a thousand were taken into custody. This aroused still greater indignation throughout the country. From June 5 onwards, the workers of Shanghai and many other cities went on strike and the merchants in these places shut their shops. Thus, what was at first a patriotic movement consisting mainly of intellectuals rapidly developed into a national patriotic movement embracing the proletariat, the urban petty bourgeoisie and the bourgeoisie. And along with the growth of this patriotic movement, the new cultural movement which had begun before

May 4 as a movement against feudalism and for the promotion of science and democracy, grew into a vigorous and powerful revolutionary cultural movement whose main current was the propagation of Marxism- Leninism

(8) See Lenin's notes on 'The Idea' in Hegel's *The Science of Logic* Book III, Section 3, in which he said: "In order to understand, it is necessary empirically to begin understanding, study, to rise from empiricism to the universe." (V. I. Lenin, "Conspectus of Hegel's *The Science of Logic*, Collected Works, Russ. ed., Moscow, 1958, Vol.

(9) V. I. Lenin, "What Is to Be Done?" (autumn 1901-February 1902) *Collected Works*, Eng. ed., FLPH, Moscow, 1961, Vol. V, p. 369. (10) V. I. Lenin, *Materialism and Empirio-Criticism*, Eng. ed., FLPH, Moscow,

1952, p. 141.

(11) J. V. Stalin, "The Foundations of Leninism" (April-May 1924). *Problems of Leninism*, Eng. ed., FLPH, Moscow, 1954, p. 31.

(12) See V. I. Lenin, *Materialism and Empirio-Criticism*, Eng. ed., FLPH Moscow, 1952, pp. 129-36. There used to be a number of comrades in our Party who were dogmatists and who for a long period rejected the experience of the Chinese revolution, denying the truth that "Marxism is not a dogma but a guide to action" and overawing people with words and phrases from Marxist works, torn out of context. There were also a number of comrades who were empiricists and who for a long period restricted themselves to their own fragmentary experience and did not understand the importance of theory for revolutionary practice or see the revolution as a whole but worked blindly though industriously. The erroneous ideas of these two types of comrades, and particularly of the dogmatists caused enormous losses to the Chinese revolution during 1931-34, and yet the dogmatists, cloaking themselves as Marxists, confused a great many comrades. "On Practice" was written in order to expose the subjectivist errors of dogmatism and empiricism in the Party, and especially the error of dogmatism, from the standpoint of the Marxist theory of knowledge. It was entitled "On Practice" because its stress was on exposing the dogmatist kind of subjectivism, which belittles practice. The ideas contained in this essay were presented by Comrade Mao Tse-Tung in a lecture at the Anti-Japanese Military and Political College in Yen-an.

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On Contradiction from a Crowleyan outlook

by Comrade August

In order to get the most out of this article you might want to read [On Contradiction by Mao](#), the annotated version on our website, and be fairly aquatinted with the philosophy of Crowley. (Read *The Final Gesture to Liber V vel Reguli*, it summarises the Crowleyan philosophy very well).

I abruptly begin with a formula Crowley used to express the Universe:

$$0 = 2$$

Zero contains all numbers, all expressions possible. This is so because the positive numbers are no more infinite than the negative ones. The Zero is equally extended in all categories and therefore not extended at all. Thus the Nothing contains All, but is no-thing. Crowley puts it like this:

$$(+1) + (-1) = 0.$$

This is how he arrives at his formula. The Zero is dual; if it extends in one direction it extends equally in the opposite direction.

Modern cosmology has arrived at the conclusion that the resultant of all (light) force might very well be zero. Similarly have scientists succeeded in cancelling a sound wave out with another; quieting sound with sound.

Motion translates energy. Consider then the mass/energy equivalency of Einstein. The light forces of which we conceive are Motion, in its fullest sense. To quote Mao:

"Man's knowledge of matter is knowledge of its forms of motion, because there is nothing in the world except matter in motion and this motion must assume certain forms." The Light (Hochmah) is the expression or manifested Will of Asat/Sat. We may, to **simplify** it, equate it with - / +. This - / + is the push/pull that is infused into all things, giving them the inner contradiction that Mao speaks of. These contradictions even out in Becoming, measurable as increased states of entropy. According to Mao it is these inner contradictions that are the basis for all Change and Motion.

Socrates was a lousy man and a lousy philosopher but his statement "I only know that I nothing know," yields an important truth. Read "nothing" with a capital N. This can be linked with another famous philosophical statement, namely: "I think, and thus I am." This is the thing which we cannot doubt or battle. Just as the Absolute can our mind only express itself in terms of a kind of dualism. E.g., Hear the word of the Tao Teh Ching: "Hard and easy complement each other, long and short form each other, high and low rest upon each other (and) first and last follow each other."

We may try to formulate a truth by making a simple statement such as: "Apples taste good." We may then be confronted with: "Apples taste bad." Our truth was not an absolute truth. Any idea that has an antithesis cannot be an absolute truth. We find that we never can arrive at anything else but "A is A." Each harmonised idea is inscrutably itself, and also the Absolute; $0 = 0$. We can never know the soul, the **itness** of a thing; we can only know how it interacts with other things (and as an observer of the thing, we change it by observing it). All qualities whatsoever are but statements of relation. The Zero waves back and forth, presenting us with phenomena as long as Shiva dances; upholding the Grand Illusion. This waving back and forth is expressed by Mao like this: "In any contradiction the development of the contradictory aspects is uneven. Sometimes they seem to be

in equilibrium, which is however only temporary and relative, while unevenness is basic. Of the two contradictory aspects, one must be principal and the other secondary. The principal aspect is the one playing the leading role in the contradiction. The nature of a thing is determined mainly by the principal aspect of a contradiction, the aspect which has gained the dominant position. But the situation is not static; the principal and the non-principal aspects of a contradiction transform themselves into each other and the nature of the thing changes accordingly." It is this always-slight imbalance of the Light that caused the Pythagoreans to signify Kyklos (the Kaballistic Yat-Zebaoth), Space, with the number Pi.

The Dark is infused into the Light. To quote Lenin, "...there is an absolute in the relative." And Mao on the principle of dialectics, "The law of contradiction in things, that is, the law of unity of opposites, is the fundamental law of nature." To Mao it is the inner contradiction that is the basis of Change. With this in mind, listen to the words of Crowley: "In order to have Motion one must have Change. In fact one must have this in order to have anything at all. Now this Change is what we call Love. Thus Love under Will is the Law of Motion." And: "We have accepted Love as the meaning of Change, Change being the Life of all Matter in the Universe. And we have accepted Love as the mode of Motion of the Will to Change. To us every act, as implying Change, is an act of Love." Both quotations are taken from Crowley's commentary to Liber AL. [A Dark Tradition way to see this would be to say that the Sat or Darkness is Love or Agape, though the Sat is also the ultimate Will-Being when it is the One Thing. And the Vajra or Hochmah that emanated from it could be seen as Will or Thelema in a sense since the Things that it Became are the things doing the Becoming and seem to be acting and interacting on each other; however this "Flame" that is within living things is also like Love. It is really hard to use such definitions on Things such as these. But, Love is more like Yin. Thelema is more like Yang. Will came out of Love in the Darkness itself, or one may look at it that way. Then Love infused into Will motivating Will to Become *all things*. Before the Cosmos was born, the Darkness was active and acting upon the Light which it "gave birth" to. One would be defining Necessity as an Act of Love - selfless Love. True Will within an individual would be done with this kind of Love. Anything else would not be a true act of Will if not done under Love or with Love within the person. Hate can produce effects and actions and anyone can destroy things, but Love can transform the world and enhance things.]

The infused push/pull is Will; the basis of Change, and Love is the submission to Will; the Change and Motion. Love under Will can thus be read, Becoming under the influence of the Dark Force. Do what thou Wilt yields the same meaning, Love under Will is just a clarification of the terms. This is the Law of All, and the Law of the Magick of the Beast.

I will now make an effort to explain the esoteric side of the Law and the magick thereof.

Envision the main **V** (alpha) of the pentacle. The line from the upper left Azazel point to the bottom point Root is the push, and the line from the Root to the upper right Samael point is the pull. This push/pull results in Being and the sinistrally spinning Time. We are always in stasis in the sense that we never leave the present. Here we stay in one "now" after the other, and yet we Become. How marvellous, is it not? The main **V**, the rooted Shekeena is, and was, called the Beast, or the Hebrew word Chiva. You are a Beast, if you have a satanic nature (our meaning of the word "satanic"). We are rooted in the Demiurge, whose number is 6 (666?), and are we not indeed functioning like the wild animals?

The top left alpha is red, red as the dress of the whore Babylon. In her Chalice she keeps the blood of the saints. The saints are the masters of Innocence (same as the Taoist sages), they give their lives to Life itself. She is like a whore because she gives to all and refuses none, one has only to seek her company in order to get it. She always gives and never takes. She is all experiences possible on all levels. She is the manifested face of Life's fertile force. She is the mystery of Azazel, which if known reveals the ultimate mystery of "Deity." "Azazel is here, yet also STILL in Chaos. Azazel is INNOCENCE whose other side is the Abyss. I.e. Innocence and the Abyss are ONE THING. The understanding is that Darkness manifested the ultimate FREE GIFT: LIFE, without reason or

motive. INNOCENTLY. And Darkness consumes it." The Darkness consumes it in order to create, in order to complete the sinistral wheel of Time. There is no dualism in this. The force is Push/Pull, not just one of them, but when speaking esoterically we split them into two principles. Azazel pushes and Samael pulls.

Babylon is the possibilities available to our experience and Chiva, the rooted Shekeena, is the core of our being, the urges, the wanting for experience. All we have to do is to unite ourselves with Her in drunken Joy and delight, drunken on our own being, drunk on life itself.

The letter at the top left point of the Baphomet sigil would be Th, which looks like an open Gate. It moreover looks very similar to the letter Cheth. Cheth is attributed to the Charioteer crossing the Abyss with the Holy Grail in the Tarot. Its number is 8, the redeeming force (Yes I said redeeming...), but the redeeming force is definitely here, present, and **inside** you. If Cheth is spelled in full it equals 418!

418 is Abrahadabra, the word of magick in the new aeon according to Crowley.

Hebrew words whose numerical value is 8 are: The Entrance; threshold, To Will; intend, Desired, and the word for physical Love (Eros).

This redeeming 8 is conjoined with the Root, the Demiurge; the number 6. $8+6 = 14$.

14 is the value of the Hebrew word for Love, Beloved. It is spelled Daleth, Vau, Daleth, pronounced Daud, which became David in the Bible. For more on this, see my article "[Solomon and his Temple](#)," it links together with this article. Here it is sufficient to say that, just as the gematria tells us, David is the man who has bloomed in Eros and entered into the reciprocal relationship with "God," he is Beloved. A man who thus works his magic becomes like Solomon the Wise, the son and offspring of David. He attains to Wisdom/Understanding and becomes what Crowley calls a "Master of the Temple" or what Masons term a "Builder of the Temple." Same thing.

Crowley puts it further like this:

The magician overcomes the Abyss by destroying his ego (false pride; the enemy of Innocence) through Love under Will. He is 0 just as the Abyss is 0. The card numbered 0 in the Tarot has the letter Aleph on it. It is the Fool, the Taoist sage.

He is then admitted entrance to the City of Pyramids; Babylon. There he abides under the Night of Pan, the N.O.X. The N.O.X. is the L.V.X. (Light in extension) withdrawn. I.e. the Night of Pan is the Abyssal Darkness, the Universal sleep that precedes and follows creation. He **becomes** an inhabitant in the Great **City of Babylon**...

To communicate this in terms of poetry:

The Lord of Beginnings, who braketh down
Thy manifest face, dressed in a red gown
Bestows the Chalice, to drink and in Joy celebrate
In an Orphic fashion, amongst Trees in the Night
Serpents rejoice, in Nature's estate
Beneath the Olympus, the pupils shine bright

Hours pass, they do not mourn what Time devours
Firmly Rooted in Water, without Fear for the tide
Time doesn't Haunt them, It is on their side
Worshippers of the Highest, they praise the Dark Force

They praise Dionysos, and He lifts them high up

On a mountain of Inspiration, they drink from the Cup
Containing the Wine, that is given to those
Who act under Will, in katharsis released
Love is shared, they are like dew on the Rose
In the Garden of Satan, the king of the Feast

/ August.

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On Contradiction

Mao Zedong - Annotated by the Satanic Reds

August 1937

Scanned from Four Essays on Philosophy. 1968 Foreign Languages Press

Edition.

[Edited by the Satanic Reds, including text from a printed version of this, and with annotations using Satanic references and Satanic lingo for what Mao is saying enclosed in brackets, and also with underlined emphasis added in places.]

[See "All Things" and "[Dark Force: Asat, Sat, and Tan](#)" – Tani. See also Dominique Lecourt, "Proletarian Science?" Chapter "Appendix: Bodganov." Consider that what Mao is saying is considered so mystical that the West can't grasp it!]

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The law of contradiction in things, that is, the law of the unity of opposites, is the basic law of materialist dialectics. Lenin said, "Dialectics in the proper sense is the study of contradiction *in the very essence of objects*."(1) Lenin often called this law the essence of dialectics; he also called it the kernel of dialectics.(2) In studying this law, therefore, we cannot but touch upon a variety of questions, upon a number of philosophical problems. If we can become clear on all these problems, we shall arrive at a fundamental understanding of materialist dialectics. The problems are: the two world outlooks, the universality of contradiction, the particularity of contradiction, the principal contradiction and the principal aspect of a contradiction, the identity and struggle of the aspects of a contradiction, and the place of antagonism in contradiction.

The criticism to which the idealism of the Deborin school(3) has been subjected in Soviet philosophical circles in recent years has aroused great interest among us. Deborin's idealism has exerted a very bad influence in the Chinese Communist Party, and it cannot be said that the dogmatist thinking in our Party is unrelated to the approach of that school. Our present study of philosophy should therefore have the eradication of dogmatist thinking as its main objective.

I. THE TWO WORLD OUTLOOKS ["Zoös/Eros versus Thanatos"]

Throughout the history of human knowledge, there have been two conceptions concerning the law of development of the universe, the metaphysical conception [Creation] and the dialectical conception [Emanation], which form two opposing world outlooks. Lenin said: "The two basic (or two possible? or two historically observable?) conceptions of development (evolution) are:

development as decrease and increase, as repetition, and development as a unity of opposites (the division of a unity into mutually exclusive opposites and their reciprocal relation)."(4) Here Lenin was referring to these two different world outlooks.

In China another name for metaphysics is *hsuan-hsueh*. For a long period in history whether in China or in Europe, this way of thinking, which is part and parcel of the idealist world outlook, occupied a dominant position in human thought. In Europe, the materialism of the bourgeoisie in its early days was also metaphysical [the "Cult of Reason"]. As the social economy of many European countries advanced to the stage of highly developed capitalism, as the forces of production, the class struggle and the sciences developed to a level unprecedented in history, and as the industrial proletariat became the greatest motive force in historical development, there arose the Marxist world outlook of materialist dialectics. Then, in addition to open and barefaced reactionary idealism, vulgar evolutionism emerged among the bourgeoisie to oppose materialist dialectics.

The metaphysical or vulgar evolutionist world outlook sees things as isolated, static and one-sided. It regards all things in the universe, their forms and their species, as eternally isolated from one another and immutable [klippoth!]. Such change as there is can only be an increase or decrease in quantity or a change of place [outer change]. Moreover, the cause of such an increase or decrease or change of place is not inside things but outside them, that is, the motive force is external [!]. Metaphysicians hold that all the different kinds of things in the universe and all their characteristics have been the same ever since they first came into being [Creation dogma]. All subsequent changes have simply been increases or decreases in quantity. They contend that a thing can only keep on repeating itself as the same kind of thing and cannot change into anything different [= stasis!]. In their opinion, capitalist exploitation, capitalist competition, the individualist ideology of capitalist society, and so on, can all be found in ancient slave society, or even in primitive society, and will exist for ever unchanged. They ascribe the causes of social development to factors external to society, such as geography and climate. They search in an over-simplified [chrestian] way outside a thing for the causes of its development, and they deny the theory of materialist dialectics which holds that development arises from the contradictions inside a thing. Consequently they can explain neither the qualitative diversity of things, nor the phenomenon of one quality changing into another [evolution!]. In Europe, this mode of thinking existed as mechanical materialism in the 17th and 18th centuries and as vulgar evolutionism at the end of the 19th and the beginning of the 20th centuries. In China there was the metaphysical thinking exemplified in the saying "Heaven changeth not, likewise the Tao changeth not", (5) and it was supported [misused] by the decadent feudal ruling classes for a long time. Mechanical materialism and vulgar evolutionism, which were imported from Europe in the last hundred years, are supported by the bourgeoisie.

As opposed to the metaphysical world outlook, the world [of the world] outlook of materialist dialectics holds that in order to understand the development of a thing we should study it internally and in its relations with other things; in other words, the development of things should be seen as their internal and necessary self-movement, while each thing in its movement is interrelated with and interacts on the things around it [!! – interwoven and dynamically interactive!]. The fundamental cause of the development of a thing is not external but internal; it lies in the contradictoriness within the thing. There is internal contradiction in every single thing, hence its motion and development. Contradictoriness within a thing is the fundamental cause of its development, while its interrelations and interactions with other things are secondary causes. Thus materialist dialectics effectively combats the theory of external causes, or of an external motive force [= god], advanced by metaphysical mechanical materialism and vulgar evolutionism. It is evident that purely external causes can only give rise to mechanical motion, that is, to changes in scale or quantity, but cannot explain why things differ qualitatively in thousands of ways and why one thing changes into another. As a matter of fact, even mechanical motion under external force occurs through the internal contradictoriness of things. Simple growth in plants and animals, their quantitative development, is likewise chiefly the result of their internal

contradictions. Similarly, social development is due chiefly not to external but to internal causes. Countries with almost the same geographical and climatic conditions display great diversity and unevenness in their development. Moreover, great social changes may take place in one and the same country although its geography and climate remain unchanged. Imperialist Russia changed into the socialist Soviet Union, and feudal Japan, which had locked its doors against the world, changed into imperialist Japan, although no change occurred in the geography and climate of either country. Long dominated by feudalism, China has undergone great changes in the last hundred years and is now changing in the direction of a new China, liberated and free, and yet no change has occurred in her geography and climate. Changes do take place in the geography and climate of the earth as a whole and in every part of it, but they are insignificant when compared with changes in society; geographical and climatic changes manifest themselves in terms of tens of thousands of years, while social changes manifest themselves in thousands, hundreds or tens of years, and even in a few years or months in times of revolution. According to materialist dialectics, changes in nature are due chiefly to the development of the internal contradictions in nature. Changes in society are due chiefly to the development of the internal contradictions in society, that is, the contradiction between the productive forces and the relations of production, the contradiction between classes and the contradiction between the old and the new; it is the development of these contradictions that pushes society forward and gives the impetus for the supersession of the old society by the new. Does materialist dialectics exclude external causes? Not at all. It holds that external causes are the condition of change and internal causes are the basis of change, and that external causes become operative through internal causes. In a suitable temperature an egg changes into a chicken, but no temperature can change a stone into a chicken, because each has a different basis. There is constant interaction between the peoples of different countries. In the era of capitalism, and especially in the era of imperialism and proletarian revolution, the interaction and mutual impact of different countries in the political, economic and cultural spheres are extremely great. The October Socialist Revolution ushered in a new epoch in world history as well as in Russian history. It exerted influence on internal changes in the other countries in the world and, similarly and in a particularly profound way, on internal changes in China. These changes, however, were effected through the inner laws of development of these countries, China included. In battle, one army is victorious and the other is defeated; both the victory and the defeat are determined by internal causes. The one is victorious either because it is strong or because of its competent generalship, the other is vanquished either because it is weak or because of its incompetent generalship; it is through internal causes that external causes become operative. In China in 1927, the defeat of the proletariat by the big bourgeoisie came about through the opportunism then to be found within the Chinese proletariat itself (inside the Chinese Communist Party). When we liquidated this opportunism, the Chinese revolution resumed its advance. Later, the Chinese revolution again suffered severe setbacks at the hands of the enemy, because adventurism had risen within our Party. When we liquidated this adventurism, our cause advanced once again. Thus it can be seen that to lead the revolution to victory, a political party must depend on the correctness of its own political line and the solidity of its own organization.

The dialectical world outlook emerged in ancient times both in China and in Europe. Ancient dialectics, however, had a somewhat spontaneous and naive character; in the social and historical conditions then prevailing, it was not yet able to form a theoretical system, hence it could not fully explain the world and was supplanted by metaphysics. The famous German philosopher Hegel, who lived in the late 18th and early 19th centuries, made most important contributions to dialectics, but his dialectics was idealist. It was not until Marx and Engels, the great protagonists of the proletarian movement, had synthesized the positive achievements in the history of human knowledge and, in particular, critically absorbed the rational elements of Hegelian dialectics and created the great theory of dialectical and historical materialism that an unprecedented revolution occurred in the history of human knowledge. This theory was further developed by Lenin and Stalin. As soon as it spread to China, it wrought tremendous changes in the world of Chinese thought.

This dialectical world outlook teaches us primarily how to observe and analyse the movement of opposites in different things and, on the basis of such analysis, to indicate the methods for resolving contradictions. It is therefore most important for us to understand the law of contradiction in things in a concrete way.

II. THE UNIVERSALITY OF CONTRADICTION ["Macrocosm"]

For convenience of exposition, I shall deal first with the universality of contradiction and then proceed to the particularity of contradiction. The reason is that the universality of contradiction can be explained more briefly, for it has been widely recognized ever since the materialist-dialectical world outlook was discovered and materialist dialectics applied with outstanding success to analyzing many aspects of human history and natural history and to changing many aspects of society and nature (as in the Soviet Union) by the great creators and continuers of Marxism - Marx, Engels, Lenin and Stalin [but by Pythagoreans, Tantriks, and Platonists FIRST!]; whereas the particularity of contradiction is still not clearly understood by many comrades, and especially by the dogmatists. They do not understand that it is precisely in the particularity of contradiction that the universality of contradiction resides. Nor do they understand how important is the study of the particularity of contradiction in the concrete things confronting us for guiding the course of revolutionary practice. Therefore, it is necessary to stress the study of the particularity of contradiction and to explain it at adequate length. For this reason, in our analysis of the law of contradiction in things, we shall first analyse the universality of contradiction, then place special stress on analysing the particularity of contradiction, and finally return to the universality of contradiction.

The universality or absoluteness of contradiction has a twofold meaning. One is that contradiction exists in the process of development of all things, and the other is that in the process of development of each thing a movement of opposites exists from beginning to end.

Engels said, "Motion itself is a contradiction." (6) Lenin defined the law of the unity of opposites as "the recognition (discovery) of the contradictory, mutually exclusive, opposite tendencies in all phenomena and processes of nature (including mind and society)". (7) Are these ideas correct? Yes, they are. The interdependence of the contradictory aspects present in all things and the struggle between these aspects determine the life of all things and push their development forward. There is nothing that does not contain contradiction, without contradiction nothing would exist [!].

Contradiction is the basis of the simple forms of motion (for instance, mechanical motion) and still more so of the complex forms of motion.

Engels explained the universality of contradiction as follows: "If simple mechanical change of place contains a contradiction, this is even more true of the higher forms of motion of matter, and especially of organic life and its development. ... life consists precisely and primarily in this--that a being is at each moment itself and yet something else [push/pull, Sat/Asat, coagula/solve]. Life is therefore also a contradiction which is present in things and processes themselves, and which constantly originates and resolves itself; and as soon as the contradiction ceases, life, too, comes to an end, and death steps in. We likewise saw that also in the sphere of thought we could not escape contradictions, and that for example the contradiction between man's inherently unlimited capacity for knowledge and its actual presence only in men who are externally limited and possess limited cognition finds its solution in what is - at least practically, for us - an endless succession of generations, in infinite progress." "...one of the basic principles of higher mathematics is the contradiction that in certain circumstances straight lines and curves may be the same. ..." But even lower mathematics teems with contradictions. (8)"

Lenin illustrated the universality of contradiction as follows: In mathematics: + and -. Differential and integral In mechanics: action and reaction. In physics: positive and negative electricity. In chemistry: the combination and dissociation of atoms. In social science: the class struggle. (9)

In war, offence and defence, advance and retreat, victory and defeat are all mutually contradictory phenomena. One cannot exist without the other. The two aspects are at once in conflict and in interdependence [NOT dualism], and this constitutes the totality of a war, pushes its development forward and solves its problems.

Every difference in men's concepts should be regarded as reflecting an objective contradiction. Objective contradictions are reflected in subjective thinking, and this process constitutes the contradictory movement of concepts, pushes forward the development of thought, and ceaselessly solves problems in man's thinking.

Opposition and struggle between ideas of different kinds constantly occur within the Party; this is a reflection within the Party of contradictions between classes and between the new and the old in society. If there were no contradictions in the Party and no ideological struggles to resolve them the Party's life would come to an end.

Thus it is already clear that contradiction exists universally and in all processes, whether in the simple or in the complex forms of motion, whether in objective phenomena or ideological phenomena. But does contradiction also exist at the initial stage of each process? [Yes: birth is a death sentence!] Is there a movement of opposites from beginning to end in the process of development of every single thing? [Yes! Bang-Crunch!]

As can be seen from the articles written by Soviet philosophers criticizing it, the Deborin school maintains that contradiction appears not at the inception of a process but only when it has developed to a certain stage [WRONG]. If this were the case, then the cause of the development of the process before that stage would be external and not internal. Deborin thus reverts to the metaphysical theories of external causality and of mechanism. Applying this view in the analysis of concrete problems, the Deborin school sees only differences but not contradictions between the kulaks and the peasants* in general under existing conditions in the Soviet Union, thus entirely agreeing with Bukharin.(10) In analysing the French Revolution, it holds that before the Revolution there were likewise only differences but not contradictions within the Third Estate, which was composed of the workers, the peasants and the bourgeoisie* [*No – with both, 2 different RACES were involved!]. These views of the Deborin school are anti-Marxist. This school does not understand that each and every difference already contains contradiction and that difference itself is contradiction. Labour and capital have been in contradiction ever since the two classes came into being, only at first the contradiction had not yet become intense. Even under the social conditions existing in the Soviet Union, there is a difference between workers and peasants and this very difference is a contradiction, although, unlike the contradiction between labour and capital, it will not become intensified into antagonism or assume the form of class struggle; the workers and the peasants have established a firm alliance in the course of socialist construction and are gradually resolving this contradiction in the course of the advance from socialism to communism. The question is one of different kinds of contradiction, not of the presence or absence of contradiction. Contradiction is universal and absolute, it is present in the process of development of all things and permeates every process from beginning to end.

What is meant by the emergence of a new process? The old unity with its constituent opposites yields to a new unity with its constituent opposites, whereupon a new process emerges to replace the old. The old process ends and the new one begins. The new process contains new contradictions and begins its own history of the development of contradictions.

As Lenin pointed out, Marx in his *Capital* gave a model analysis of this movement of opposites which runs through the process of development of things from beginning to end. This is the method that must be employed in studying the development of all things [!]. Lenin, too, employed this method correctly and adhered to it in all his writings. "In his *Capital*, Marx first analyses the simplest, most ordinary and fundamental, most common and everyday relation of bourgeois (commodity) society, a relation encountered billions of times, viz. the exchange of commodities. In

this very simple phenomenon (in this "cell" of bourgeois society) analysis reveals all the contradictions (or the germs of all the contradictions) of modern society. The subsequent exposition shows us the development (both growth and movement) of these contradictions and of this society in the E [summation] of its individual parts from its beginning to its end."

Lenin added, "Such must also be the method of exposition (or study) of dialectics in general." (11) Chinese Communists must learn this method; only then will they be able correctly to analyse the history and the present state of the Chinese revolution and infer its future. [They were the wrong people.]

III. THE PARTICULARITY OF CONTRADICTION ["Microcosm"]

Contradiction [read SAT-ASAT!] is present in the process of development of all things; it permeates the process of development of each thing from beginning to end. This is the universality and absoluteness of contradiction which we have discussed above. Now let us discuss the particularity and relativity of contradiction.

This problem should be studied on several levels.

First, the contradiction in each form of motion of matter has its particularity. Man's knowledge of matter is knowledge of its forms of motion, because there is nothing in this world except matter in motion and this motion must assume certain forms [Phew! – (matter + energy are equivalent)]. In considering each form of motion of matter, we must observe the points which it has in common with other forms of motion. But what is especially important and necessary, constituting as it does the foundation of our knowledge of a thing, is to observe what is particular to this form of motion of matter, namely, to observe the qualitative difference between this form of motion and other forms. Only when we have done so can we distinguish between things. Every form of motion contains within itself its own particular contradiction.

This particular contradiction constitutes the particular essence which distinguishes one thing from another. It is the internal cause or, as it may be called, the basis for the immense variety of things in the world. There are many forms of motion in nature, mechanical motion, sound, light, heat, electricity, dissociation, combination and so on. All these forms are interdependent [and dependant on SPACE-time], but in its essence each is different from the others. The particular essence of each form of motion is determined by its own particular contradiction. This holds true not only for nature but also for social and ideological phenomena. Every form of society, every form of ideology, has its own particular contradiction and particular essence.

The sciences are differentiated precisely on the basis of the particular contradictions inherent in their respective objects of study. Thus the contradiction peculiar to a certain field of phenomena constitutes the object of study for a specific branch of science. For example, positive and negative numbers in mathematics; action and reaction in mechanics; positive and negative electricity in physics; dissociation and combination in chemistry; forces of production and relations of production, classes and class struggle, in social science; offence and defence in military science; idealism and materialism, the metaphysical outlook and the dialectical outlook, in philosophy; and so on—all these are the objects of study of different branches of science precisely because each branch has its own particular contradiction and particular essence. Of course, unless we understand the universality of contradiction, we have no way of discovering the universal cause or universal basis for the movement or development of things; however, unless we study the particularity of contradiction, we have no way of determining the particular essence of a thing which differentiates it from other things, no way of discovering the particular cause or particular basis for the movement or development of a thing, and no way of distinguishing one thing from another or of demarcating the fields of science.

As regards the sequence in the movement of man's knowledge, there is always a gradual growth from the knowledge of individual and particular things to the knowledge of things in general. Only

after man knows the particular essence of many different things can he proceed to generalization and know the common essence of things. When man attains the knowledge of this common essence, he uses it as a guide and proceeds to study various concrete things which have not yet been studied, or studied thoroughly, and to discover the particular essence of each; only thus is he able to supplement, enrich and develop his knowledge of their common essence and prevent such knowledge from withering or petrifying. These are the two processes of cognition: one, from the particular to the general, and the other, from the general to the particular. Thus cognition always moves in cycles and (so long as scientific method is strictly adhered to) each cycle advances human knowledge a step higher and so makes it more and more profound. Where our dogmatists err on this question is that, on the one hand, they do not understand that we have to study the particularity of contradiction and know the particular essence of individual things before we can adequately know the universality of contradiction and the common essence of things, and that, on the other hand, they do not understand that after knowing the common essence of things, we must go further and study the concrete things that have not yet been thoroughly studied or have only just emerged. Our dogmatists are lazy-bones. They refuse to undertake any painstaking study of concrete things, they regard general truths as emerging out of the void, they turn them into purely abstract unfathomable formulas, and thereby completely deny and reverse the normal sequence by which man comes to know truth [klippoth!]. Nor do they understand the interconnection of the two processes in cognition-- from the particular to the general and then from the general to the particular. They understand nothing of the Marxist theory of knowledge. [They understand nothing: PERIOD!]

It is necessary not only to study the particular contradiction and the essence determined thereby of every great system of the forms of motion of matter, but also to study the particular contradiction and the essence of each process in the long course of development of each form of motion of matter. In every form of motion, each process of development which is real (and not imaginary) is qualitatively different. Our study must emphasize and start from this point.

Qualitatively different contradictions can only be resolved by qualitatively different methods. For instance, the contradiction between the proletariat and the bourgeoisie is resolved by the method of socialist revolution; the contradiction between the great masses of the people and the feudal system is resolved by the method of democratic revolution; the contradiction between the colonies and imperialism is resolved by the method of national revolutionary war; the contradiction between the working class and the peasant class in socialist society is resolved by the method of collectivization and mechanization in agriculture; contradiction within the Communist Party is resolved by the method of criticism and self-criticism; the contradiction between society and nature is resolved by the method of developing the productive forces. Processes change, old processes and old contradictions disappear, new processes and new contradictions emerge, and the methods of resolving contradictions differ accordingly. In Russia, there was a fundamental difference between the contradiction resolved by the February Revolution and the contradiction resolved by the October Revolution, as well as between the methods used to resolve them. The principle of using different methods to resolve different contradictions is one which Marxist-Leninists must strictly observe. The dogmatists do not observe this principle; they do not understand that conditions differ in different kinds of revolution and so do not understand that different methods should be used to resolve different contradictions; on the contrary, they invariably adopt what they imagine to be an unalterable formula and arbitrarily apply it everywhere, which only causes setbacks to the revolution or makes a sorry mess of what could have been done well.

In order to reveal the particularity of the contradictions in any process in the development of a thing, in their totality or interconnections, that is, in order to reveal the essence of the process, it is necessary to reveal the particularity of the two aspects of each of the contradictions in that process; otherwise it will be impossible to discover the essence of the process. This likewise requires the utmost attention in our study.

There are many contradictions in the course of development of any major thing. For instance, in the course of China's bourgeois-democratic revolution, where the conditions are exceedingly complex, there exist the contradiction between all the oppressed classes in Chinese society and imperialism, the contradiction between the great masses of the people and feudalism, the contradiction between the proletariat and the bourgeoisie, the contradiction between the peasantry and the urban petty bourgeoisie on the one hand and the bourgeoisie on the other, the contradiction between the various reactionary ruling groups, and so on. These contradictions cannot be treated in the same way since each has its own particularity; moreover, the two aspects of each contradiction cannot be treated in the same way since each aspect has its own characteristics. We who are engaged in the Chinese revolution should not only understand the particularity of these contradictions in their totality, that is, in their interconnections, but should also study the two aspects of each contradiction as the only means of understanding the totality. When we speak of understanding each aspect of a contradiction, we mean understanding what specific position each aspect occupies, what concrete forms it assumes in its interdependence and in its contradiction with its opposite, and what concrete methods are employed in the struggle with its opposite, when the two are both interdependent and in contradiction, and also after the interdependence breaks down. It is of great importance to study these problems. Lenin meant just this when he said that the most essential thing in Marxism, the living soul of Marxism, is the concrete analysis of concrete conditions.(12) Our dogmatists have violated Lenin's teachings; they never use their brains to analyse anything concretely, and in their writings and speeches they always use stereotypes devoid of content, thereby creating a very bad style of work in our Party.

In studying a problem, we must shun subjectivity, onesidedness and superficiality. To be subjective means not to look at problems objectively, that is, not to use the materialist viewpoint in looking at problems. I have discussed this in my essay "On Practice". To be one-sided means not to look at problems all-sidedly, for example, to understand only China but not Japan, only the Communist Party but not the Kuomintang, only the proletariat but not the bourgeoisie, only the peasants but not the landlords, only the favourable conditions but not the difficult ones, only the past but not the future, only individual parts but not the whole, only the defects but not the achievements, only the plaintiff's case but not the defendant's, only secret revolutionary work but not open revolutionary work, and so on. In a word, it means not to understand the characteristics of both aspects of a contradiction. This is what we mean by looking at a problem one-sidedly. Or it may be called seeing the part but not the whole, seeing the trees but not the forest. That way it is impossible to find the method for resolving a contradiction, it is impossible to accomplish the tasks of the revolution, to carry out assignments well or to develop inner-Party ideological struggle correctly. When Sun Wu Tzu [Yin tactics] said in discussing military science, "Know the enemy and know yourself, and you can fight a hundred battles with no danger of defeat", (13) he was referring to the two sides in a battle. Wei Cheng (14) of the Tang Dynasty also understood the error of one-sidedness when he said, "Listen to both sides and you will be enlightened, heed only one side and you will be benighted." But our comrades often look at problems one-sidedly, and so they often run into snags. In the novel *Shui Hu Chuan*, Sung Chiang thrice attacked Chu Village. (15) Twice he was defeated because he was ignorant of the local conditions and used the wrong method. Later he changed his method, first he investigated the situation, and he familiarized himself with the maze of roads, then he broke up the alliance between the Li, Hu and Chu Villages and sent his men in disguise into the enemy camp to lie in wait, using a stratagem similar to that of the Trojan Horse [Athens] in the foreign story. And on the third occasion he won. There are many examples of materialist dialectics in Shui Hu Chuan, of which the episode of the three attacks on Chu Village is one of the best. Lenin said: ... in order really to know an object we must embrace, study, all its sides, all connections and "mediations". We shall never achieve this completely, but the demand for all-sidedness is a safeguard against mistakes and rigidity. (16) We should remember his words. To be superficial means to consider neither the characteristics of a contradiction in its totality nor the characteristics of each of its aspects; it means to deny the necessity for probing deeply into a thing and minutely studying the characteristics of its contradiction, but instead merely to look from afar and, after glimpsing the rough outline, immediately to try to resolve the contradiction (to answer a question, settle a dispute, handle work, or direct a military operation). This way of doing

things is bound to lead to trouble. The reason the dogmatist and empiricist comrades in China have made mistakes lies precisely in their subjectivist, one-sided and superficial way of looking at things. To be one-sided and superficial is at the same time to be subjective. For all objective things are actually interconnected and are governed by inner laws, but instead of undertaking the task of reflecting things as they really are some people only look at things one-sidedly or superficially and know neither their interconnections nor their inner laws. and so their method is subjectivist. [He is not referring to subjective aesthetic things like "I like that song" – he means a lopsided navel-gazing "take sides" view.]

Not only does the whole process of the movement of opposites in the development of a thing, both in their interconnections and in each of the aspects, have particular features to which we must give attention, but each stage in the process has its particular features to which we must give attention

The fundamental contradiction in the process of development of a thing and the essence of the process determined by this fundamental contradiction will not disappear until the process is completed; but in a lengthy process the conditions usually differ at each stage. The reason is that, although the nature of the fundamental contradiction in the process of development of a thing and the essence of the process remain unchanged, the fundamental contradiction becomes more and more intensified as it passes from one stage to another in the lengthy process. In addition, among the numerous major and minor contradictions which are determined or influenced by the fundamental contradiction, some become intensified, some are temporarily or partially resolved or mitigated, and some new ones emerge; hence the process is marked by stages. If people do not pay attention to the stages in the process of development of a thing, they cannot deal with its contradictions properly.

For instance, when the capitalism of the era of free competition developed into imperialism, there was no change in the class nature of the two classes in fundamental contradiction, namely, the proletariat and the bourgeoisie, or in the capitalist essence of society; however, the contradiction between these two classes became intensified, the contradiction between monopoly and non-monopoly capital emerged, the contradiction between the colonial powers and the colonies became intensified, the contradiction among the capitalist countries resulting from their uneven development manifested itself with particular sharpness, and thus there arose the special stage of capitalism, the stage of imperialism. Leninism is the Marxism of the era of imperialism and proletarian revolution precisely because Lenin and Stalin have correctly explained these contradictions and correctly formulated the theory and tactics of the proletarian revolution for their resolution. ///1 [From here he uses his own historical analogies and Chinese situations, up to ///2]

Take the process of China's bourgeois democratic revolution, which began with the Revolution of 1911;(17) it, too, has several distinct stages. In particular, the revolution in its period of bourgeois leadership and the revolution in its period of proletarian leadership represent two vastly different historical stages. In other words, proletarian leadership has fundamentally changed the whole face of the revolution, has brought about a new alignment of classes, given rise to a tremendous upsurge in the peasant revolution, imparted thoroughness to the revolution against imperialism and feudalism, created the possibility of the transition from the democratic revolution to the socialist revolution, and so on None of these was possible in the period when the revolution was under bourgeois leadership. Although no change has taken place in the nature of the fundamental contradiction in the process as a whole,i.e., in the anti- imperialist, anti-feudal, democratic-revolutionary nature of the process (the opposite of which is its semi-colonial and semi- feudal nature), nonetheless this process has passed through several stages of development in the course of more than twenty years- during this time many great events have taken place--the failure of the Revolution of 1911 and the establishment of the regime of the Northern warlords, the formation of the first national united front and the revolution of 1924-27,(18) the break-up of the united front and the desertion of the bourgeoisie to the side of the counter-revolution, the wars

among the new warlords, the Agrarian Revolutionary War,(19) the establishment of the second national united front and the War of Resistance Against Japan. These stages are marked by particular features such as the intensification of certain contradictions (e.g., the Agrarian Revolutionary War and the Japanese invasion of the four northeastern provinces(20)), the partial or temporary resolution of other contradictions (e.g., the destruction of the Northern warlords and our confiscation of the land of the landlords), and the emergence of yet other contradictions (e.g., the conflicts among the new warlords, and the landlords' recapture of the land after the loss of our revolutionary base areas in the south).

In studying the particularities of the contradictions at each stage in the process of development of a thing, we must not only observe them in their interconnections or their totality, we must also examine the two aspects of each contradiction. For instance, consider the Kuomintang and the Communist Party. Take one aspect, the Kuomintang. In the period of the first united front, the Kuomintang carried out Sun Yat-sen's Three Great Policies of alliance with Russia, co-operation with the Communist Party, and assistance to the peasants and workers; hence it was revolutionary and vigorous, it was an alliance of various classes for the democratic revolution. After 1927, however, the Kuomintang changed into its opposite and became a reactionary bloc of the landlords and big bourgeoisie. After the Sian Incident(21) in December 1936, it began another change in the direction of ending the civil war and co-operating with the Communist Party for joint opposition to Japanese imperialism. Such have been the particular features of the Kuomintang in the three stages. Of course, these features have arisen from a variety of causes. Now take the other aspect, the Chinese Communist Party. In the period of the first united front, the Chinese Communist Party was in its infancy, it courageously led the revolution of 1924-27 but revealed its immaturity in its understanding of the character, the tasks and the methods of the revolution, and consequently it became possible for Chen Tu-hsiuism,(22) which appeared during the latter part of this revolution, to assert itself and bring about the defeat of the revolution. After 1927, the Communist Party courageously led the Agrarian Revolutionary War and created the revolutionary army and revolutionary base areas; however, it committed adventurist errors which brought about very great losses both to the army and to the base areas. Since 1935 the Party has corrected these errors and has been leading the new united front for resistance to Japan; this great struggle is now developing. At the present stage, the Communist Party is a Party that has gone through the test of two revolutions and acquired a wealth of experience. Such have been the particular features of the Chinese Communist Party in the three stages. These features, too, have arisen from a variety of causes. Without studying both these sets of features we cannot understand the particular relations between the two parties during the various stages of their development, namely, the establishment of a united front, the break-up of the united front, and the establishment of another united front. What is even more fundamental for the study of the particular features of the two parties is the examination of the class basis of the two parties and the resultant contradictions which have arisen between each party and other forces at different periods. For instance, in the period of its first co-operation with the Communist Party, the Kuomintang stood in contradiction to foreign imperialism and was therefore anti-imperialist; on the other hand, it stood in contradiction to the great masses of the people within the country--although in words it promised many benefits to the working people, in fact it gave them little or nothing. In the period when it carried on the anti-Communist war, the Kuomintang collaborated with imperialism and feudalism against the great masses of the people and wiped out all the gains they had won in the revolution, and thereby intensified its contradictions with them. In the present period of the anti-Japanese war, the Kuomintang stands in contradiction to Japanese imperialism and wants co-operation with the Communist Party, without however relaxing its struggle against the Communist Party and the people or its oppression of them. As for the Communist Party, it has always, in every period, stood with the great masses of the people against imperialism and feudalism, but in the present period of the anti-Japanese war, it has adopted a moderate policy towards the Kuomintang and the domestic feudal forces because the Kuomintang has expressed itself in favour of resisting Japan. The above circumstances have resulted now in alliance between the two parties and now in struggle between them, and even during the periods of alliance there has been a complicated state of simultaneous alliance and struggle. If we do not study the particular

features of both aspects of the contradiction, we shall fail to understand not only the relations of each party with the other forces, but also the relations between the two parties. ///2

It can thus be seen that in studying the particularity of any kind of contradiction--the contradiction in each form of motion of matter, the contradiction in each of its processes of development, the two aspects of the contradiction in each process, the contradiction at each stage of a process, and the two aspects of the contradiction at each stage--in studying the particularity of all these contradictions, we must not be subjective and arbitrary but must analyse it concretely. Without concrete analysis there can be no knowledge of the particularity of any contradiction. We must always remember Lenin's words, the concrete analysis of concrete conditions.

Marx and Engels were the first to provide us with excellent models of such concrete analysis. When Marx and Engels applied the law of contradiction in things to the study of the socio-historical process, they discovered the contradiction between the productive forces and the relations of production, they discovered the contradiction between the exploiting and exploited classes and also the resultant contradiction between the economic base and its superstructure (politics, ideology, etc.), and they discovered how these contradictions inevitably lead to different kinds of social revolution in different kinds of class society.

When Marx applied this law to the study of the economic structure of capitalist society, he discovered that the basic contradiction of this society is the contradiction between the social character of production and the private character of ownership. This contradiction manifests itself in the contradiction between the organized character of production in individual enterprises and the anarchic character of production in society as a whole [YES]. In terms of class relations, it manifests itself in the contradiction between the bourgeoisie and the proletariat. [YES – and what is HAS to lead into!]

Because the range of things is vast and there is no limit to their development, what is universal in one context becomes particular in another. Conversely, what is particular in one context becomes universal in another. The contradiction in the capitalist system between the social character of production and the private ownership of the means of production is common to all countries where capitalism exists and develops; as far as capitalism is concerned, this constitutes the universality of contradiction. But this contradiction of capitalism belongs only to a certain historical stage in the general development of class society; as far as the contradiction between the productive forces and the relations of production in class society as a whole is concerned, it constitutes the particularity of contradiction. However, in the course of dissecting the particularity of all these contradictions in capitalist society, Marx gave a still more profound, more adequate and more complete elucidation of the universality of the contradiction between the productive forces and the relations of production in class society in general.

Since the particular is united with the universal and since the universality as well as the particularity of contradiction is inherent in everything, universality residing in particularity, we should, when studying an object, try to discover both the particular and the universal and their interconnection, to discover both particularity and universality and also their interconnection within the object itself, and to discover the interconnections of this object with the many objects outside it. When Stalin explained the historical roots of Leninism in his famous work, *The Foundations of Leninism*, he analysed the international situation in which Leninism arose, analysed those contradictions of capitalism which reached their culmination under imperialism, and showed how these contradictions made proletarian revolution a matter for immediate action and created favourable conditions for a direct onslaught on capitalism. What is more, he analysed the reasons why Russia became the cradle of Leninism, why tsarist Russia became the focus of all the contradictions of imperialism, and why it was possible for the Russian proletariat to become the vanguard of the international revolutionary proletariat. Thus, Stalin analysed the universality of contradiction in imperialism, showing why Leninism is the Marxism of the era of imperialism and proletarian revolution and at the same time analysed the particularity of tsarist Russian

imperialism within this general contradiction, showing why Russia became the birthplace of the theory and tactics of proletarian revolution and how the universality of contradiction is contained in this particularity. Stalin's analysis provides us with a model for understanding the particularity and the universality of contradiction and their interconnection.

On the question of using dialectics in the study of objective phenomena, Marx and Engels, and likewise Lenin and Stalin, always enjoin people not to be in any way subjective and arbitrary but, from the concrete conditions in the actual objective movement of these phenomena, to discover their concrete contradictions, the concrete position of each aspect of [i.e., within] every contradiction and the concrete interrelations of the contradictions [Now Comrades, go out and apply this ... ! ?!]. Our dogmatists do not have this attitude in study and therefore can never get anything right. We must take warning from their failure and learn to acquire this attitude, which is the only correct one in study. The relationship between the universality [macro] and the particularity [micro] of contradiction is the relationship between the general character and the individual character of contradiction. By the former we mean that contradiction exists in and runs through all processes from beginning to end; motion, things, processes, thinking—all are contradictions. To deny contradiction is to deny everything. This is a universal truth [!] for all times and all countries, which admits of no exception. Hence the general character, the absoluteness of contradiction [!]. But this general character is contained in every individual character; without individual character there can be no general character. If all individual character were removed, what general character would remain? [None.] It is because each contradiction is particular that individual character arises. All individual character exists conditionally and temporarily, and hence is relative. [! This is Tantra!]

This truth concerning general and individual character, concerning absoluteness and relativity, is the quintessence of the problem of contradiction in things; failure to understand it is tantamount to abandoning dialectics.

IV. THE PRINCIPAL CONTRADICTION AND THE PRINCIPAL ASPECT OF A CONTRADICTION

There are still two points in the problem of the particularity of contradiction which must be singled out for analysis, namely, the principal contradiction and the principal aspect of a contradiction.

There are many contradictions in the process of development of a complex thing, and one of them is necessarily the principal contradiction whose existence and development determine or influence the existence and development of the other contradictions.

For instance, in capitalist society the two forces in contradiction, the proletariat and the bourgeoisie, form the principal contradiction. The other contradictions, such as those between the remnant feudal class and the bourgeoisie, between the peasant petty bourgeoisie and the bourgeoisie, between the proletariat and the peasant petty bourgeoisie, between the non-monopoly capitalists and the monopoly capitalists, between bourgeois democracy and bourgeois fascism, among the capitalist countries and between imperialism and the colonies, are all determined or influenced by this principal contradiction.

In a semi-colonial country such as China, the relationship between the principal contradiction and the non-principal contradictions presents a complicated picture.

When imperialism launches a war of aggression against such a country, all its various classes, except for some traitors, can temporarily unite in a national war against imperialism. At such a time, the contradiction between imperialism and the country concerned becomes the principal contradiction, while all the contradictions among the various classes within the country (including what was the principal contradiction, between the feudal system and the great masses of the people) are temporarily relegated to a secondary and subordinate position. So it was in China in the Opium War of 1840,(23) the Sino-Japanese War of 1894(24) and the Yi Ho Tuan War of 1900, and so it is now in the present Sino-Japanese War.

But in another situation, the contradictions change position. When imperialism carries on its oppression not by war, but by milder means--political, economic and cultural--the ruling classes in semi-colonial countries capitulate to imperialism, and the two form an alliance for the joint oppression of the masses of the people. At such a time, the masses often resort to civil war against the alliance of imperialism and the feudal classes, while imperialism often employs indirect methods rather than direct action in helping the reactionaries in the semi-colonial countries to oppress the people, and thus the internal contradictions become particularly 3 sharp. This is what happened in China in the Revolutionary War of 1911, the Revolutionary War of 1924-27, and the ten years of Agrarian Revolutionary War after 1927. Wars among the various reactionary ruling groups in the semi-colonial countries, e.g., the wars among the warlords in China, fall into the same category.

When a revolutionary civil war develops to the point of threatening the very existence of imperialism and its running dogs, the domestic reactionaries, imperialism often adopts other methods in order to maintain its rule; it either tries to split the revolutionary front from within or sends armed forces to help the domestic reactionaries directly. At such a time, foreign imperialism and domestic reaction stand quite openly at one pole while the masses of the people stand at the other pole, thus forming the principal contradiction which determines or influences the development of the other contradictions. The assistance given by various capitalist countries [USA, France, and England] to the Russian reactionaries after the October Revolution is an example of armed intervention. Chiang Kai-shek's betrayal in 1927 is an example of splitting the revolutionary front.

But whatever happens, there is no doubt at all that at every stage in the development of a process, there is only one principal contradiction which plays the leading role.

Hence, if in any process there are a number of contradictions, one of them must be the principal contradiction playing the leading and decisive role, while the rest occupy a secondary and subordinate position. Therefore, in studying any complex process in which there are two or more contradictions, we must devote every effort to finding its principal contradiction. Once this principal contradiction is grasped, all problems can be readily solved. This is the method Marx taught us in his study of capitalist society. Likewise Lenin and Stalin taught us this method when they studied imperialism and the general crisis of capitalism and when they studied the Soviet economy. There are thousands of scholars and men of action who do not understand it, and the result is that, lost in a fog, they are unable to get to the heart of a problem and naturally cannot find a way to resolve its contradictions.

As we have said, one must not treat all the contradictions in a process as being equal but must distinguish between the principal and the secondary contradictions, and pay special attention to grasping the principal one. But, in any given contradiction, whether principal or secondary, should the two contradictory aspects be treated as equal? Again, no. In any contradiction the development of the contradictory aspects is uneven. Sometimes they seem to be in equilibrium, which is however only temporary and relative, while unevenness is basic. Of the two contradictory aspects, one must be principal and the other secondary. The principal aspect is the one playing the leading role in the contradiction. The nature of a thing is determined mainly by the principal aspect of a contradiction, the aspect which has gained the dominant position.

But this situation is not static; the principal and the non-principal aspects of a contradiction transform themselves into each other and the nature of the thing changes accordingly. In a given process or at a given stage in the development of a contradiction, A is the principal aspect and B is the non-principal aspect; at another stage or in another process the roles are reversed--a change determined by the extent of the increase or decrease in the force of each aspect in its struggle against the other in the course of the development of a thing.

We often speak of "the new superseding the old". The supersession of the old by the new is a general, eternal and inviolable law of the universe. The transformation of one thing into another, through leaps of different forms in accordance with its essence and external conditions - this is the process of the new superseding the old. In each thing there is contradiction between its new and its old aspects, and this gives rise to a series of struggles with many twists and turns. As a result of these struggles, the new aspect changes from being minor to being major and rises to predominance, while the old aspect changes from being major to being minor and gradually dies out [e.g.: our own presently useless primate behaviors!]. And the moment the new aspect gains dominance over the old, the old thing changes qualitatively into a new thing. It can thus be seen that the nature of a thing is mainly determined by the principal aspect of the contradiction, the aspect which has gained predominance. When the principal aspect which has gained predominance changes, the nature of a thing changes accordingly.

In capitalist society, capitalism has changed its position from being a subordinate force in the old feudal era to being the dominant force, and the nature of society has accordingly changed from feudal to capitalist. In the new, capitalist era, the feudal forces changed from their former dominant position to a subordinate one, gradually dying out. Such was the case, for example, in Britain and France. With the development of the productive forces, the bourgeoisie changes from being a new class playing a progressive role to being an old class playing a reactionary role, until it is finally overthrown by the proletariat and becomes a class deprived of privately owned means of production and stripped of power, when it, too, gradually dies out. The proletariat, which is much more numerous than the bourgeoisie and grows simultaneously with it but under its rule, is a new force which, initially subordinate to the bourgeoisie, gradually gains strength, becomes an independent class playing the leading role in history, and finally seizes political power and becomes the ruling class. Thereupon the nature of society changes and the old capitalist society becomes the new socialist society [or another capitalist one]. This is the path already taken by the Soviet Union, a path that all other countries will inevitably take.

Look at China, for instance. Imperialism occupies the principal position in the contradiction in which China has been reduced to a semi-colony, it oppresses the Chinese people, and China has been changed from an independent country into a semi-colonial one. But this state of affairs will inevitably change; in the struggle between the two sides, the power of the Chinese people which is growing under the leadership of the proletariat will inevitably change China from a semi-colony into an independent country, whereas imperialism will be overthrown and old China will inevitably change into New China.

The change of old China into New China also involves a change in the relation between the old feudal forces and the new popular forces within the country. The old feudal landlord class will be overthrown, and from being the ruler it will change into being the ruled; and this class, too, will gradually die out. From being the ruled the people, led by the proletariat, will become the rulers. Thereupon, the nature of Chinese society will change and the old, semi-colonial and semi-feudal society will change into a new democratic society.

Instances of such reciprocal transformation are found in our past experience. The Ching Dynasty which ruled China for nearly three hundred years was overthrown in the Revolution of 1911, and the revolutionary *Tung Meng Hui* under Sun Yat-sen's leadership was victorious for a time. In the Revolutionary War of 1924-27, the revolutionary forces of the Communist-Kuomintang alliance in the south changed from being weak to being strong and won victory in the Northern Expedition, while the Northern warlords who once ruled the roost were overthrown. In 1927, the people's forces led by the Communist Party were greatly reduced numerically under the attacks of Kuomintang reaction, but with the elimination of opportunism within their ranks they gradually grew again. In the revolutionary base areas under Communist leadership, the peasants have been transformed from being the ruled to being the rulers, while the landlords have undergone a reverse transformation. It is always so in the world, the new displacing the old, the old being superseded

by the new, the old being eliminated to make way for the new, and the new emerging out of the old [and switching places...].

At certain times in the revolutionary struggle, the difficulties outweigh the favourable conditions and so constitute the principal aspect of the contradiction and the favourable conditions constitute the secondary aspect. But through their efforts the revolutionaries can overcome the difficulties step by step and open up a favourable new situation; thus a difficult situation yields place to a favourable one. This is what happened after the failure of the revolution in China in and during the Long March of the Chinese Red Army. In the present Sino-Japanese War, China is again in a difficult position, but we can change this and fundamentally transform the situation as between China and Japan. Conversely, favourable conditions can be transformed into difficulty if the revolutionaries make mistakes. Thus the victory of the revolution of 1924-27 turned into defeat. The revolutionary base areas which grew up in the southern provinces after 1927 had all suffered defeat by 1934.

When we engage in study, the same holds good for the contradiction in the passage from ignorance to knowledge. At the very beginning of our study of Marxism, our ignorance of or scanty acquaintance with Marxism stands in contradiction to knowledge of Marxism. But by assiduous study ignorance can be transformed into knowledge, scanty knowledge into substantial knowledge, and blindness in the application of Marxism into mastery of its application.

Some people think that this is not true of certain contradictions. For instance, in the contradiction between the productive forces and the relations of production, the productive forces are the principal aspect; in the contradiction between theory and practice, practice is the principal aspect; in the contradiction between the economic base and the superstructure, the economic base is the principal aspect; and there is no change in their respective positions. This is the mechanical materialist conception, not the dialectical materialist conception. True, the productive forces, practice and the economic base generally play the principal and decisive role; whoever denies this is not a materialist. But it must also be admitted that in certain conditions, such aspects as the relations of production, theory and the superstructure in turn manifest themselves in the principal and decisive role. When it is impossible for the productive forces to develop without a change in the relations of production, then the change in the relations of production plays the principal and decisive role. The creation and advocacy of revolutionary theory plays the principal and decisive role in those times of which Lenin said, "Without revolutionary theory there can be no revolutionary movement." When a task, no matter which has to be performed, but there is as yet no guiding line, method, plan or policy, the principal and decisive thing is to decide on a guiding line, method, plan or policy. When the superstructure (politics, culture, etc.) obstructs the development of the economic base, political and cultural changes become principal and decisive. Are we going against materialism when we say this? No. The reason is that while we recognize that in the general development of history the material determines the mental and social being determines social consciousness, we also—and indeed must—recognize the reaction of mental on material things, of social consciousness on social being and of the superstructure on the economic base. This does not go against materialism; on the contrary, it avoids mechanical materialism and firmly upholds dialectical materialism.

In studying the particularity of contradiction, unless we examine these two facets—the principal and the non-principal contradictions in a process, and the principal and the non-principal aspects of a contradiction—that is, unless we examine the distinctive character of these two facets of contradiction, we shall get bogged down in abstractions, be unable to understand contradiction concretely and consequently be unable to find the correct method of resolving it. The distinctive character or particularity of these two facets of contradiction represents the unevenness of the forces that are in contradiction. Nothing in this world develops absolutely evenly; we must oppose the theory of even development or the theory of equilibrium. Moreover, it is these concrete features of a contradiction and the changes in the principal and non-principal aspects of a contradiction in the course of its development that manifest the force of the new superseding the

old. The study of the various states of unevenness in contradictions, of the principal and non-principal contradictions and of the principal and the non-principal aspects of a contradiction constitutes an essential method by which a revolutionary political party correctly determines its strategic and tactical policies both in political and in military affairs. All Communists must give it attention.

V. THE IDENTITY AND STRUGGLE OF THE ASPECTS OF A CONTRADICTION

When we understand the universality and the particularity of contradiction, we must proceed to study the problem of the identity and struggle of the aspects of a contradiction.

Identity, unity, coincidence, interpenetration, interpermeation, interdependence (or mutual dependence for existence)

interconnection or mutual co-operation—all these different terms mean the same thing and refer to the following two points: first, the existence of each of the two aspects of a contradiction in the process of the development of a thing presupposes the existence of the other aspect, and both aspects coexist in a single entity; second, in given conditions each of the two contradictory aspects transforms itself into its opposite. This is the meaning of identity. [[- yin/yang]

Lenin said: Dialectics is the teaching which shows how *opposites* can be and how they happen to be (how they become) *identical* - under what conditions they are identical transforming themselves into one another,—why the human mind should take these opposites not as dead, rigid but as living, conditional, mobile, transforming themselves into one another.(25) [i.e., moving, flowing.]

What does this passage mean?

The contradictory aspects in every process exclude each other, struggle with each other and are in opposition to each other. Without exception, they are contained in the process of development of all things [e.g.: life contains death, and aging towards death CAUSES living] and in all human thought. A simple process contains only a single pair of opposites, while a complex process contains more. And in turn, the pairs of opposites are in contradiction to one another. That is how all things in the objective world and all human thought are constituted and how they are set in motion.

This being so, there is an utter lack of identity or unity. How then can one speak of identity or unity?

The fact is that no contradictory aspect can exist in isolation. Without its opposite aspect, each loses the condition for its existence. Just think, can any one contradictory aspect of a thing or of a concept in the human mind exist independently? Without life, there would be no death; without death, there would be no life. Without "above", there would be no "below"; without "below", there would be no "above". Without misfortune, there would be no good fortune, without good fortune, there would be no misfortune. Without facility, there would be no difficulty; without difficulty, there would be no facility. Without landlords, there would be no tenant-peasants; without tenant-peasants, there would be no landlords. Without the bourgeoisie, there would be no proletariat; without the proletariat, there would be no bourgeoisie. Without imperialist oppression of nations, there would be no colonies or semi-colonies; without colonies or semi-colonies, there would be no imperialist oppression of nations. It is so with all opposites; in given conditions, on the one hand they are opposed to each other, and on the other they are interconnected, interpenetrating, interpermeating and interdependent, and this character is described as identity. In given conditions, all contradictory aspects possess the character of non-identity and hence are described as being in contradiction. But they also possess the character of identity and hence are interconnected. This is what Lenin means when he says that dialectics studies "how *opposites* can be . . . *identical*." How then can they be identical? Because each is the condition for the other's existence. This is the first meaning of identity.

But is it enough to say merely that each of the contradictory aspects is the condition for the other's existence, that there is identity between them and that consequently they can coexist in a single entity? No, it is not. The matter does not end with their dependence on each other for their existence; what is more important is their transformation into each other. That is to say, in given conditions, each of the contradictory aspects within a thing transforms itself into its opposite, changes its position to that of its opposite. This is the second meaning of the identity of contradiction.

Why is there identity here, too? You see, by means of revolution the proletariat, at one time the ruled, is transformed into the ruler, while the bourgeoisie, the erstwhile ruler, is transformed into the ruled and changes its position to that originally occupied by its opposite. This has already taken place in the Soviet Union, as it will take place throughout the world. If there were no interconnection and identity of opposites in given conditions, how could such a change take place?

The Kuomintang, which played a certain positive role at a certain stage in modern Chinese history, became a counterrevolutionary party after 1927 because of its inherent class nature and because of imperialist blandishments (these being the conditions); but it has been compelled to agree to resist Japan because of the sharpening of the contradiction between China and Japan and because of the Communist Party's policy of the united front (these being the conditions). Things in contradiction change into one another, and herein lies a definite identity.

Our agrarian revolution has been a process in which the landlord class owning the land is transformed into a class that has lost its land, while the peasants who once lost their land are transformed into small holders who have acquired land, and it will be such a process once again. In given conditions having and not having, acquiring and losing, are interconnected; there is identity of the two sides. Under socialism, private peasant ownership is transformed into the public ownership of socialist agriculture; this has already taken place in the Soviet Union, as it will take place everywhere else. There is a bridge leading from private property to public property, which in philosophy is called identity, or transformation into each other, or interpenetration.

To consolidate the dictatorship of the proletariat or the dictatorship of the people is in fact to prepare the conditions for abolishing this dictatorship and advancing to the higher stage when all state systems are eliminated. To establish and build the Communist Party is in fact to prepare the conditions for the elimination of the Communist Party and all political parties. To build a revolutionary army under the leadership of the Communist Party and to carry on revolutionary war is in fact to prepare the conditions for the permanent elimination of war. These opposites are at the same time complementary.

War and peace, as everybody knows, transform themselves into each other. War is transformed into peace, for instance, the First World War was transformed into the post-war peace, and the civil war in China has now stopped, giving place to internal peace. Peace is transformed into war; for instance, the Kuomintang- Communist co-operation was transformed into war in 1927, and today's situation of world peace may be transformed into a second world war. Why is this so? Because in class society such contradictory things as war and peace have an identity in given conditions.

All contradictory things are interconnected; not only do they coexist in a single entity in given conditions, but in other given conditions, they also transform themselves into each other. This is the full meaning of the identity of opposites. This is what Lenin meant when he discussed "how they happen to be (how they become) identical - under what conditions they are identical, transforming themselves into one another".

Why is it that "the human mind should take these opposites not as dead, rigid, but as living, conditional, mobile, transforming themselves into one another"? Because that is just how things are in objective reality. The fact is that the unity or identity of opposites in objective things is not dead or rigid, but is living, conditional, mobile, temporary and relative; in given conditions, every

contradictory aspect transforms itself into its opposite. Reflected in man's thinking this becomes the Marxist world outlook of materialist dialectics. It is only the reactionary ruling classes of the past and present and the metaphysicians in their service who regard opposites not as living, conditional, mobile and transforming themselves into one another, but as dead and rigid, and they propagate this fallacy everywhere to delude the masses of the people, thus seeking to perpetuate their rule. The task of Communists is to expose the fallacies of the reactionaries and metaphysicians, to propagate the dialectics inherent in things, and so accelerate the transformation of things and achieve the goal of revolution.

In speaking of the identity of opposites in given conditions, what we are referring to is real and concrete opposites and the real and concrete transformations of opposites into one another. There are innumerable transformations in mythology, for instance, Kua Fu's race with the sun in *Shan Hai Ching*,(26) Yi's shooting down of nine suns in *Huai Nan Tzu*,(27) the Monkey King's seventy-two metamorphoses in *Hsi Yu Chi*,(28) the numerous episodes of ghosts and foxes metamorphosed into human beings in the *Strange Tales of Liao Chai*,(29) etc. But these legendary transformations of opposites are not concrete changes reflecting concrete contradictions. They are naive, imaginary, subjectively conceived transformations conjured up in men's minds by innumerable real and complex transformations of opposites into one another. Marx said, "All mythology masters and dominates and shapes the forces of nature in and through the imagination; hence it disappears as soon as man gains mastery over the forces of nature."(30)[!] The myriads of changes in mythology (and also in nursery tales) delight people because they imaginatively picture man's conquest of the forces of nature, and the best myths possess "eternal charm", as Marx put it; but myths are not built out of the concrete contradictions existing in given conditions and therefore are not a scientific reflection of reality. That is to say, in myths or nursery tales the aspects constituting a contradiction have only an imaginary identity, not a concrete identity. The scientific reflection of the identity in real transformations is Marxist dialectics. [i.e., COS!]

Why can an egg but not a stone be transformed into a chicken? Why is there identity between war and peace and none between war and a stone? Why can human beings give birth only to human beings and not to anything else? The sole reason is that the identity of opposites exists only in necessary given conditions. Without these necessary given conditions there can be no identity whatsoever.

Why is it that in Russia in 1917 the bourgeois-democratic February Revolution was directly linked with the proletarian socialist October Revolution, while in France the bourgeois revolution was not directly linked with a socialist revolution and the Paris Commune of 1871(31) ended in failure? Why is it, on the other hand, that the nomadic system of Mongolia and Central Asia has been directly linked with socialism [!]? Why is it that the Chinese revolution can avoid a capitalist future and be directly linked with socialism without taking the old historical road of the Western countries, without passing through a period of bourgeois dictatorship? [It is passing through one NOW!] The sole reason is the concrete conditions of the time. When certain necessary conditions are present, certain contradictions arise in the process of development of things and, moreover, the opposites contained in them are interdependent and become transformed into one another; otherwise none of this would be possible.

Such is the problem of identity. What then is struggle? And what is the relation between identity and struggle? Lenin said: "The unity (coincidence, identity, equal action) of opposites is conditional, temporary, transitory, relative. The struggle of mutually exclusive opposites is absolute, just as development and motion are absolute."(32)

What does this passage mean?

All processes have a beginning and an end, all processes transform themselves into their opposites. The constancy of all processes is relative, but the mutability manifested in the

transformation of one process into another is absolute.

There are two states of motion in all things, that of relative rest and that of conspicuous change [!]. Both are caused by the struggle between the two contradictory elements contained in a thing. When the thing is in the first state of motion, it is undergoing only quantitative and not qualitative [parsimony] change and consequently presents the outward appearance of being at rest. When the thing is in the second state of motion, the quantitative change of the first state has already reached a culminating point and gives rise to the dissolution of the thing as an entity and thereupon a qualitative change ensues [diversity], hence the appearance of a conspicuous change. Such unity, solidarity, combination, harmony, balance, stalemate, deadlock, rest, constancy, equilibrium, solidity, attraction, etc., as we see in daily life, are all the appearances of things in the state of quantitative change. On the other hand, the dissolution of unity, that is, the destruction of this solidarity, combination, harmony, balance, stalemate, deadlock, rest, constancy, equilibrium, solidity and attraction, and the change of each into its opposite are all the appearances of things in the state of qualitative change [Yes!], the transformation of one process into another. Things are constantly transforming themselves from the first into the second state of motion; the struggle of opposites goes on in both states but the contradiction is resolved through the second state. That is why we say that the unity of opposites is conditional, temporary and relative [!], while the struggle of mutually exclusive opposites is absolute.

When we said above that two opposite things can coexist in a single entity and can transform themselves into each other because there is identity between them, we were speaking of conditionally, that is to say, in given conditions two contradictory things can be united and can transform themselves into each other, but in the absence of these conditions, they cannot constitute a contradiction, cannot coexist in the same entity and cannot transform themselves into one another. It is because the identity of opposites obtains only in given conditions that we have said identity is conditional and relative. We may add that the struggle between opposites permeates a process from beginning to end and makes one process transform itself into another, that it is ubiquitous, and that struggle is therefore unconditional and absolute. **[TAO]**

The combination of conditional, relative identity and unconditional, absolute struggle constitutes the movement of opposites in all things.

We Chinese often say, "Things that oppose each other also complement each other." (33) That is, things opposed to each other have identity. This saying is dialectical and contrary to metaphysics. "Oppose each other" refers to the mutual exclusion or the struggle of two contradictory aspects. "Complement each other" means that in given conditions the two contradictory aspects unite and achieve identity. Yet struggle is inherent in identity and without struggle there can be no identity.

In identity there is struggle, in particularity there is universality, and in individuality there is generality. To quote Lenin, "... there is an absolute in the relative." (34) **[PHEW!]**

VI. THE PLACE OF ANTAGONISM IN CONTRADICTION

The question of the struggle of opposites includes the question of what is antagonism. Our answer is that antagonism is one form, but not the only form, of the struggle of opposites.

In human history, antagonism between classes exists as a particular manifestation of the struggle of opposites. Consider the contradiction between the exploiting and the exploited classes. Such contradictory classes coexist for a long time in the same society, be it slave society, feudal society or capitalist society, and they struggle with each other; but it is not until the contradiction between the two classes develops to a certain stage that it assumes the form of open antagonism and develops into revolution. The same holds for the transformation of peace into war in class society.

Before it explodes, a bomb is a single entity in which opposites coexist in given conditions. The explosion takes place only when a new condition, ignition, is present. An analogous situation

arises in all those natural phenomena which finally assume the form of open conflict to resolve old contradictions and produce new things.

It is highly important to grasp this fact. It enables us to understand that revolutions and revolutionary wars are inevitable in class society and that without them, it is impossible to accomplish any leap in social development and to overthrow the reactionary ruling classes and therefore impossible for the people to win political power. Communists must expose the deceitful propaganda of the reactionaries, such as the assertion that social revolution is unnecessary and impossible. They must firmly uphold the Marxist-Leninist theory of social revolution and enable the people to understand that social revolution is not only entirely necessary but also entirely practicable, and that the whole history of mankind and the triumph of the Soviet Union have confirmed this scientific truth. [Also birth of USA!]

However, we must make a concrete study of the circumstances of each specific struggle of opposites and should not arbitrarily apply the formula discussed above to everything. Contradiction and struggle are universal and absolute, but the methods of resolving contradictions, that is, the forms of struggle, differ according to the differences in the nature of the contradictions. Some contradictions are characterized by open antagonism, others are not. In accordance with the concrete development of things, some contradictions which were originally non-antagonistic develop into antagonistic ones, while others which were originally antagonistic develop into non-antagonistic ones.

As already mentioned, so long as classes exist, contradictions between correct and incorrect ideas in the Communist Party are reflections within the Party of class contradictions. At first, with regard to certain issues, such contradictions may not manifest themselves as antagonistic. But with the development of the class struggle, they may grow and become antagonistic. The history of the Communist Party of the Soviet Union shows us that the contradictions between the correct thinking of Lenin and Stalin and the fallacious thinking of Trotsky,(35) Bukharin and others did not at first manifest themselves in an antagonistic form, but that later they did develop into antagonism. There are similar cases in the history of the Chinese Communist Party. At first the contradictions between the correct thinking of many of our Party comrades and the fallacious thinking of Chen Tu-hsiu, Chang Kuo-tao and others also did not manifest themselves in an antagonistic form, but later they did develop into antagonism. At present the contradiction between correct and incorrect thinking in our Party does not manifest itself in an antagonistic form, and if comrades who have committed mistakes can correct them, it will not develop into antagonism. Therefore, the Party must on the one hand wage a serious struggle against erroneous thinking, and on the other give the comrades who have committed errors ample opportunity to wake up. This being the case, excessive struggle is obviously inappropriate. But if the people who have committed errors persist in them and aggravate them, there is the possibility that this contradiction will develop into antagonism.

Economically, the contradiction between town and country is an extremely antagonistic one both in capitalist society, where under the rule of the bourgeoisie the towns ruthlessly plunder the countryside, and in the Kuomintang areas in China, where under the rule of foreign imperialism and the Chinese big comprador bourgeoisie the towns most rapaciously plunder the countryside. But in a socialist country and in our revolutionary base areas, this antagonistic contradiction has changed into one that is non-antagonistic; and when communist society is reached it will be abolished.

Lenin said, "Antagonism and contradiction are not at all one and the same. Under socialism, the first will disappear, the second will remain." (36) That is to say, antagonism is one form, but not the only form, of the struggle of opposites; the formula of antagonism cannot be arbitrarily applied everywhere.

VII. CONCLUSION

We may now say a few words to sum up. The law of contradiction in things, that is, the law of the unity of opposites, is the fundamental law of nature and of society and therefore also the fundamental law of thought. It stands opposed to the metaphysical world outlook. It represents a great revolution in the history of human knowledge. According to dialectical materialism, contradiction is present in all processes of objectively existing things and of subjective thought and permeates all these processes from beginning to end; this is the universality and absoluteness of contradiction. Each contradiction and each of its aspects have their respective characteristics; this is the particularity and relativity of contradiction. In given conditions, opposites possess identity, and consequently can coexist in a single entity and can transform themselves into each other; this again is the particularity and relativity of contradiction. But the struggle of opposites is ceaseless, it goes on both when the opposites are coexisting and when they are transforming themselves into each other, and becomes especially conspicuous when they are transforming themselves into one another; this again is the universality and absoluteness of contradiction. In studying the particularity and relativity of contradiction, we must give attention to the distinction between the principal contradiction and the non-principal contradictions and to the distinction between the principal aspect and the non-principal aspect of a contradiction; in studying the universality of contradiction and the struggle of opposites in contradiction, we must give attention to the distinction between the different forms of struggle. Otherwise we shall make mistakes. If, through study, we achieve a real understanding of the essentials explained above, we shall be able to demolish dogmatist ideas which are contrary to the basic principles of Marxism-Leninism and detrimental to our revolutionary cause, and our comrades with practical experience will be able to organize their experience into principles and avoid repeating empiricist errors. These are a few simple conclusions from our study of the law of contradiction.

NOTES

1. From Lenin's notes on "The Eleatic School" in Hegel's *Lectures on The History of Philosophy* Vol. I. See V. I. Lenin, "Conspectus of Hegel's Lectures on the History of Philosophy" (1915), Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 249.
2. In his essay "On the Question of Dialectics" (1915), Lenin said, "The splitting in two of a single whole and the cognition of its contradictory parts (see the quotation from Philo on Heraclitus at the beginning of Section 3 'On Cognition' in Lassalle's book on Heraclitus) is the essence (one of the 'essentials', one of the principal, if not the principal, characteristics or features) of dialectics." (Collected Works. Russ. ed. Moscow, 1958, Vol. XXXVIII, p. 357.) In his "Conspectus of Hegel's The Science of Logic" (September-December 1914), he said, "In brief, dialectics can be defined as the doctrine of the unity of opposites. This grasps the kernel of dialectics, but it requires explanations and development." (Ibid. p. 215.)
3. Deborin (1881-1963), a Soviet philosopher, was a member of the Academy of Sciences of the USSR. In 1930 philosophical circles in the Soviet Union began to criticize the Deborin school and pointed out that its errors in separating theory from practice and philosophy from politics were idealist in nature.
4. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 358.
5. A saying of Tung Chung-shu (179-104 B.C.), a well-known exponent of Confucianism in the Han Dynasty.
6. Frederick Engels, "Dialectics. Quantity and Quality", *Anti-Duhring*, (1877-78), Eng. ed., FLPH, Moscow, 1959, p. 166.
7. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, pp. 357-58.

8. Frederick Engels, op. cit. pp. 166-67.

9. V. I. Lenin, "On the Question of Dialectics", Collected Works. Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 357.

10. Bukharin (1888-1938) headed an anti-Leninist faction in the Russian revolutionary movement. Later he joined a traitorous group, was expelled from the Party in 1937, and sentenced to death by the Soviet Supreme Court in 1938. Here Comrade Mao Tse-tung criticized the erroneous view, which had long been advocated by Bukharin, of covering up class contradictions and substituting class collaboration for class struggle. In the years 1928-29 when the Soviet Union was preparing for the all-round collectivization of agriculture, Bukharin pressed his erroneous view more openly than ever, endeavouring to cover up the class contradiction between the rich peasants and the poor and middle peasants and to oppose resolute struggle against the rich peasants. He also maintained the fallacy that the working class could form an alliance with the rich peasants who could "grow into socialism peacefully".

11. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, pp. 358-59.

12. See V. I. Lenin, " 'Communism' " June 12, 1920), in which Lenin, criticizing the leader of the Hungarian Communist Party Bela Kun, said that he "gives up the most essential thing in Marxism, the living soul of Marxism, the concrete analysis of concrete conditions" (Collected Works Russ. ed., Moscow, 1950, Vol. XXXI, p. 143.)

13. Sun Wu Tzu, or Sun Wu, also known as Sun Tzu, was a famous Chinese soldier and military scientist in the 5th century B.C., who wrote, Sun Tzu, a treatise on war containing thirteen chapters. This quotation is from Chapter 3, "The Strategy of Attack".

14. Wei Cheng (A.D. 580-643) was a statesman and historian of the Tang Dynasty.

15. Shui Hu Chuan (Heroes of the Marshes) a famous 14th century Chinese novel, describes a peasant war towards the end of the Northern Sung Dynasty. Chu Village was in the vicinity of Liangshanpo, where Sung Chiang, leader of the peasant uprising and hero of the novel established his base. Chu Chao-feng, the head of this village, was a despotic landlord.

16. V. I. Lenin, "Once Again on the Trade Unions, the Present Situation and the Mistakes of Trotsky and Bukharin" (January 1921), Selected Works Eng. ed., International Publishers, New York, 1943, Vol. IX, p. 66.

17. The Revolution of 1911 was the bourgeois revolution which overthrew the autocratic regime of the Ching Dynasty. On October 10 of that year, a section of the Ching Dynasty's New Army who were under revolutionary influence staged an uprising in Wuchang, Hupeh Province. The existing bourgeois and petty-bourgeois revolutionary societies and the broad masses of the workers, peasants and soldiers responded enthusiastically, and very soon the rule of the Ching Dynasty crumbled. In January 1912, the Provisional Government of the Republic of China was set up in Nanking, with Sun Yat-sen as the Provisional President. Thus China's feudal monarchic system which had lasted for more than two thousand years was brought to an end. The idea of a democratic republic had entered deep in the hearts of the people. But the bourgeoisie which led the revolution was strongly conciliationist in nature. It did not mobilize the peasant masses on an extensive scale to crush the feudal rule of the landlord class in the countryside, but instead handed state power over to the Northern warlord Yuan Shih-kai under imperialist and feudal pressure. As a result, the revolution ended in defeat.

18. The revolution of 1924-27, also known as the First Revolutionary Civil War, was an anti-imperialist and anti-feudal revolutionary struggle, whose main content was the Northern Expedition carried out on the basis of co-operation between the Chinese Communist Party and the

Kuomintang. After consolidating its revolutionary base areas in Kwangtung Province, the revolutionary army which was established jointly by the two parties started its northward expedition against the imperialist- nurtured Northern warlords in July 1926 and won the warm support of the broad masses of workers and peasants. It occupied most of the provinces along the Yangtse and Yellow Rivers in the second half of 1926 and the first half of 1927. While the revolution was forging ahead successfully, the reactionary cliques within the Kuomintang headed by Chiang Kai-shek and by Wang Ching-wei (both representing the interests of the comprador and landlord classes) staged two counter-revolutionary coups d'etat with the support of imperialism, the first in April 1927 and the second in July. The Rightist ideas then to be found in the Chinese Communist Party, which were represented by Chen Tu-hsiu, developed into a capitulationist line, so that the Party and the people were not in a position to organize effective resistance to the surprise attacks launched by the Kuomintang reactionary cliques, and the revolution suffered defeat.

19. The Agrarian Revolutionary War was the revolutionary struggle of the Chinese people waged under the leadership of the Communist Party from 1927 to 1937, and its main content consisted of the establishment and development of Red political power, the spread of the agrarian revolution and armed resistance to the rule of Kuomintang reaction. This revolutionary war is also known as the Second Revolutionary Civil War.

20. The "four northeastern provinces" were then Liaoning, Kirin, Heilungkiang and Jehol, which correspond to the present Liaoning, Kirin and Heilungkiang Provinces, the northeastern part of Hopei Province north of the Great Wall and the eastern part of the Inner Mongolian Autonomous Region. After the September 18th Incident which took place in 1931, the Japanese invaders occupied Liaoning, Kirin and Heilungkiang and later, in 1933, seized Jehol.

21. Under the influence of the Chinese Red Army and the people's anti-Japanese movement, the Kuomintang's Northeastern Army headed by Chang Hsueh-liang and the Kuomintang's 17th Route Army headed by Yang Hu-cheng accepted the policy of the anti-Japanese national united front proposed by the Communist Party of China, and demanded that Chiang Kai-shek should unite with the Communist Party to resist Japan. Chiang Kai-shek not only refused but became still more perverse and stepped up his military preparations for the "suppression of the Communists" and repressed the students' anti-Japanese movement in Sian. On December 12, 1936 Chang Hsueh-liang and Yang Hu-cheng staged the Sian Incident and arrested Chiang Kai-shek. After the occurrence of the incident, the Chinese Communist Party expressed firm support for Chang Hsueh-liang's and Yang Hu-cheng's patriotic action, and at the same time held that the incident should be settled on the basis of unity and resistance to Japan. On December 25 Chiang Kai-shek was compelled to accept the terms of unity with the Communist Party against Japan, and he was then set free and returned to Nanking.

22. Chen Tu-hsiu was a radical democrat around the time of the May 4th Movement. Later, under the influence of the October Socialist Revolution he became one of the founders of the Chinese Communist Party. For six years after the founding of the Party he held the leading position in the Central Committee. His thinking had long been strongly Rightist. In the latter part of the 1924-27 revolution, it developed into a line of capitulationism. The capitulationists represented by Chen Tu-hsiu "voluntarily gave up the Party's leadership of the peasant masses urban petty bourgeoisie and middle bourgeoisie, and in particular gave up the Party's leadership of the armed forces, thus causing the defeat of the revolution". ("The Present Situation and Our Tasks", Selected Works of Mao Tse-tung Eng, ed., FLP, Peking, 1961, Vol. IV, p. 171.) After the defeat of 1927 Chen Tu-hsiu and a handful of other capitulationists lost faith in the future of the revolution and became liquidationists. They took a reactionary Trotskyite stand and formed a small anti-Party group together with the Trotskyites. Consequently Chen Tu-hsiu was expelled from the Party in November 1929, He died in 1942.

23. For many decades, beginning with the end of the 18th century, Britain exported an increasing quantity of opium to China. This traffic not only subjected the Chinese people to drugging but also plundered China of her silver. It aroused fierce opposition in China. In 1840, under the pretext of safeguarding its trade with China, Britain launched armed aggression against her. The Chinese troops led by Lin Tse-hsu put up resistance, and the people in Canton spontaneously organized the "Quell-the-British Corps", which dealt serious blows to the British forces of aggression. In 1842, however, the corrupt Ching regime signed the Treaty of Nanking with the British aggressor. This treaty provided for the payment of indemnities and the cession of Hongkong to Britain, and stipulated that Shanghai, Foochow, Amoy, Ningpo and Canton were to be opened to British trade and that tariff rates for British goods imported into China were to be jointly fixed by China and Britain.

24. The Sino-Japanese War of 1894 was started by Japanese imperialism for the purpose of invading Korea and China. Many Chinese soldiers and some patriotic generals put up a heroic fight. But China suffered defeat because of the corruption of the Ching government and its failure to prepare resistance. In 1895 the Ching government concluded the shameful Treaty of Shimonoseki with Japan.

25. From Lenin's notes on "Determinateness (Quality)" in Hegel's *The Science of Logic* Book I, Section I. V. I. Lenin, "Conspectus of Hegel's *The Science of Logic*" *Collected Works* Russ. ed., Moscow, 1958, Vol. XXXVIII, pp. 97-98. 26. Shan Hai Ching (Book of Mountains and Seas) was written in the era of the Warring States (403-221 B.C.). In one of its fables Kua Fu, a superman, pursued and overtook the sun. But he died of thirst, whereupon his staff was transformed into the forest of Teng.

27. Yi is one of the legendary heroes of ancient China, famous for his archery. According to a legend in Huai Nan Tzu compiled in the 2nd century B.C., there were ten suns in the sky in the days of Emperor Yao. To put an end to the damage to vegetation caused by these scorching suns, Emperor Yao ordered Yi to shoot them down. In another legend recorded by Wang Yi (2nd century A.D.), the archer is said to have shot down nine of the ten suns. 28. Hsi Yu Chi (Pilgrimage to the West) is a 16th century novel, the hero of which is the monkey god Sun Wu-kung. He could miraculously change at will into seventy-two different shapes, such as a bird, a tree and a stone. 29. The Strange Tales of Liao Chai written by Pu Sung-ling in the 17th century, is a well-known collection of 431 tales, mostly about ghosts and fox spirits.

30. Karl Marx, "Introduction to the Critique of Political Economy", *A Contribution to the Critique of Political Economy*, Eng. ed. Chicago, 1904, Pp. 310-11.

31. The Paris Commune was the first proletarian organ of state power in world history. On March 18, 1871, the French proletariat launched an uprising in Paris and seized power. Led by the proletariat, the Paris Commune was founded on March 28 through election. It was the first revolutionary attempt of the proletariat to smash the bourgeois state machinery and an unprecedented feat to substitute proletarian state power for the bourgeois state power which had been overthrown. Not being mature enough at the time, the French proletariat failed to unite with its ally, the peasant masses, was too lenient to the counter-revolution and did not launch resolute military attacks in good time. Thus the counter-revolution could unhurriedly muster its routed forces, make a comeback and perpetrate a savage massacre of the people who took part in the uprising. The Paris Commune fell on May 28.

32. V. I. Lenin, "On the Question of Dialectics", *Collected Works* Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 358.

33. The saying "Things that oppose each other also complement each other" first appeared in the *History of the Earlier Han Dynasty* by Pan Ku, a celebrated historian in the 1st century A.D. It has long been a popular saying.

34. V. I. Lenin, "On the Question of Dialectics", Collected Works Russ. ed., Moscow, 1958, Vol. XXXVIII, p. 358,

35. Trotsky (1879-1940) headed an anti-Leninist faction in the Russian revolutionary movement and later degenerated and joined the gang of counter-revolution, He was expelled from the Party by the Central Committee of the CPSU in 1927, banished by the Soviet government in 1928 and deprived of Soviet nationality in 1932.

36. V. I. Lenin, "Remarks on N. I. Bukharin's Economics of the Transitional Period" Selected Works, Russ. ed., Moscow- Leningrad, 1931, Vol. XI. p. 357. This essay on philosophy was written by Comrade Mao Tse-tung after his essay "On Practice" and with the same object of overcoming the serious error of dogmatist thinking to be found in the Party at the time. Originally delivered as lectures at the Anti-Japanese Military

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Cosmogenesis in Full and Anthropogenesis in Cthulhu Mythos Jargon! :)

With a Chant to Call the Old Ones!

by Tani Jantsang (See below for actual authors - under HISTORY)

"The Aklo Tablets."

This is in the Ritual section because it can be easily used to do a ritual or a whole ceremony. FEEL FREE to write a WORKING using this!! Yes indeed!

KEY: I'm using mostly Kaballa words, or more familiar words as being most familiar and easy to find, plus the Kaballistic tree shows connections - combine with Dark Kaballa and get the Dark connections with the pentacle - some of you might even understand this.

See an illustration of the Tree with the pentacle for pointers on this document [HERE](#).

What it is and the Mythos name for it as used in this document:

Ain-Soph is Unnamed Darkness (not shown in illustration)

1. Kether-Ob is Nyarlathotep as a Hell Void or also N'gah K'thuun is used.
(Nyarlathotep is the One-Yet-Two) Kether-Ob is like the Asat or Non-Being in Vedanta.
 2. Binah is Nyarlathotep as the Void that emanated the whole rest, like the Sat or Being in Vedanta.
(Actually, we didn't have a Mythos name for it. We made up Yodra as the aspect of Nyarlathotep that is the Mother of the Five Fearsome Entities and of the Tindlosi Hounds from Angled Space.)
- Nyarlathotep is the Soul and Messenger of all the other Old Ones, it is both of the things mentioned above.
3. Hochmah is Shub-Niggurath
(the Vajre, the Primordial Logos, the androgyne)
 4. Hesed is Yog-Sothoth - like space itself.
(Hesed is also called Yat-Zabaoth, THE GATE, the All in One, One in All; the Main Gate)
 5. Geburah is Azathoth - like the not-space
(Geburah is also called Azoth)
 6. Tipereth is Daoloth - Render of Veils of Illusion - like Time.
(The TAO pronounced DAO, this can also be used for the Daath)
 7. Netzach is Cthugha a fire-like elemental
 8. Hod is Ithaqua a wind-like elemental

9. Yesed is Cthulhu a water-like elemental

(O-tuum; we were going to use OTHUUM but couldn't due to copyrights involving intent with author-created entity and a squabble over other writers using it in another way.)

10. Malkuth is Nyogtha - an earth-like elemental

The Gates are:

Azathoth whose number is e ; an always open chaotic Gate.

Yog-Sothoth the Main Gate whose number is π ; an always closed Gate unless someone dares open it.

Daoloth whose number is ϕ ; a Gate that is partly open to certain horribly awful things.

There are also the Five Gates which are open when the points of the pentacle are broken, but the Main Gate, Yog-Sothoth (like a circle) must be open for any of the Five Gates to also open.

The Curves are regular forces governing our Cosmos, like physics; curved space.

The Angles are the pentacle sort of infused into the curves of space.

(Angled Space, that which can break through the closed points of the pentacle. Angled Space - the space that is between the spaces we know - it is where They dwell with Their hands forever at your throats, yet you can see Them not! The Pentacle can hold Them back - or release them.)

So then, the pentacle holds the Five back, but it can also release them through the Angles.

The Logos is also Shub-Niggurath - the androgyne, in a more manifested form.

(The Flame within, Vajra IN us, etc. A miscegenation force in cross-breeding.)

The Bahu (or Demiurge, Yeshod/Malkuth before they split asunder) is Ubbo-Sathla (the Root, the Foundation in life, the urge itself to make more life)

Fohat is Revu Pthya (the metric signature of our cosmos in physics)

The Serpent is Yig

Naga is The Nagas

Rupa means form or formed.

Arupa means formless.

The Five Awful, Abominable, Atrocious, Horrendous, Mind-boggling, Horrific, Soul-shredding (heh, 100 other Lovecraftian adjectives) entities that can break through the Curves of Space, break through the Barrier of Light and come into our Cosmos from Angled space are:

(bottom point of star) Bug Shash, and in a higher manifestation, the Black Blood of Yibb-Tstll, the Drowner and Soul Devourer. (If there is a problem using this name due to copyrights, use Ythogtha and Ob-ran for the higher manifestation.)

(lower right point of star) Fthagguah or Aphoom Zhah, the fire being and vampiric, firey soul devourer.

(top right point of star) Atlach-Nacha or Na-Ran - the horrific spider-like weaver of broken threads of the web of life.

(top left point on star) Kha-ran, the polar end of the horrific Ob, the Black Hell that can appear as innocent as a child.

(lower left point of star) Zhar, the wind demon that can suck space/time into a vortex.

CHANT FOR CEREMONY TO CALL THE OLD ONES:

**Through strange angles are the Gates
Through which my ancient Lord may come,
Come forth, and increase in all your strength!
The very curves of space shall break and be undone
And open to your kind who move in primal serenity
And dwell forever between space and beyond time.**

**In a mindless, black abyssal sea
A Crawling Chaos howls in Eternal Night.
Break the Barrier of Light, I set you free!
All will be stricken, as if blind,
By this One Whose Being can not be.
Black Lord of Chaos come unfold.
From this innermost infinity**

**As One Whose Eye Sees All as was and is
Come forth and rend the Veils that ALL may see.
Through the angles of the planes, come forth!**

**I call you, Master and Creator, who brings me to your aid
At your dread Name the very Hounds Tind'losi shake.
Before whom Hell itself stands utterly abashed,
And the Earth's ephemeral foundation quakes.
I call you, Soul of the Fatal Five, whose points the pentacle do make;
Abyssal Night you are, and seven is your step.
I rejoice, I mock, I praise your Name -
Cosmocrator and Messenger: Great Soul Nyarlathotep**

Open the Gates! YGNAIL THOTH! OPEN THE GATES!

Frenzied chanting: la! Nyarlathotep, la! (pronounced YA) la! la! (etc.)

THE LORE:

OK, so then, here comes the deal...

Because of the dangers inherent in this lore, these Tablets will be presented as they are written with no explanations given, despite the fact that the translator was able to explain the meanings. I have not included them here. It is far too dangerous! (Ya see, the translator was devoured by an invisible thing... a blob... that everyone described (!) as either round and green, or long and red. - And no, this oxymoronic quip was not in the original text, :), I just could not resist since presenting this brings back those days of the most hilarious fun I had.)

Let's get serious again. What cults of true-believers do with this esoteric lore is of no concern to humanity save in some of the illegal and more gruesome practices they might inflict on the innocent. But what scientists or physicists might do with this must be considered. We live in an age of technology and the technology to carry out such a plan is within the reach of many. To say too much, as the translator explained, would be recklessly irresponsible. (To tell the truth, the whole cosmogenesis portion gives me the chills whenever I read it - and I've heard it thousands of times!

It's interesting to note what the ancients did know, however. This is based on a real document or emanation tradition of cosmogenesis and anthropogenesis - the history of the planet up to the actual scribe Pesh-Hun's days: it's just in Cthulhu Mythos language - for the most part. The later part is in regular language that Cthulhu Mythos writers have borrowed from real doctrines with a few mythos things added.)

THE AKLO TABLETS:

TABLET I:

1. THAT DARKNESS Which May Not Be Defined Or Described existed wrapped in invisible robes for IT had lay sleeping in dreamless sleep once again for an Eternity.
2. Yog-Sothoth was not, for there was no place to contain It. Azathoth was not, for there was no not-place to contain It. Daoloth was not for It lay asleep in the infinite bosom of duration.
3. The causes of joy and bliss were not. The causes of misery and woe were not. Life and death were not. There was nothing to produce these, nor a one to be ensnared by these.
4. Darkness Alone filled the Boundless All for It had not yet become Nyarlathotep nor had the Bright Child awakened yet for the New Wheel and the journey upon it.
5. The Old Ones and their Truths had ceased to be and the All, the Dark Child of Necessity, was immersed in Darkness to be outbreathed by That which is, yet is not: naught was.
6. The Old Ones had been done away with: the visible that was, and the invisible that is, rested in the Eternal Non-Being of That Darkness Which May Not Be Defined Or Described: NOR NAMED!
7. Yet did the Old Ones pulse unconscious throughout That Darkness which can be seen by the Opened Eye. Open NOT the eye lest you see and the universe tremble and curse your name forevermore.
8. Yet where was silence? There was neither silence nor sound; naught save ceaseless eternal breath which knows Itself not.
9. The moment had not yet struck: Yog-Sothoth, Azathoth, Daoloth, had not yet flashed into the germ. Nyarlathotep had not yet swollen and Its heart had not yet opened for the entering and then falling, as one into two, and two into three. Then one into three, The Gates. And one into seven, The Curves. And one into five, The Angles.
10. SEE: Darkness and Nyarlathotep are two and are the germ and are the womb. Yet the germ is One; the womb is One. And the Heart is One with Darkness.

TABLET II:

1. The vibration of eternity thrills through infinitude. Nyarlathotep swells, expanding from within and without.
2. The vibration sweeps along touching the whole of Darkness and the germ that dwells IN Darkness: and Nyarlathotep breathes as Nyarlathotep becomes the Soul and Messenger and delivers the message to Itself.
3. Darkness radiates Light and Light drops a Ray into Darkness. The Light folds a Ray that causes Darkness to thrill and unfold the non-eternal germ which condenses into the womb. This is Shub-Niggurath, the Light, the Force, the MANIFEST Message of Nyarlathotep and the Barrier of Light.

4. Then Yog-Sothoth, Azathoth, Daoloth the three fold back into Nyarlathotep and unfold forward into Cthugha, Ithaqua, and Ubbo-Sathla that World Egg. Ubbo-Sathla explodes outward into Nyogtha, Cthulhu, and they become seven inside and seven outside, yet still One whose Soul and Messenger is Nyarlathotep Whose workings are Five and Whose Angles are Five, yet One; and Whose mingling is Shub-Niggurath; and Whose Root is Ubbo-Sathla. And the Five Angles close and fold and the seven curves open and unfold. And this is the beginning of the Cosmos and is the Great Rebellion.

5. SEE: Nyarlathotep remains in Darkness; Shub-Niggurath remains in Darkness and out. Yet still, the Darkness is One: the Rootless Root of All. Yet the Darkness is Light and the Light is Darkness. And yet Light is Shub-Niggurath and is the Barrier.

TABLET III:

1. The Root of life was in every drop of the seven in an ocean of the three, and the ocean was light and sound and motion and yet the three were in Darkness. Yet Darkness vanished into innermost infinity and was no more: it folded into its own essence. Yet Nyarlathotep is and walks forever between space and beyond time held back by the Barrier of Light, for its very Being can-not-Be. Yet Shub-Niggurath is, Bright Child, Barrier of Light, Child of Hidden Dark Child and Whose Soul and Messenger is That which howls in Darkness and which is Itself.

2. The one is four and the one is seven, yet the four takes into itself the three, and the union produces the seven which become the many ruled by The Five who are yet One. And The Five are The Angles through which are three Gates, and The Gate.

3. Behold Nyarlathotep as the Soul of Daoloth lifting the Veil. It shuts out the Above and leaves the Below to be seen as the Great Illusion. Hold fast to the Illusion lest you SEE.

4. And what now are the eternal germ and womb and where is the Darkness? Where is the Spirit of the Flame that Burns in the Lamp of the Heart? The eternal germ and womb are Nyarlathotep, the Child of the Hidden Darkness, whose Soul and Messenger is Itself and whose message is the Bright Child Shub-Niggurath.

5. Daoloth, Nyogtha, mingle and spin a Web whose upper end is fastened to Nyarlathotep yet Shub-Niggurath, and whose lower end to the Root Ubbo-Sathla: MATTER. This Web is the universe spun out of the two substances made in One.

6. SEE: It expands when the breath is upon it; it contracts when the breath is upon it. Then all disassociate and scatter to Return to the Bosom of Darkness at the End of the Great Day to Re-Become One.

TABLET IV:

1. The universe cools and becomes radiant with light and sound and then expands and contracts of its own self.

2. Then Nyarlathotep the Messenger becomes Revu-Pthya and hardens the atoms. Each atom is part of the Web reflecting the "Self-Existent Deity" like a mirror. Each becomes in turn a sun, which in turn become new suns and worlds. Hear the sounds and see the sights of the Great Illusion.

3. Listen, sons and daughters of the Earth! Hear your instructors! Learn there is neither first nor last for All is One. Number issued from no number. Learn what we who descend from the Primordial Flame in Darkness have learned from The One Who is our Soul and Messenger.

4. From the effulgency of Shub-Niggurath, that Ray of Nyarlathotep sprung in space the re-awakened energies. This was the Army of the Voice and the Five-fold Soul and Messenger of the

seven. The sparks of the Seven are subject to and the servants of Nyarlathotep. These sparks are called spheres, triangles, cubes, lines, and modelers and are the forms which exist in our world.

5. The Darkness, whose Soul and Messenger is Nyarlathotep, is the Yog-Sothoth or space the-Closed Gate and the Azathoth or no-space the-Open-Gate and the Daoloth whose Gate is the Way and whose Way is One. Yet the Voice of Nyarlathotep is One and nine.

6. And Yog-Sothoth, Azathoth, Daoloth enclosed within the Gate which IS Yog-Sothoth are One with Cthugha, Ithaqua, Nyogtha, Cthulhu yet the four espy them only dimly.

7. And the ten, They Which May Not Be Defined, are the Arupa (formless). Then come the seven Rupa (forms) and The One, the eighth "left-out" - Nyarlathotep whose breath is the Light-maker, who forever howls in Chaos where It crawls beyond the Barrier of Light yet between the Five Angles.

8. Nyarlathotep lifts Its voice and calls to the innumerable sparks and joins them. It is their Guiding Spirit and Builder. When Nyarlathotep commences work It separates the sparks that float and thrill with joy in their radiant dwellings which is their flesh. They are the million favored ones against whom none will prevail to the Great Day when All Returns to the Bosom of Darkness.

9. KNOW: here are the secrets of your own creation, the mysteries of your own Being:

Above: one manifest, six concealed; two manifest, five concealed; three manifest, four concealed.

Below: four produced, three hidden; four and one fraction revealed and two and one half concealed; six to be manifested, then one laid aside.

SEE and KNOW:

Arupa: Daoloth manifest, the six concealed; Yog-Sothoth, Azathoth manifest, and five concealed; Yog-Sothoth, Azathoth, Daoloth manifest, the four concealed.

Rupa: Cthugha, Ithaqua, Nyogtha, Cthulhu produced as Yog-Sothoth, Azathoth, Daoloth are hidden. Cthugha, Ithaqua, Nyogtha, Cthulhu and what one may SEE of Yog-Sothoth Revealed and Azathoth, Daoloth and what one dare not see of Yog-Sothoth concealed; Yog-Sothoth, Daoloth: space-time and Cthugha, Ithaqua, Nyogtha and Cthulhu manifest, then Azathoth laid aside as Azathoth is not-space-time and IS now one with Darkness.

10. Understand: Nyarlathotep-in-Darkness does pull part of Yog-Sothoth, Azathoth, Daoloth into Itself. The pulling becomes pushing becomes the Revu-Pthya that hardens the Arupa into Rupa. Cthugha, Ithaqua, Nyogtha, Cthulhu the four produced; and the three, Yog-Sothoth, Azathoth, Daoloth hidden in that part which is the Soul and Messenger Nyarlathotep yet is the Darkness which is Five-fold. Yet Darkness is still One.

11. Understand: We see but the face of Yog-Sothoth as a fraction of Its whole. Daoloth, Azathoth are concealed, unseen, yet one half of Yog-Sothoth is concealed through Its Gate which is Itself.

12. Understand: Azathoth is one and identical with Darkness, whose Bright Child WAS and IS Nyarlathotep yet IS Shub-Niggurath. And it is THROUGH Azathoth that Nyarlathotep-Shub-Niggurath does enter the radiant dwelling which IS the flesh whose Root IS Ubbo-Sathla and which entering IS Shub-Niggurath and what entering IS Nyarlathotep the Soul and Messenger of: AZATHOTH!

13. KNOW: that all is made in the likeness of Arupa which became Rupa. And all that exists to be summoned forth or fashioned by craft is Rupa. Take heed lest you seek to fashion or summon forth that which is Arupa: summon not what you can not put back; make not what you can not unmake, lest the universe tremble and wobble on its journey.

TABLET V:

1. The beings who came to be on Earth were subservient to the Old Ones who in turn revolve around their Lord, The One-Eye, Nyarlathotep, The Messenger. Its breath gave life to the seven and it gave life to the first on Earth. Its Five-fold Heart molds the seven into life. And all is in its proper place on its journey.
2. Said the Earth: "Lord of the Seven Suns, my house is empty. Send forth rupa to people this world. Send to your servant the urge of Life."
3. Said Nyarlathotep: "I will send a spark when your work is done. Raise your voice to other Lokas (spheres of existence). Have the Old Ones send forth themselves which are their sparks. They will be mortals. Cease your complaints: the skins are no sooner on yourself yet you are not satisfied. Your mortals are not ready."
4. And after great throes of fire the Earth stood in the midst of Its First Age.
5. The Earth whirled for 500 million years and then were constructed the rupas. Then soft stones that hardened, hard stones that softened: small lives. Earth lay on her back and on her side and created from her own bosom. The Earth made water-slime, terrible, created from the remains of scum, from the dross and muck of the first and second and third attempts. These were so terrible that Nyarlathotep, sensing these, became displeased.
6. Said Nyarlathotep: "I am the Soul of the Seven, I see none of these in this flesh. I am the Soul and Messenger of the Five-fold Flame, I see none of It in these, no fit rupas for my spark, no dwellings there for the lives."
7. And Cthugha came. Night fires and day fires. Cthugha dried out the turbid dark waters and, with Its heat, destroyed the rupas.
8. And the oceans of the young Earth wept. She raised part of herself and vanished into a moon. But the Earth remained bare.

TABLET VI:

1. Then Ubb came, rupa child of Rupa Ubbo-Sathla. From the body of earth Ubb separated the waters and that which was the sky.
2. Great Ubb brought forth forms of Its Nature and gave them their forms within, while Earth gave them forms without, which is the Power of Shub-Niggurath. Soft and graceful they were, yet strong, and through the Earth's sands and seas they roved.
3. And with the passing of time the Living changed according to their lands: some big, some small, different colors, some with wings, some with tentacles. For it is with the Will-Born that change does occur. And this is the Power of Shub-Niggurath Whose Soul is Nyarlathotep.
4. Yet these beings, the parents, the boneless, could give no life to beings with bones.
5. Then came the rupa from the product of budding and expansion. Lush and green the Earth became. And this is the Power of Shub-Niggurath Whose Soul is Nyarlathotep.
6. When the rupas became old for their time, the elder waters mixed with the younger. When the drops became turbid they vanished into a new stream: into the hot stream of life. The old became the new that preserved the old and discarded the old, which in turn changed anew. And many forms did emerge. Then did the upper air change and many forms died. But Life prevailed, great beasts roamed the Earth. And this was the age of the egg-born rupa.

TABLET VII:

1. Then, in this time of great lumbering beasts roaming the Earth, did a new rupa come into being which was a reptile yet with warm blood. And yet another rupa came into being which was womb-born. And then did new rupa come from the intermixing of preservation and change.
2. And it was too that Yig came into power of Its own, though it is not known whether this Yig be of the same Nature as the Nagarupa that own It as their Lord.
3. It was now a time when the huge, lumbering, small-brained giants that walked the Earth's land-masses were laying waste the green on Earth's surface.
4. Then the time came to rid the Earth of these large beasts and, by spells and devices, was called to the Earth a large heavenly stone which crashed into the Earth and caused a long time of darkness and cold. Thus did the large, lumbering creatures come to the end of their season.
5. And in that long time of darkness did a new rupa emerge and these were our ancestors and this was the Power of Shub-Niggurath Whose Soul is Nyarlathotep. They lived for a long while in the trees until a long, hot and dry time came to the surface of the Earth. Then did they come down from their tree dwellings and take to the shallow waters. It was there they did change as they were Will-Born, and this by the Power of Shub-Niggurath. No longer did they appear as did their kin in the trees. Changed were they so much, they did dive like the seal. And they were gentle of nature according to their kind.
6. And it was there they did make first contact with Yig and the Cult among Mankind was first born. According to the allowances of nature, many minglings did occur and these varied one from the other and this is the Power of Shub-Niggurath and the Urge of Ubbo-Sathla. And societies formed were peaceful, life was good, and the many rupa prospered.

TABLET VIII:

1. Finally, a great cold came upon the Earth and destroyed the prosperity and life became hard for the many rupa. And there was Humankind
2. And it was during this time of bitter coldness that Humanankind did lose its home amidst the shallows and did move away from the seas and did settle further inland. And thus did Yig call out to them in their hearts where the Flame Glows bright, to Remember and to keep the Knowledge Sacred and to preserve the Cult.
3. And as times and seasons changed, other lands with civilizations of Humanankind rose and fell. And the greatest of these was Hyperborea, whose history was told by the scribes.
4. And it was the ice and cold that came to see the end of this vast and wondrous civilization, which accounts were given by the scribes.
5. And so it came to be that Mankind did make and learn skills anew and new civilizations arose. From the Keeping of the Ways, another land is named Mu and there a great sea-faring nation does dwell known as Tangata-Kanaka. Some of these did voyage to more western lands and began a civilization with the name of Ur where they do trade with the Anu-naki, as the Naga are called in their Uruk (clan encampments) in the western lands. And we know the Kama in our homeland of Meru as Rakshashas and Prachetases and they have always preserved the ancient Cult.
6. And civilization does thrive among the Han people ruled by Fu Hsi and Nu Kwa who do keep the Cult of Ubb and Nyarlathotep, which they call a Great Dragon, and the cult of Daoloth, for whom they learn great fighting skills named Shao-lin. And they know the sea-faring nation of Mu as Miao and they know the Naga as Chan or Cha'ang or Hsien.

7. And other great civilizations thrive in the land of Songhay ruled by the Zo clan, where the knowledge is kept. And the civilization of Khem ruled by Set does spring from the roots of Songhay and is beginning to show greatness.

8. And even other great civilizations thrive in Ameru, which some call Patala, which are of the Naga and who keep the Cults Nyarlathotep and Yig.

9. And one civilization thrives that we do know by legend, and that is Zimbabwe which is of the Cult of Nyogtha. And legend does speak of drums they beat upon to talk with and summon forth council, and of the strange clicking manner of speech they have.

10. And there are many other peaceful civilizations of Humanankind on our sphere, though not as large as these, nor as advanced. And this is the Satya Yuga and all things are well.

TABLET IX:

1. There came upon us then, a warm night and the nights are getting warmer with each moon. Magis throughout the lands agree this is the end of this Age of Ice.

2. Once again, the seas will rise, lands will vanish and people will move on to new lands. Everything will, once again, change: foliage, the place of other animals, land-masses, and how we live our lives and govern ourselves.

3. May we continue to govern well in the manner of Will-Born rupa.

4. May Great Ubb, Parent to us all on this world, and Nyarlathotep in our hearts keep us all safe. And may Mankind continue in the most ancient tradition of Unity and with Respect for sentient and creative life, and Tolerance as was and is still known among such diverse beings as dwell on this sphere.

5. And this is The History as passed down to me, an Adept of the Naga in the Priesthood of Meru in the city of Kara-Shehr, named by my mother: Pesh-Hun Lanoo.

End of Tablets.

HISTORY:

I wrote the first three verses of "Chant to call the Old Ones" from a song that has six verses, which I wrote in the early 1960's not related to the Old Ones or the Mythos at all. People seem to like stealing this song from me. First, someone stole it and put some of it in the Cloven Hoof and claimed to be John Dee, the author. Next some heavy metal artist in one of the Scandinavian countries asked me if he could use it for his metal band - and I said yes if he paid me royalties. He used it, I never got a cent. I never got to hear the song, either, nor do I even remember who he is or what specific country he's from. Well well. I can only hope that the Gates open and the Hounds of Tindlosi consume their brains. Phil Marsh wrote the fourth verse that's on here in the 1990's.

Tablets 1 through 5: I assume they were written by Wayne C because I had the notes and got them from him and he did tell me he was working on that back in the late 1970's. These were notes from Blavatsky, from her so-called *Book of Dzyan*, but with changes made in the margins (like a proof reader would make). Only part of it was done and the rest was completely unreadable gibberish. I could not change the rest of what she wrote as Wayne did. I also recognized, at this time, that Blavatsky seriously distorted and got heavily editorial with a "one darkness" doctrine or Hindu Creation Hymn, that is very clear and short. She wrote things that had an entirely different flavor to them. I assume she heard the naked doctrine, wrote it down, and then got creative (or destructive, depends on how you look at it) with it. Wayne C, or possibly someone else in his clique only had some outline for what he intended to do with it. What Wayne has the Tablets actually saying is not

the same as what Blavatsky has her verses saying at all. Wayne just kept some of the flowery language.

What I did do was fill in the details of what he had using regular Emanation Doctrine and Mythos words and I also wrote the rest of the Tablets on here using Daniel Harms' *Encyclopedia Cthulhuiana* mixed with real history place names. So, Wayne C wrote Tablets 1 through 5 from an alteration of a Blavatsky text. I filled in the details for Tablets 1 through 5 and I wrote the rest of the Tablets myself.

Anyway, I went and typed it all up neatly as "The Aklo Tablets."

Of course, it would be completely incomprehensible without a Key - especially since so many Mythos stories have been written where people disagree about these Mythos forces/entities/beings/monsters. :) Keep in mind also that the Mythos didn't have so many entities floating around back then, either.

Despite my using Kaballistic and/or other words to "translate" what the Mythos names mean here, it's standard Dark Tradition Emanation doctrine, but it's in DETAIL. Perhaps because it is in detail, and perhaps because I belonged to a group that was using these Mythos names instead of the legit names of these things and I kept using them, they are very familiar in the way they are used here for me, I get a really STRONG feeling when I read the Tablets. I can see why some people get "caught" by this Mythos, at least the original old Mythos, and why others think that this stuff is real!

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HERMETO-TANTRIK-KABALLISTIC

AND CTHULHU MYTHOS NAMES as used by EOD and SWS 60s and 70s.

By: Tani Jantsang

I wrote this to show people who are familiar with these cultural currents, but **not** familiar with the Cthulhu Mythos, how some of these mythos words are used; that is, they have similar meaning and sound similar. This synopsis will be clear to those already very familiar with the Hermetic, Eastern Esoteric and Kabalistic tradition. These are just notes. Lovecraft chose mythemes from Semitic and Turanian (Turko-Tatar) sources and said this himself. The inventor of terms for the fiction is put in brackets []. Other notations are in parenthesis (). This shows fictional mythos relations to legitimate things from regular mythology or religious traditions - usually the similarities were deliberate.

Emphasis ours: From (Lovecraft's) *Selected Letters IV*: p 386-7: "...as to those artificial names of unearthly places and gods and persons and entities - there are different ways of coining them. To a large extent they are designed to suggest - **either closely or remotely** - certain names **in actual history or folklore** which have weird or sinister associations connected with them. Thus "Yuggoth" has a sort of Arabic or Hebraic cast, to suggest certain words **passed down from antiquity in the magical formulae contained in Moorish and Jewish manuscripts**. Other synthetic names like 'Nug' and 'Yeb' suggest that **dark and mysterious tone of Tartar or Thibetan folklore**. Thus when I cite the name of some wholly non-human thing supposed to be mentioned in the Necronomicon, I try to have the foundation of the word absolutely unearthly and alien, yet give it an outwardly Arabic aspect to account for the transmitting influence of the mad Arab. Typical Necronomicon names are Azathoth, Yog-Sothoth, Shub-Niggurath, etc." (Thanks D. Harms for HPL's quote)

Emphasis ours: Also In *Supernatural Horror in Literature*, at the end of chapter VI, Lovecraft discusses the "till recently quite hidden" weird literature of the Jews, giving this description: "Cabbalism itself, so prominent during the Middle Ages, is a system of philosophy explaining the universe as emanations of the Deity, and involving the existence of **strange spiritual realms and beings apart from the visible world, of which dark glimpses may be obtained through certain secret incantations**. Its ritual is bound up with mystical interpretations of the Old Testament, and attributes an esoteric significance to each letter of the Hebrew alphabet--a circumstance which has imparted to Hebrew letters a sort of spectral glamour and potency in the popular literature of magic." This may not be correct regarding the Kaballa, but this is what Lovecraft thought. (Thanks D. Clore for HPL quote).

In order to have written this, HPL had to have specific texts or folklore in mind. It shows, at the least, that he was familiar with Arabic/Hebrew words/names and Tartar and Thibetan folklore. (Tatar and Tibetan). It does not, however show or prove that he understood the concepts in these texts or made a study of them. There is no way to actually know what HPL read or studied that he did **not** mention to others, or did **not** have in his library.

Other writers through the years sought out words and ideas from many cultures that sounded similar and had proper similar meanings.

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Cthulhu as written of by Lovecraft (HPL): High Priest of the Old Ones who are Outside, that will be unleashed through the gate which is Yog-Sothoth. I.e., An Obic Priest (center column, Kaballa) that "opens the Gate Yat-Zebaoth," among other things. Similar to releasing the Seals in the Book of Revelation. This will result in utter Chaos. Then the Old Ones will walk once again, where we walk now. When the stars are right or, "when the spaces between the stars are more wide." (The Big Crunch, cf. physics, Penrose; expanding universe equals spaces between stars being wider. New data shows something even more Lovecraftian: that the universe is not slowing down and tending toward a crunch in the way that anyone might think of this. In other words, objects inside of

space/time do not behave as space/time itself behaves at all. The universe is expanding faster, expansion is increasing, not slowing down, according to the latest Hubble and other finds. Now, interestingly, it is the dark voids of space BETWEEN the matter in galaxies that is blowing up like a bubble; and the matter in the galaxies puts a brake on it keeping it from expanding way too fast. Some call it a repulsion force, some call it a cosmological constant, some call it **dark energy**. So then, the spaces between galaxies are literally getting more wide!) [HPL].

ALSO from Lovecraft: Cthulhu, or at least Cthulhu-looking Octopoids, alien, enemy of Crinoids (Star-Headed "Old Ones" or "Elder Things" in the story "Mountains of Madness") that came to earth [HPL]. There are also polyp-octopoids that may be the race that Cthulhu came with. Or the Polyps may be a separate race distinct from the Octopoids. The Octopoids are definitely made out to be Cthulhu's race by most readers (though HPL didn't specifically say that). The Polyps are the race that the Race of Yith was fleeing from, or the Yithians found them on earth and fought them. [HPL, Derleth, fanzine Yith Trilogy, Jantsang, Marsh].

Cthulhu not in fiction: Possibly similar to the Arabic Khadhulu. The word occurs in the Koran, meaning "forsaker" or "abandoner." Also note that in Aramiac **Ketul-hu** means, "he who is imprisoned." The Arabic root word Katala means to fetter or imprison. R'lyeh could possibly be Uralia, the Urallic lands; Ural Altaics are associated, in Biblical scholarship, with Gog and Magog from the line of Japhet. Also R'lyeh is an acceptable transcription of the Arabic Galiyah or r'allyah since the "g" is a glottal "r" sometimes rendered by an "r" or "r'" and galiyah means boiling.)

Cthulhu - Lovecraft: The story "Call of Cthulhu" was a deliberate parody of the Book of Revelation; HPL said this in one of his letters. In that book, in short and specifically, one sees someone that is "like unto" a son of man; his hair is white and his eyes are flaming fire; his voice is like many waters. He's in the midst of seven candles. In his right hand he shows seven stars and out of his mouth comes a double edged sword. He claims to be the alpha and omega, he claims that he is living though he is/was dead and that he is alive forever and ever, though he may die, he is alive (That is not dead, which can eternal lie...). He has the keys to Hell and Death. Later the visionary sees a throne and One sitting on this throne. The One on the throne is like looking at jasper and sardine stone and there is a rainbow around the throne like an emerald. Around this throne are 24 elders wearing tiaras or crowns of gold. In front of this is a sea of glass like a crystal and in the middle of the throne and around the throne are 4 living beasts full of eyes before and behind and within (like shoggoths), that never rest and that worship the One that lives forever and ever. And it goes on to say that no man of heaven, or earth, or under the earth is able to open the book or unlock the Seals. Later it is said about the One on the throne, that all must hide from Its face. Of course, the Seals that contain The Awful Stuff are opened and that heralds the end of the world.

Cthulhu - a name: Also, from the book *Conqueror of the World* by Rene Grousset page 21: there was a relatively well-known Mongol khan of the East: **KHUTULA KHAN** ["Qutula Khan" or "Qan"]. He was the uncle of Jenghiz Khan [Chinggis Khan was a title, his actual name was Temujin], and was considered a "Mongol Hercules," half bestial, half divine, endowed with superhuman strength. Temujin's father was Yesugei. Yesugei's father was Bartan Ba'atur. Khutula Khan was Bartan Ba'atur's brother. Prince Altan was Khutula Khan's son.

Cthulhu with Derleth and the other writers' input: Tangaroa or Kanaloa, the octopus god that came to earth from outer space (Emma-ya? Xoth: Sirius, or SOTHIS, Greek). Cthulhu came here with its three sons [Carter]. It fought a war with either other gods, or its half-brother Hastur, and the land it came to sunk beneath the Pacific. It retains control over sentient swimming creatures. [Derleth, based on Tangaroa, oldest known Polynesian religion] (Note: HPL--ship in Call of Cthulhu is the Emma.)

Ghatanothoa: Another name of Cthulhu/Tangaroa, brought to earth by aliens on Pluto, tyrant-ruler of Mu. [HPL's intent, written for Hazel Heald]. OR: A son of Cthulhu born on Xoth a binary star (cf.

Sothis: Sirius a binary star) when Cthulhu mated with Idh-yaa or Quum-yaa, [from Mu cycle, wife being Isis, Cthulhu being Osiris: Lin Carter from Churchward's Mu-Egyptian fantasy]

Zoth-Ommog: Alternate spelling "Satomaga" literally means SAT, OM, and AGA. A title for what Cthulhu itself would really be, in HPL's original story: a High Priest, or AGA, of the "SAT" and "OM" - SAT is the boundless darkness, OM is the Demiurgos, Bahu, the Root. Center column Kabbalistic Tradition. Cf. also Ubbo-Sathla. [Hermetic-Tantrik]. OR: Another son of Cthulhu from Xoth, though alternate spelling is given by this author, who was occultist enough to know that UB-ASAT are the Demiurge, which he wrote in his "Eibon" story. [Lin Carter]. Any adept of the Zoth-om (Sat-Om) or Z'th-om or Zot-om according to the Yuggya. [Jantsang].

Ythogtha: Another son of Cthulhu from Xoth. [Lin Carter] - though Lin's description of this deity or entity is identical to the Ophioneus of Pythagoreans, or Leviathan. [Hermetic-Hebrew] Ythogtha is in Yhe, he is the second Yugg deity, along with Zoth-Ommog. Protective Spiritual Principle of the Yuggya [Jantsang]. E-choc-tah: place of worms, Amerind.

Xoth: a note on this. Xoth is the binary star where Cthulhu, wife and sons were, [Carter]. I do not think this is the same as Clark Ashton Smith's planet Zoth because Smith's Zoth was connected to Tsathoggua. In the Xothic cycle, Tsathoggua doesn't exist. Carter would not change something Smith wrote; ergo Xoth is another place. Since Carter, in the story "Curse of the Black Pharaoh" chose to write the Arabic word "Djinn" or "Jinn" like this: "Xin," I assume then that Xoth is pronounced similarly as Djoth (the "dj" said as in the word jar) or Joth, using a soft "J" sound in the word or using Joth, such as the soft "J" sound in the word "de jure" or as the "z" is pronounced in the word "azure." Neither Zoth-Ommog nor any of the Zoth, Z'th, or Zot words of the Yuggya are connected to Smith's Zoth.

Ubbo-Sathla: The primordial slime from which all things came to live, [C.A. Smith]. Demiurge that is linked to Azathoth [Lin Carter] Ialdabaoth, Child of Bahu, concealed in the OM.

Abhoth: same as Ubbo-Sathla. Literally AB and OTH (father with a plural female ending!) [Hebrew]

Ubb: Same as Ubbo-Sathla, and/or progenitor of the Yuggs, the Worms of the Earth. [Lin Carter]. Ubbia, figurative Italian-Sicilian-Cypriot slang for "Maggot" more akin to "Worm idol-worship," the Ouroboros or Worm that eats its tail (Ur-Ub, or Ur-Ob-orus later Serpent) used in "Other Nations" by Tani Jantsang for the progenitor of the race of Yuggya. (In that my view is that Ubbo-Sathla is the Demiurge or Bahu, but that Ubb is an Old One, like Cthulhu and is the progenitor of the Yuggs and the Yuggya.) Hermetic sacred symbol representing the Cosmos's Beginning/End as if seen as One Event, (physics). Likewise, Ob, the Asat, or Azoth, Vortex - oblivion, Karmic eraser. Obeah, same in Voodoo with Damballah being the Serpent (Voodoo, from Vaudois, French). UBER, Old Turko-Tatar - sorcerer of the dark kind (Boga is of the light kind). Ub-Aur, Bulgarian; Ob-Aur, Hebrew: same. Uba or Oba: idol, Turko-Mongol. UPir, vampire in Slavic languages.

Yog-Sothoth: The Gate that knows the Old Ones [HPL see above under Cthulhu]. Yat-Zebaoth [Hermetic-Kabbalistic] (HPL's father's brother was of this tradition, HPL defined Yat-Zebaoth).

Azathoth: Asat-sat OR Asat, Azoth. 1st: non-being/being. 2nd: non-being, the Kether-Ob-Aur [Hermetic-Kabbalistic tradition], or Azoth, Ialdabaoth the Child of Chaos in alchemy. [Asat and Sat are standard Vedanta]. Arabic Izzu (power of) and Thoth (power of Thoth, or Tahuti).

Nyarlathept: The Soul and Messenger of all the Old Ones. Hermes/Thoth, Mahakala. In incarnate form, the same as Black God of Sorcerers and Witches. [HPL, Bloch, Price & other writers on this]. Possibly from the Sanskrit name of this which is Narayana but highly doubtful - HPL claimed he dreamed this name out of the blue in a nightmare of nightmares - after the dream he began writing CM stories! Ob-ran and Ka-ran; Ob- and Ka- ran, RAN: chaos. Right and left "hands" or aspects of Nyarlathept [Tani Jantsang]. Used in "Dark Hand of God" [W. Hill]. Nyarlathept would be the Cthulhu Mythos name for the Dark Lord of Transcendent Awareness in our own org and in my

culture. (Dr. Price, Crypt of Cthulhu #2, confirms Mahakala would be Nyarlathotep). Nyarlathotep as depicted by mythos writers, nasty, mean, horribly bloody like Rudra, inciting chaos, is like a Warrior Lama said to be using Towa forms; Nyarlathotep as pro diversity, pro complexity, both of which would be regarded as chaos by people wanting to keep the status quo, Nyarlathotep as pro going-with-the-flow, pro liberation is another matter way too positive for mythos stories). Egyptian words: NY HAR RUT and then Hotep meaning there is no rest/peace at the Gate, but there is no deity in Egypt with that name. Nyarlathotep is the Crawling Chaos.

Shub-Niggurath: Pan, the Androgyne Goat of Mendes, the Black Goat of the Woods. [in all fiction] Nyarlathotep would be the Real Thing Itself; Shub-Niggurath would be as Yig, this force/energy IN LIVING THINGS, Ubbo-Sathla would be the Bahu or root of it in matter, [T. Jantsang]. Shab (Arabic) Nigritia (Latin) - Dark Youth.

Yig or Yg. The "Y" of "YI" - Serpent of Wisdom. Word means "serpent." [HPL]

Tsathoggua: toad god [C.A. Smith] Sadogwa, Mali word for an adept of the SAT, or SOD. Same tradition as related above under Ubb. Sod-ihoh, Hebrew word for same.

Cthugha: fire elemental from Fomalhaut [Derleth]. Thuggee (India) cult of Kali sorcerers and actual murderers. Kali is the Black Tongue of Fire in their tradition.

Nyogtha: earth elemental. Nitthogar, Norse idea of the cthonic portion of the Tree Yggdrasil.

Ran-tegoth: a monster! Ran-tik-oth ?, literally "plural chaos-made manifest-in a yin manner" Hebrew/Hermetic; Ran is Japanese for Chaos.

Zhar: definition varies with stories. Zar: Somali, a possessing demon/sprite. Zarr: tornado causing wind god [Tierney]

Shudde-M'ell: underground squid, one species of Cthonic beings in G'harne (Africa). [Brian Lumley] or Shuddam-El: Shai-urt-ab, The Worm of Destiny, Apophis, Leviathan. [Tierney]. Shidda al-Mu'ell (Arabic, shidda is violence; al-Mu'ell is causer of destruction).

Ithaqua: air elemental, the Wendigo [Derleth]. Air god of Borea, another world [Lumley].

Atlach-Nacha: spider-like web weaver [CA Smith, Lumley]. Agawanaja: weaves a spider-like web of you. [paintings of Cro-Magnon in caves]. Ha Malech Ha Moveth or the Sam-Moveth-Az, similar to Samael, the Angel of Death that weaves a web of destruction on the Tree of Life [Jantsang].

Yibb-tstll: Yggdrasil? "The Black Blood of Yibb-tstll" & Bug-Shash, Ubot-Shash? in a form that kisses/soul-stealer. Black Blood is kin to Bug-Shash. [Lumley] Ophioneus, Hellenic. "The Black Kiss" Kuttner & Bloch, same idea, the kisser is a Yugg-type that swaps souls, the Yug is not like Bug-shash, but the power it is using is akin to it.

Daoloth: Render of veils of illusion. THE TAO (DAO) definition of it. [Campbell].

Other entities, Hydra, Dagon, Byatis, etc., known Classical mythology names.

Lloigor: sprites that cause mischief [Colin Wilson], deity related to Zhar [Derleth].

Aphoom-Zaa: related to Cthugha, caused ice ages. [fanzines].

Rlim Shaikorth: god of the ice, or the ice itself in ice-age. [fanzines]. These and most other names not included here have no "Hermetic," Eastern or any myth base for their creative invention, such as Othuyeg and/or the Lew Kthew deity cycle of James Ambuehl.

Deep Ones: fishlike, or froglike children of Dagon and Hydra and servitors of Cthulhu, pure, or hybrid with humans. Or, a large classification for all servitors of Cthulhu [Lumley]. Classical Mer-lore and world-wide mer-lore. HPL and especially Derleth solidified this mer-lore for us. The Oannes or Annedotti. Berossus referred to them as the Annedotti, the Greek name for them. The Sumerians called them Abgal and the Akkadians used the term Apkallu. In R'lyehian, the pure Deep Ones have a name for themselves, the On-dy'uth and the hybrids, who are different since they go thru a transformation, are the Ghu-on'uth [T. Jantsang].

Yuggs, Yuggya: Worms, and/or worm-folk whose progenitor is Ubb. (Yugyar, old name of Tatars that lived in "Tartary" before Jenghis Khan. Yugyar (also spelled Uighyar or Uygur) writing written in vertical columns, is a syllabary. These are known Serpent/Dragon venerating peoples. Lin Carter knew this. (Yegg-ha, Lumley version of the same ?, he used his own spelling for this, though he used the title Leiber intended to use on his story about the worms, "Burrowers Beneath.") [Yugg: Lin Carter. Yuggya worm-folk, the Yuggya Collective, T. Jantsang]

Shoggoths: watchdogs for the Deep Ones and other Cthulhu related allies, formerly slaves of the Crinoids. The "Ommith?" [occult lore].

Othuum: leader of the polyp-octopoid Cthulhu-spawn, like Pesh-Tlen [Lumley], the original Cthulhu spawn [HPL], trapped outside our dimension with Mu [Kuttner]. Toom: same as Proteus (protons), Egyptian, issued from Osiris in the form of Noot "The Great Deeps" or Bahu, Demiurge. Othuum is also the Savior of mankind in the joint story called "Othuum."

Mi-go: Mi-gu Burmese, the Yeti, abominable snowmen.

Tcho-tcho: cho'tger (demon) or "cho cho" Tatar/Tibetan dialect, a Sorcerer who uses the Black Flame to harm, a dog (like calling a person a bitch).

kLu - Sacred "Naga" Serpents - Bon-po

Kn'yan -gNyan - rock dwelling creatures- Bon-po, Mimigwesso - Tierney

gZer-myig - Major Sacred Books- Bon-po

Nkai, similar to Naki, Naka, Naga, Ngai. The Nagaloka (pre-Sanskrit Naga and Amerind: Nagal).

Sign of Kish and Sigil of Sarnath, literally OUR STAR, Eye, Flame, and Tree image. Kish is a city in Babylon that warred with Sargon a Priest of Dagon, historical. Sarnath is where the Buddha gave the Fire sermon of the FIVE Dharma (truths) shown on our star. (Carter and Derleth: Elder Sign.) HPL's Elder Sign was "like a swastika" not our pentacle! 2 points up is the CORRECT way, HOUSE in center. Eastern Star - same pentacle. I would imagine that the writers changed HPL's Swastika protective sigil into something else due to the connection with the Nazis during/after to World War Two. There would be no other logical reason to so drastically alter what Lovecraft wrote. Carter then went further and claimed that it was not the sigil itself that did anything; it was the material that the sigil was made of which was slightly radioactive [Xothic Cycle].

Vach-Viraj: As a formula, an incantation to ward off Nyogtha [Kuttner] and the Cthonians [Lumley]. After the Unknown Darkness, Thatness or Aditi, Vach is the Divine Female, Viraj is the Divine Male [Brahmanic system], similar to the Boundless Darkness and the Vajra within - together Vajra-yogini, in Tantra. Vach is also referred to as Sata-rupa (Sat plus rupa - Being and Form). The same meaning to the Yuggya [Jantsang]. (Yuggya have Zoth or Z'th or Zot, the Unknown similar to Ain Soph or Aditi; they have Vach and Viraj, and Om [Jantsang]). A formula using this, or a yoga using this would be similar to the Chod Rite, Void Yoga and use of Siddhi to the Yuggya [Jantsang], standard Vajrayana things.

Mnar: Na'ur - Altaic word meaning LAKE. Modern version: NOR. All lakes in the area today are still called "Nor" as in Lopnor, Kokonor, etc.

The Old Ones: Possibly an alien, demonized take-off on the Chronian Mythology. Plutarch said: "Demons serve and minister unto Cronos, whose companions they were when He reigned upon Gods and men....." The Kabiri are the Elder Ones or in Hebrew Kabbir meaning Great Ones, the root has both meanings - Kabira means to be old or older, kabura means to be big or strong. Further, gabirum, that word makes them gods of the underworld, the root gabara means to bury. The idea of Kabirim prevailed in the Arabic Kabir and Hebrew Kabbir. Plutarch adopted a version. In Plutarch's story they are Powers of divination who convey the god's DREAMS to his SACRED PRIESTS on the Fortunate Isle of Ogyia-Pelagia. (Is it a coincidence that Pelagic means under the ocean?) This is the same KIND of paradigm here, just turned by HPL into something with a more modern and "outer space, alien" flavor to it and, of course, the deities were turned into frightening entities. Chronos is a good god of the golden age - HPL and company had the Old Ones ruling in a PRIOR AGE, too - but they were not "good gods." The coming of the Old Ones is an admitted mockery of the Armageddon story in the Book of Revelation.

About the mythos races and Old Ones:

"Jinn were powerful creatures of Arab myth. The Jinn, according to legend, came down from heaven (the sky) in the time before Adam. Therefore, they pre-exist mankind and are thus called 'Pre-Adamites'. 'Infidel pagans' worship these incredibly powerful beings. The Jinn can 'beget young on mankind'. The Jinn are usually invisible to normal men. They apparently want great influence on Earth. Much of the magick used in Arab countries concerns the Jinn (protection spells against, or spells to call them up)."

"In *A Dictionary of Islam*, Jinn are said to have come to the Earth ages before man existed. They were the first of Earth's masters. They built huge cities whose ruins still stand in forgotten places. Aeons later many Jinn were forced to flee Earth while others were imprisoned. Still others roam desolate places to this day. The Jinn are said to be invisible to normal men. They are, however, able to interbreed with humans but the human parent may suffer when the dark offspring is born. The Jinn will, according to legend, survive mankind."

- Parker Ryan, "The Necronomicon and Ancient Arab Magick"

"Irem is very important to Arab magick. 'Irem Zhat al Imad' (Irem of the Pillars) is the city's name in Arabic. It is popularly believed by the Arabs that Irem was built by the Jinn under the direction of Shaddad, Lord of the tribe of Ad. The tribe of Ad, according to legend, was a race roughly equivalent to the Hebrew 'Nephilim' (giants). In some versions of this myth, Shaddad and the Jinn built Irem before the time of Adam. The Muqarribun (Arab magicians) have important beliefs about Irem and its significance. The Muqarribun, whose traditions predate Islam, believe that Irem is a locale on another level of reality, rather than a physical city like NY or Tokyo. The 'Pillars' in 'Irem of the Pillars' has a hidden meaning. Among Arab mystics, 'pillar' is a code name for 'elder' or 'old one'. Thus 'Irem of the Pillars' is really 'Irem of the Old Ones'."

"In Arab legend Irem is located in the Rub al Khali... To the Muqarribun, the Rub al Khali also has a 'hidden' meaning (incidentally the art of encoding and decoding 'hidden' meanings in Arab mystical or magickal writing is called Tawil). Rub al Khali translates as 'the empty Quarter'. In this case empty refers to the VOID and is the same as AIN in the Cabalistic traditions. Rub al Khali is the 'secret' door to the Void in Arab magickal traditions. It is the exact Arab equivalent to DAATH in the Kabbalah. To the Muqarribun the Rub al Khali is the secret gate (Daath) to the Void (Ain) in which is the 'city of the Old Ones'."

- Parker Ryan, "The Necronomicon and Ancient Arab Magick"

"Cthulhu is very close to the Arabic word Khadhulu (also spelled al qhadhulu). Khadhulu (al qhadhulu) is translated as 'Forsaker' or 'Abandoner'. Many Sufis and Muqarribun writings make use

of this term (Abandoner). In Sufi and Muqarribun writings 'abandoner' refers to the power that fuels the practices of Tajrid 'outward detachment' and Tafrid 'interior solitude'."

"By the time Mohammad was writing, Shaitan was being called 'the Old Serpent (dragon)' and 'the Lord of the Abyss'. The Old Serpent or Old Dragon is, according to experts such as E.A. Budge and S.N. Kramer, Leviathan [Hebrew]. Leviathan is Lotan [Canaanite]. Lotan traces to Tietan. Tietan, we are told by the authorities on Near Eastern mythology, is a later form of Tiamat. According to the experts the Dragon of the Abyss called Shaitan is the same Dragon of the Abyss named Tiamat."
- Parker Ryan, "The Necronomicon and Ancient Arab Magick"

Hastur: not a Cthulhu Mythos entity, a shepherd god [Ambrose Bierce], a force of stagnation and stasis [Robert Chambers] the enemy of Cthulhu [Derleth], the enemy of all the old ones hinted by saying those that wear the Yellow Sign are enemies of the Old Ones [HPL]. Ha-Set-Ur - SET in a Jesus-form [Tierney] - the tyrant deity that tries to be the only deity. Hastur: Marion Zimmer Bradley, NOT CTHULHU MYTHOS, Hastur is a nice deity. In Derleth, the enemy of Cthulhu.

HPL wanted nothing to do with the Hastur tales or the people who wrote them. His negative reference to it in Whisperer in Darkness was probably his way of saying to Derleth "I don't accept this entity" just as his altered spelling of Tsathoggua included as an entity was his way of approving of CA Smith's invented entity. HPL openly wrote that he did not want Hastur to be included.

Magickal Uses or Suggestions

How one may use these Cthulhu Mythos names in the Dark Tradition, either with the Pentacle (pentamychos tradition) or using the Tree of Life:

Starry Wisdom Sect (occult order in 60s and 70s) used these this way:

Septenary System:

1 and 2. Nyarlathotep would be the entire pre Light phase: (Kether, Binah). It is the Soul and Messenger of all the Old Ones.

3. Shub-Niggurath would be the Hochmah as a kind of Kundalini Principle which also creates diversity, miscegenation, and chaos (like entropy). So that's 1, 2, and 3, Sephiroth. Or Nyarlathotep as 1. Kether and 2. Binah; and Shub-Niggurath as 3. Hochmah.

4. Yog-Sothoth we used as Chesed (or Hesed)

5. Azathoth we used as Geburah

6. Daoloth we used as Tiphereth

7. Cthugha we used as Netzah

8. Ithaqua we used as Hod

9. Cthulhu we used as Yesod

10. Nyogtha we used as Malkuth

Ubbo-Sathla would be the Demiurge or Bahu, the Cosmic Egg.

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How one may use the Cthulhu Mythos in the Pentamychos system if one goes by the above SWS method for the Septenary system:

Nyarlathotep rules the entire thing (like the Asat/Sat as One).

Top right point: Atlach-Nacha or Na-Ran

Top left point: Xada-hgla or Ka-Ran or Ob-Ran

Bottom right point: Fthaggua or Aphoom Zhah

Bottom left point Zhar or Zarr

Bottom point: Othuum or Ythogtha or Bug Shash

The X section of the pentacle between the two top points, where the "heart" would be (Daoloth if superimposed) would have Yibb-Tstll as we used it, the Black (Blood of) Yibb-Tstll, - but this Old One has undergone drastic changes by the creator of it, Brian Lumley. (Note that Yibb-Tstll and Bug-Shash are **copyright by Brian Lumley** and he does not want to share his Old Ones like the other writers do.)

Another way is this, used by other occult lodges that relate to the Mythos:

Azathoth is Asat Nyarlathotep is Sat ruling the five.

Top right point: Yog-Sothoth

Top left point: Cthugha

Bottom right point: Nyogtha

Bottom left point: Ithaqua

Bottom point: Cthulhu

The X section is Daoloth, same as above. Tao or Daath, either/or.

Or use this method, we used this too, sometimes:

Nyarlathotep as The One Darkness ruling the Star.

Top right point: Yog-Sothoth

Top left point: Azathoth

Bottom Right point: Cthugha

Bottom Left Point: Ithaqua

Bottom point: Nyogtha

In the Cosmos: Cthulhu, their High Priest who can see them dimly!

The X section is Daoloth, same as above. Tao or Daath, either/or.

In my fiction, I do **not** use the concepts of August Derleth (elemental Old Ones and their foes the Elder Gods, a dualistic good/evil system) or Lin Carter (Old Ones, their wives and children, Elder Gods and dualism to the point of being inversionist christianity, eg, his Demon Trinity). I completely reject these ideas. I stick to the concepts of H. P. Lovecraft or broaden them if Lovecraft himself didn't invent the creatures he used, and I also invent my own creatures. I invented the Yuggya. The inspiration for these creatures did **not** come from the Cthulhu Mythos, but I can put them into a Cthulhu mythos context just as anything else can be put in there. Neither I nor Carter invented Ubb, Uba, Ubbya, Uber or Upir - these are things common to Slavic and Turanian folklore. H. P. Lovecraft did not invent the Anedottus Musarus (The Deep Ones) - these are creatures common to folklore around the world. H. P. Lovecraft's Deep One stories could be correctly seen as his "slice of life" in the long saga of Oceanic Humanoids.

OTHER NATIONS

Aradia - - The Witche's Gospel

- in its Entirety with a few notes []

Notes that are in () are the author's notes. All others are in [].

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~Preface~

If the reader has ever met with the works of the learned folk-lorist G. Pitre, or the articles contributed by "Lady Vere de Vere" to the Italian Rivista or that of J. H. Andrews to Folk-Lore, he will be aware that there are in Italy great numbers of strega, fortune-tellers or witches, who divine by cards, perform strange ceremonies in which spirits are supposed to be invoked, make and sell amulets, and, in fact, comport themselves generally as their reputed kind are wont to do, be they Black Voodoos in America or sorceresses anywhere.

But the Italian strega or sorceress is in certain respects a different character from these. In most cases she comes of a family in which her calling or art has been practiced for many generations. I have no doubt that there are instances in which the ancestry remounts to mediaeval, Roman, or it may be Etruscan times. The result has naturally been the accumulation in such families of much tradition. But in Northern Italy, as its literature indicated, though there has been some slight gathering of fairy tales and popular superstitions by scholars, there has never existed the least interest as regarded the strange lore of the witches, nor any suspicion that it embraced an incredible quantity of old Roman minor myths and legends, such as Ovid has recorded, but of which much escaped him and all other Latin writers.

This ignorance was greatly aided by the wizards and witches themselves, in making a profound secret of all their traditions, urged thereto by fear of the priests. In fact, the latter all unconsciously actually contributed immvanishment of all. However, they die slowly, and even yet there are old people in the Romagna of the North who know the Etruscan names of the Twelve Gods, and invocations to Bacchus, Jupiter, and Venus and Mercury, and the Lares or ancestral spirits, and in the cities are women who prepare strange amulets, over which they mutter spells, all known in the old Roman time, and who can astonish even the learned by their legends of Latin gods, mingled with lore which may be found in Cato or Theocritus. With one of these I became intimately acquainted in 1886, and have ever since employed her specially to collect among her sisters of the hidden spell in many places all the traditions of the olden time known to them. It is true that I have drawn from other sources, but this woman by long practice has perfectly learned what few understand, or just what I want, and how to extract it from those of her kind.

Among other strange relics, she succeeded, after many years, in obtaining the following "Gospel", which I have in her handwriting. A full account of its nature with many details will be found in an Appendix. I do not know definitely whether my informant derived a part of these traditions from written sources or oral narration, but believe it was chiefly the latter. However, there are a few wizards who copy or preserve documents relative to their art. I have not seen my collector since the "Gospel" was sent to me. I hope at some future time to be better informed.

For brief explanation I may say the witchcraft is known to its votaries as la vecchia religione, or the old religion, of which DIANA is the Goddess, her daughter Aradia (or Herodius) the female Messiah,

and that this little work sets forth how the latter was born, came down to earth, established witches and witchcraft, and then returned to heaven. With it are given the ceremonies and invocations or incantations to be addressed to Diana and Aradia, the exorcism of Cain, and the spells of the holy-stone, rue, and verbená, constituting, as the text declares, the regular church-service, so to speak, which is to be chanted or pronounced at the witch meetings. There are also included the very curious incantations or benedictions of the honey, meal, and salt, or cakes of the witch-supper, which is curiously classical, and evidently a relic of the Roman Mysteries.

The work could have been extended *ad infinitum* by adding to it the ceremonies and incantations which actually form a part of the Scripture of Witchcraft, but as these are nearly all - or at least in great number - to be found in my works entitled *Etruscan-Roman Remains and Legends of Florence*, I have hesitated to compile such a volume before ascertaining whether there is a sufficiently large number of the public who would buy such a work.

Since writing the foregoing I have met with and read a very clever and entertaining work entitled *Romanzo dei Settimani*, G. Cavagnari, 1889, in which the author, in the form of a novel, vividly depicts the manners, habits of thought, and especially the nature of witchcraft, and the many superstitions current among the peasants in Lombardy. Unfortunately, notwithstanding his extensive knowledge of the subject, it never seems to have occurred to the narrator that these traditions were anything but noxious nonsense or abominably un-Christian folly. That there exist in them marvelous relics of ancient mythology and valuable folklore, which is the very *cor cordium* of history, is as uncared for by him as it would be by a common Zoccolone or tramping Franciscan. One would think it might have been suspected by a man who knew that a witch really endeavored to kill seven people as a ceremony rite, in order to get the secret of endless wealth, that such a sorceress must have had a store of wondrous legends; but of all this there is no trace, and it is very evident that nothing could be further from his mind than that there was anything interesting from a higher or more genial point of view in it all.

His book, in fine, belongs to the very great number of those written on ghosts and superstition since the latter has fallen into discredit, in which the authors indulge in much satirical and very safe but cheap ridicule of what to them is merely vulgar and false. Like Sir Charles Coldstream, they have peeped in the crater of Vesuvius after it had ceased to "erupt", and found "nothing in it." But there was something in it once; and the man of science, which Sir Charles was not, still finds a great deal in the remains, and the antiquarian a Pompeii or a Herculaneum - 'tis said there are still seven buried cities to unearth. I have done what little (it is really very little) I could, to disinter something from the dead volcano of Italian sorcery.

If this be the manner in which Italian witchcraft is treated by the most intelligent writer who has depicted it, it will not be deemed remarkable that there are few indeed who will care whether there is a veritable Gospel of the Witches, apparently of extreme antiquity, embodying the belief in a strange counter-religion which has held its own from pre-historic time to the present day. "Witchcraft is all rubbish, or something worse," said old writers, "and therefore all books about it are nothing better." I sincerely trust, however, that these pages may fall into the hands of at least a few who will think better of them.

I should, however, in justice to those who do care to explore dark and bewildering paths, explain clearly that witch-lore is hidden with most scrupulous care from all save a very few in Italy, just as it is among the Chippeway Medas or the Black Voodoo. In the novel to the life of I Settimani an aspirant is represented as living with a witch and acquiring or picking up with pain, scrap by scrap, her spells and incantations, giving years to it. So my friend the late M. Dragomanoff told me how a certain man in Hungary, having learned that he had collected many spells (which were indeed subsequently published in folklore journals), stole them, so that the next year when Dragomanoff returned, he found the thief in full practice as a blooming magician. Truly he had not got many incantations, only a dozen or so, but a very little will go a great way in the business, and I venture to say there is perhaps hardly a single witch in Italy who knows as many as I have published, mine

having been assiduously collected from many, far and wide. Everything of the kind which is written is, moreover, often destroyed with scrupulous care by priests or penitents, or the vast number who have a superstitious fear of even being in the same house with such documents, so that I regard the rescue of the Vangelo as something which is to say the least remarkable.

~CHAPTER I~

How Diana Gave Birth to Aradia (Herodius)

"It is Diana! Lo! She rises crescented." -Krats' Endymion

"Make more bright The Star Queen's crescent on her marriage night." -Ibid.

This is the Gospel of the Witches:

Diana greatly loved her brother Lucifer, the god of the Sun and of the Moon, the god of Light (Splendor), who was so proud of his beauty, and who for his pride was driven from Paradise.

[Note: in the higher sense, Binah/Sophia emanates Hochmah/Vajra/Logos. Paradise is the pre-Cosmic condition, like Nirvana. Their emanation caused the Cosmos to come into being, or to "fall" into being. In the Cosmos is the Wheel of Life.]

Diana had by her brother a daughter, to whom they gave the name of Aradia (i.e. Herodius).

[Note: In the higher sense, Aradia would be similar to Lylyth in the way this myth carries forth.]

In those days there were on earth many rich and many poor.

The rich made slaves of the poor.

[Note: this is a revolutionary statement and sentiment showing Jules Michelet's analysis of "peasant type revolt" to be reasonable in his excellent book "Satanism and Witchcraft."]

In those days were many slaves who were cruelly treated; in every palace tortures, in every castle prisoners.

Many slaves escaped. They fled to the country; thus they became thieves and evil folk. Instead of sleeping by night, they plotted escape and robbed their masters, and then slew them. So they dwelt in the mountains and forests as robbers and assassins, all to avoid slavery.

Diana said one day to her daughter Aradia:

**Tis true indeed that thou a spirit art,
But thou wert born but to become again
A mortal; thou must go to earth below
To be a teacher unto women and men
Who fain would study witchcraft in thy school**

**Yet like Cain's daughter thou shalt never be
Nor like the race who have become at last
Wicked and infamous from suffering,
As are the Jews and wandering Zingari [Gypsies],
Who are all thieves and knaves; like unto them
Ye shall not be...**

**And thou shalt be the first of witches known;
And thou shalt be the first of all in the world;
And thou shalt teach the art of poisoning,
Of poisoning those who are great lords of all;
Yea, thou shalt make them die in their palaces;
And thou shalt bind the oppressor's soul (with power);
And when ye find a peasant who is rich,
Then ye shall teach the witch, your pupil, how
To ruin all his crops with tempests dire,
With lightning and with thunder (terrible),
And with the hail and wind...**

**And when a priest shall do you injury
By his benedictions, ye shall do to him
Double the harm, and do it in the name of me,
Diana, Queen of witches all!
And when the priests or the nobility
Shall say to you that you should put your faith
In the Father, Son, and Mary, then reply;**

**"Your God, the Father, and Maria are
Three devils..."**

**"For the true God the Father is not yours;
For I have come to sweep away the bad
The men of evil, all will I destroy!"**

[Note: this is Wicca advocating revolution and smashing of enemies, by any means possible. None of this even hints at turning the other cheek. This is pure Satanic Witchcraft.]

**"Ye who are poor suffer with hunger keen,
And toil in wretchedness, and suffer too
Full of imprisonment; yet with it all
Ye have a soul, and for your sufferings
Ye shall be happy in the other world,
But ill the fate of all who do ye wrong!"**

Now when Aradia had been taught, taught to work all witchcraft, how to destroy the evil race (of oppressors) [or of Adam's children?], she (imparted it to her pupils) said unto them:

**When I shall have departed from this world,
Whenever ye have need of anything,
Once in the month, and when the moon is full,
Ye shall assemble in some desert place,
Or in a forest all together join
To adore the potent spirit of your queen,
My mother, great Diana. She who fain
Would learn all sorcery yet has not won
Its deepest secrets, then my mother will
Teach her, in truth all things as yet unknown.
And ye shall all be freed from slavery,
And so ye shall be free in everything;
And as the sign that ye are truly free,**

**Ye shall be naked in your rites, both men
And women also: this shall last until**

**The last of your oppressors shall be dead;
And ye shall make the game of Benevento [literally means "good wind"]
Extinguishing the lights, and after that
Shall hold your supper thus:**

[Note: this is definitely not "white light" Witchcraft and it predates Gardner by a century.]

~CHAPTER II~

The Sabbat, Treguenda or Witch-Meeting-How to Consecrate the Supper

Here follows the supper, of what it must consist, and what shall be said and done to consecrate it to Diana.

You shall take meal and salt, honey and water, and make this incantation:

The Conjunction of Meal

I conjure thee, O Meal!
Who art indeed our body, since without thee
We could not live, thou who (at first as seed)
Before becoming flower went in the earth,
Where all deep secrets hide, and then when ground
Didst dance like dust in the wind, and yet meanwhile
Didst bear with thee in flitting, secrets strange!

And yet erewhile, when thou were in the ear,
Even as a (golden) glittering grain, even then
The fireflies came to cast on thee their light
And aid thy growth, because without their help
Thou couldst not grow nor beautiful become;
Therefore thou dost belong unto the race
Of witches or of fairies, and because
The fireflies do belong unto the sun...

Queen of the fireflies! hurry apace,
Come to me now as if running a race,
Bridle the horse as you hear me now sing!
Bridle, O bridle the son of the king!
Come in a hurry and bring him to me!
The son of the king will ere long set thee free!
And because thou for ever art brilliant and fair,
Under a glass I will keep thee; while there,
With a lens I will study thy secrets concealed,
Till all their bright mysteries are fully revealed,
Yea, all the wondrous lore perplexed
Of this life of our cross and of the next.
Thus to all mysteries I shall attain,
Yea, even to that at last of the grain;
And when this at last I shall truly know,
Firefly, freely I'll let thee go!
When Earth's dark secrets are known to me,
My blessing at last I will give to thee!

Here follows the Conjunction of the Salt.

Conjunction of the Salt

I do conjure thee, salt, lo! here at noon,
Exactly in the middle of a stream
I take my place and see the water around,
Likewise the sun, and think of nothing else
While here besides the water and the sun;
For all my soul is turned in truth to them;
I do indeed desire no other thought,
I yearn to learn the very truth of truths,
For I have suffered long with the desire
To know my future or my coming fate,
If good or evil will prevail in it...
Water and sun, be gracious unto me!

Here follows the Conjunction of Cain.

The Conjunction of Cain

I conjure thee, O Cain, as thou canst ne'er
Have rest or peace until thou shalt be freed
From the sun where thou art prisoned, and must go
beating thy hands and running fast meanwhile:
I pray thee let me know my destiny;
And it 'tis evil, change its course for me!
If thou wilt grant this grace, I'll see it clear
In the water in the splendor of the sun;
And thou, O Cain, shalt tell by word of mouth
Whatever this my destiny is to be.
And unless thou grantest this,
May'st thou ne'er know peace or bliss!

Then shall follow the Conjunction of Diana.

You shall make cakes of meal, wine, salt, and honey in the shape of a (crescent or horned) moon,
and then put them to bake, and say:

I do not bake the bread, nor with it salt,
Nor do I cook the honey with the wine;
I bake the body and the blood and soul,
The soul of (great) Diana, that she shall
Know neither rest nor peace, and ever be
In cruel suffering till she will grant
What I request, what I do most desire,
I beg it of her from my very heart!
And if the grace be granted, O Diana!
In honor of thee I will hold this feast,
Feast and drain the goblet deep,
We will dance and wildly leap,
And if thou grant'st the grace which I require,
Then when the dance is wildest, all the lamps
shall be extinguished and we'll freely love!

And thus shall it be done: all shall sit down to the supper all naked, men and women, and the feast over, they shall dance, sing, make music, and then love in the darkness, with all the lights extinguished; for it is the Spirit of Diana who extinguishes them, and so they will dance and make music in her praise.

And it came to pass that Diana, after her daughter had accomplished her mission or spent her time on earth among the living (mortals), recalled her, and gave her the power that when she had been invoked...having done some good deed...she gave her the power to gratify those who had conjured her by granting her or him success in love:

To bless or curse with power friends or enemies (to do good or evil).

To converse with spirits.

To find hidden treasures in ancient ruins.

To conjure the spirits of priests who died leaving treasures.

To understand the voice of the wind.

To change water into wine.

To divine with cards.

To know the secrets of the hand (palmistry)

To cure diseases.

To make those who are ugly beautiful.

To tame wild beasts.

[Note: there is nothing about spells coming back at them for doing magic, no modern day bullshit about "harm none lest ye be harmed."]

And whatever thing should be asked from the spirit of Aradia, that should be granted unto those who merited her favor.

And thus must they invoke her:

Thus do I seek Aradia! Aradia! Aradia! At midnight, at midnight I go into a field, and with me I bear water, wine, and salt, I bear water, wine, and salt, and my talisman - my talisman, my talisman, and a red small bag which I ever hold in my hand - con dentro, con dentro, sale, with salt in it, in it. With water and wine I bless myself, I bless myself with devotion to implore a favour from Aradia, Aradia. (emphasize italics and repetitions)

Invocation to Aradia

Aradia! my Aradia!

Thou art my daughter unto him who was

Most evil of all spirits, who of old

Once reigned in hell when driven away from heaven,

Who by his sister did thy sire become,

But as thy mother did repent her fault,

And wished to mate thee to a spirit who

Should be benevolent,

And not malevolent!

Aradia, Aradia! I implore

Thee by the love which she did bear for thee!

And by the love which I too feel for thee!

I pray thee grant the grace which I require!

And if this grace be granted, may there be

One of three signs distinctly clear to me:

The hiss of a serpent,

The light of a firefly,
The sound of a frog!

But if you do refuse this favour, then
May you in future know no peace nor joy,
And be obliged to seek me from afar,
Until you come to grant me my desire,
In haste, and then thou may'st return again
Unto thy destiny. Therewith, Amen!

~CHAPTER III~

How Diana Made the Stars and the Rain

Diana was the first created before all creation; in her were all things; out of herself, the first **darkness**, she divided herself; into darkness and light she was divided. Lucifer, her brother and son, herself and her other half, was the light.

[Note: see [The Darkness Is One](#) and the figure at the bottom: Diana is Binah, Diana is Shekina, Diana is Sophia, the mother of the Light and of the Dark Defenders and Principles on our Pentacle!]

And when Diana saw that the light was so beautiful, the light which was her other half, her brother **Lucifer**, she yearned for it with exceeding great desire. Wishing to receive the light again into her darkness, to swallow it up in rapture, in delight, she trembled with desire. This desire was the dawn.

[Note: this desire is Lylyth!]

But Lucifer, the light, fled from her, and would not yield to her wishes; he was the light which flies into the most distant parts of heaven, the mouse which flies before the cat.

Then Diana went to the fathers of the Beginning, to the mothers, the spirits who were before the first spirit, and lamented unto them that she could not prevail with Lucifer. And they praised her for her courage; they told her that to rise she must fall; to become the chief of Goddesses she must become mortal.

[Note: this is akin to the legend of Tara in the East, who "falls" into the coils of creation that the Vajra/Light became, in order to have incarnations.]

And in the ages, in the course of time, when the world was made, Diana went on earth, as did Lucifer, who had fallen, and Diana taught magic and sorcery, whence came witches and fairies and goblins - all that is like man, yet not mortal.

And it came thus that Diana took the form of a cat. Her brother had a cat whom he loved beyond all creatures, and it slept every night on his bed, a cat beautiful beyond all other creatures, a fairy: he did not know it.

Diana prevailed with the cat to change forms with her; so she lay with her brother, and in the darkness assumed her own form, and so by Lucifer became the mother of Aradia. But when in the morning he found that he lay by his sister, and that light had been conquered by darkness, Lucifer was extremely angry; but Diana with her wiles of witchcraft so charmed him that he yielded to her love. This was the first fascination; she hummed the song, it was as the buzzing of bees (or a top spinning round), a spinning-wheel spinning life. She spun the lives of all men; all things were spun from the wheel of Diana. Lucifer turned the wheel.

Diana was not known to the witches and spirits, the fairies and elves who dwell in desert place, the goblins, as their mother; she hid herself in humility and was a mortal, but by her will she rose again above all. She had passion for witchcraft, and became so powerful therein, that her greatness could not be hidden.

And thus it came to pass one night, at the meeting of all the sorceresses and fairies, she declared that she would darken the heavens and turn all the stars into mice.

All those who were present said:

"If thou canst do such a strange thing, having risen to such power, thou shalt be our queen."

Diana went into the street; she took the bladder of an ox and a piece of witch-money, which has an edge from a knife - with such money witches cut the earth from men's foot tracks - and she cut the earth, and with it and many mice she filled the bladder, and blew into the bladder till it burst.

And there came a great marvel, for the earth which was in the bladder became the round heaven above, and for three days there was a great rain; the mice became stars or rain. And having made the heaven and stars and the rain, Diana became Queen of the Witches; she was the cat who ruled the star mice, the heaven and the rain.

[Note: this is a highly mythologized version of the Bahu, or Sophia Achamoth, or Demiurge, breaking open which heralded the coming of the Cosmos.]

~CHAPTER IV~

The Charm of the Stones Consecrated to Diana

To find a stone with a hole in it is a special sign of the favour of Diana. He who does so shall take it in his hand and repeat the following, having observed the ceremony as enjoined

Invocation to the Holy-Stone

I have found A holy-stone upon the ground.
O Fate! I thank thee for the happy find.
Also the spirit who upon this road
Hath given it to me;
And may it prove to be for my true good
And my good fortune!

I rise in the morning by the earliest dawn,
And I go forth to walk through (pleasant) vales,
All in the mountains or the meadows fair,
Seeking for luck while onward still I roam,
Seeking for rue and vervain scented sweet,
Because they bring good fortune unto all.
I keep them safely guarded in my bosom,
That none may know it - 'tis a secret thing,
And sacred too, and thus I speak the spell:
"O vervain! ever be a benefit,
And may thy blessing be upon the witch
Or on the fairy who did give thee to me!"

It was Diana who did come to me,
All in the night in a dream, and said to me:

"If thou would'st keep all evil folk afar,
Then ever keep the vervain and the rue
Safely beside thee!"

Great Diana! thou

Who art the queen of heaven and of earth,
And of the infernal lands - yea, thou who art
Protectress of all men unfortunate,
Of thieves and murderers, and of women too
Who lead an evil life, and yet hast known
That their nature was not evil, thou, Diana
Hast still conferred on them some joy in life.

Or I may truly at another time
So conjure thee that thou shalt have no peace
Or happiness, for thou shalt ever be
In suffering until thou greatest that
Which I require in strictest faith from thee!

[Here we have again the threatening of the deity, just as in Eskimo or other Shamanism, which represents the rudest primitive form of conjuring, the spirits are menaced. A trace of this is to be found among rude Roman Catholics. Thus when St. Bruno, some years ago, at a town in the Romagna, did not listen to the prayers of his devotees for rain, they stuck his image in the mud of the river, head downwards. A rain speedily followed, and the Saint was restored in honour to his place in the church..]

The Spell or Conjuration of the Round Stone

The finding of a round stone, be it great or small, is a good sign, but it should never be given away, because the receiver will then get the good luck, and some disaster befall the giver.

On finding a round stone, raise the eyes to heaven, and throw the stone up three times (catching it every time), and say -

Spirit of good omen,
Who art come to aid me,
Believe I had great need of thee.
Spirit of the Red Goblin,
Since thou hast come to aid me in my need,
I pray of thee do not abandon me;
I beg of thee to enter now this stone,
That in my pocket I may carry thee,
And so when anything is needed by me,
I can call unto thee: be what it may,
Do not abandon me by night or day.

Should I lend money unto any man
Who will not pay when due, I pray of thee,
Thou the Red Goblin, make him pay his debt!
And if he will not and is obstinant,
Go at him with thy cry of "Brie - brie!"
And if he sleeps, awake him with a twitch,
And pull the covering off and frighten him!
And follow him about where'er he goes.

So teach him with thy ceaseless "Brie - brie!"
That he who obligation e'er forgets
Shall be in trouble till he pays his debts.
And so my debtor on the following day
Shall either bring the money which he owes,
Or send it promptly: so I pray of thee,
O my Red Goblin, come unto my aid!
Or should I quarrel with her whom I love,
Then, spirit of good luck, I pray thee go
To her while sleeping - pull her by the hair,
And bear her through the night unto my bed!
And in the morning, when all spirits go
To their repose, do thou, ere thou return'st
Into thy stone, carry her home again,
And leave her there asleep. Therefore, O Sprite!
I beg thee in this pebble make thy home!
Obey in every way all I command.
So in my pocket thou shalt ever be,
And thou and I will ne'er part company!

~CHAPTER V~

The Conjunction of the Lemon and Pins Sacred to Diana

A lemon stuck full of pins of different colours always brings good fortune.

If you receive as a gift a lemon full of pins of divers colours, without any black ones among them, it signifies that your life will be perfectly happy and prosperous and joyful.

But if some black pins are among them, you may enjoy good fortune and health, yet mingled with troubles which may be of small account. [However, to lessen their influence, you must perform the following ceremony, and pronounce this incantation, wherein all is also described.

At the instant when the midnight came,
I have picked a lemon in the garden,
I have picked a lemon, and with it
An orange and a (fragrant) mandarin.
Gathering with care these (precious) things,
And while gathering I said with care:
"Thou who art Queen of the sun and of the moon
And of the stars - lo! here I call to thee!
And with what power I have I conjure thee
To grant to me the favour I implore!
Three things I've gathered in the garden here:
A lemon, orange, and a mandarin;
I've gathered them to bring good luck to me.
Two of them I do grasp here in my hand,
And that which is to serve me for my fate,
Queen of the stars!
Then make that fruit remain firm in my grasp.

(Something is here omitted in the MS. I conjecture that the two are tossed without seeing them into the air, and if the lemon remains, the ceremony proceeds as follows. This is evident, since in it the incantation is confused with a prose direction how to act)

Saying this, one looks up at the sky, and I found the lemon in one hand, and a voice said to me -

"Take many pins, and carefully stick them in the lemon, pins of many colours; and as thou wilt have good luck, and if thou desirest to give the lemon to any one or to a friend, thou shouldst stick in it many pins of varied colours.

"But if thou wilt that evil befall any one, put in it black pins.

"But for this thou must pronounce a different incantation (thus)":

Goddess Diana, I do conjure thee
And with uplifted voice to thee I call,
That thou shalt never have content or peace
Until thou comest to give me all thy aid.
Therefore tomorrow at the stoke of noon
I'll wait for thee, bearing a cup of wine,
Therewith a lens or a small burning glass.
And thirteen pins I'll put into the charm;
Those which I put shall all indeed be black,
But thou, Diana, thou wilt place them all!

And thou shalt call for me the fiends from hell;
Thou'lt send them as companions of the Sun,
And all the fire infernal of itself
Those fiends shall bring, and bring with it the power
Unto the Sun to make this (red) wine boil,
So that these pins by heat may be red-hot;
And with them I do fill the lemon here,
That unto her or him to whom 'tis given
Peace and prosperity shall be unknown.

If this grace I gain from thee
Give a sign, I pray, to me!
Ere the third day shall pass away,
Let me either hear or see
A roaring wind, a rattling rain,
Or hail a clattering on the plain;
Till one of these three signs you show,
Peace, Diana, thou shalt not know.
Answer well the prayer I've sent thee,
Or day and night will I torment thee!

As the orange was the fruit of the Sun, so is the lemon suggestive of the Moon or Diana, its colour being of a lighter yellow. However, the lemon specially chosen for the charm is always a green one, because it "sets hard" and turns black. It is not generally known that orange and lemon peel, subjected to pressure and combined with an adhesive may be made into a hard substance which can be moulded or used for many purposes. I have devoted a chapter to this in an as yet unpublished work entitled One Hundred Minor Arts. This was suggested to me by the hardened lemon given to me for a charm by a witch.

~CHAPTER VI~

A Spell to Win Love

When a wizard, a worshipper of Diana, one who worships the Moon, desires the love of a woman, he can change her into the form of a dog, when she, forgetting who she is, and all things besides,

will at once come to his house, and there, when by him, take on again her natural form and remain with him. And when it is time for her to depart, she will again become a dog and go home, where she will turn into a girl. And she will remember nothing of what has taken place, or at least but little or mere fragments, which will seem as a confused dream. And she will take the form of a dog because Diana has ever a dog by her side.

And this is the spell to be repeated by him who would bring a love to his home.

(The beginning of this spell seems to be merely a prose introduction explaining the nature of the ceremony)

Today is Friday, and I wish to rise very early, not having been able to sleep all night, having seen a very beautiful girl, the daughter of a rich lord, whom I dare not hope to win. Were she poor, I could gain her with money; but as she is rich, I have no hope to do so. Therefore will I conjure Diana to aid me.

Diana, beautiful Diana!
Who art indeed as good as beautiful,
By all the worship I have given thee,
And all the joy of love which thou hast known,
I do implore thee to aid me in my love!
What thou wilt 'tis true
Thou canst ever do:
And if the grace I seek thou'lt grant to me,
Then call, I pray, thy daughter Aradia,
And send her to the bedside of the girl,
And give that girl the likeness of a dog,

And make her then come to me in my room,
But when she once has entered it, I pray
That she may reassume her human form,
As beautiful as e'er she was before,
And may I then make love to her until
Our souls with joy are fully satisfied.
Then by the aid of the great Fairy Queen
And of her daughter, fair Aradia,
May she be turned into a dog again,
And then to human form as once before!

~CHAPTER VII~

To Find or Buy Anything, or to Have Good Fortune Thereby

The man or woman who, when about to go forth into the town, would fain be free from danger or risk of an accident, or to have good fortune in buying, as, for instance, if a scholar hopes that he may find some rare old book or manuscript for sale very cheaply, or if any one wishes to buy anything very desirable or to find bargains or rarities. This scongiurazione serves for good health, cheerfulness of heart, and absence of evil or the overcoming enmity. These are words of gold unto the believer.

'Tis Tuesday now, and at an early hour
I fain would turn good fortune to myself,
Firstly at home and then when I go forth,

And with the aid of beautiful Diana
I pray for luck ere I do leave this house!

First with three drops of oil I do remove
All evil influence, and I humbly pray,
O beautiful Diana, unto thee
That thou wilt take it all away from me,
And send it all to my worst enemy!

When the evil fortune is taken from me,
I'll cast it out to the middle of the street
And if thou wilt grant me this favour,
O beautiful Diana,
Every bell in my house shall merrily ring!

Then well contented
I will go forth to roam,
Because I shall be sure that with thy aid I shall discover ere I return
Some fine and ancient books,
And at a moderate price.

And thou shalt find the man,
The one who owns the book,
And thou thyself wilt go
And put it in his mind,
Inspiring him to know
What 'tis that thou would'st find
And move him into doing
All that thou dost require.
Or if a manuscript
Written in ancient days,
Thou'lt gain it all the same,
It shall come in thy way,
And thus at little cost.
Thou shalt buy what thou wilt
By great Diana's aid.

The foregoing was obtained, after some delay, in reply to a query as to what conjuration would be required before going forth, to make sure that one should find for sale some rare book, or other object desired, at a very moderate price. Therefore the invocation has been so worded as to make it applicable to literary finds; but those who wish to buy anything whatever on equally favorable terms, have but to vary the request, retaining the introduction, in which the magic virtue consists. I cannot, however, resist the conviction that this is most applicable to, and will succeed best with, researches for objects of antiquity, scholarship, and art, and it should accordingly be deeply impressed on the memory of every bric-a-brac hunter and bibliographer. It should be observed, and that earnestly, that the prayer, far from being answered, will turn to the contrary or misfortune, unless the one who repeats it does so in fullest faith, and this cannot be acquired by merely saying to oneself, "I believe." For to acquire real faith in anything requires long and serious mental discipline, there being, in fact, no subject which is so generally spoken of and so little understood. Here indeed, I am speaking seriously, for the man who can train his faith to actually believe in and cultivate or develop his will can really work what the world by common consent regards as miracles. A time will come when this principle will form not only the basis of all education, but also that of all moral and social culture. I have, I trust, fully set it forth in a work entitled "Have you a Strong Will? or how to Develop it or any other Faculty or Attribute of the Mind, and render it Habitual," &c. London: George Redway.

The reader, however, who has devout faith, can, as the witches declare, apply this spell daily before going forth to procuring or obtaining any kind of bargains at shops, to picking up or discovering lost objects, or, in fact, to finds of any kind. If he incline to beauty in female form, he will meet with bonnes fortunes; if a man of business, bargains will be his. The botanist who repeats it before going into the fields will probably discover some new plant, and the astronomer by night be almost certain to run against a brand new planet, or at least an asteroid. It should be repeated before going to the races, to visit friends, places of amusement, to buy or sell, to make speeches, and specially before hunting or any nocturnal goings-forth, since Diana is the goddess of the chase and of night. But woe to him who does it for a jest!

~CHAPTER VIII~

To Have a Good Wine and Very Good Wine by the Aid of Diana

He who would have a good vintage and fine wine, should take a horn full of wine and with this go into the vineyards or farms wherever vines grow, and then drinking from the horn say

I drink, and yet it is not wine I drink,
I drink the blood of Diana,
Since from wine it has changed into her blood,
And spread itself through all my growing vines,
Whence it will give me good return in wines,
Though even if good vintage should be mine,
I'll be free from care, for should it chance
That the grape ripens in the waning moon,
Then all the wine would come to sorrow, but

If drinking from this horn I drink the blood -
The blood of great Diana - by her aid -
If I do kiss my hand to the new moon,
Praying the Queen that she will guard my grapes,
Even from the instant when the bud is born
Until it is a ripe and perfect grape,
And onward to the vintage, and to the last
Until the wine is made - may it be good!
And may it so succeed that I from it
May draw good profit when at last 'tis sold,
So may good fortune come unto my vines,
And into all my land where'er it be!

But should my vines seem in an evil way,
I'll take my horn, and bravely will I blow
In the wine-vault at midnight, and I'll make
Such a tremendous and a terrible sound
That thou, Diana fair, however far
Away thou may'st be, still shalt hear the call,

And casting open door or window wide,
Shalt headlong come upon the rushing wind,
And find and save me - that is, save my vines,
Which will be saving me from dire distress;
For should I lose them I'd be lost myself,

But with thy aid, Diana, I'll be saved.

This is a very interesting invocation and tradition, and probably of great antiquity from very striking intrinsic evidence. For it is firstly devoted to a subject which has received little attention - the connection of Diana as the moon with Bacchus, although in the great *Dizionario Storico Mitologico*, by Pozzoli and others, it is expressly asserted that in Greece her worship was associated with that of Bacchus, Esculapius and Apollo. The connecting link is the horn. In a medal of Alexander Severus, Diana of Ephesus bears the horn of plenty. This is the horn or horn of the new moon, sacred to Diana. According to Callimachus, Apollo himself built an altar consisting entirely of horns to Diana.

The connection of the horn with wine is obvious. It was usual among the old Slavonians for the priest of Svantevit, the Sun god, to see if the horn which the idol held in his hand was full of wine, in order to prophesy a good harvest for the coming year. If it was filled, all was right; if not, he filled the horn, drank from it, and replaced the horn in the hand, and predicted that all would eventually go well. It cannot fail to strike the reader that this ceremony is strangely like that of the Italian invocation, the only difference being that in one the Sun, and in the other the Moon is invoked to secure a good harvest.

In the Legends of Florence there is one of the Via del Corno, in which the hero, falling into a vast tun or tina of wine, is saved from drowning by sounding a horn with tremendous power. At the sound, which penetrates to an incredible distance, even to unknown lands, all came rushing as if enchanted to save him. In this conjuration, Diana, in the depths of heaven, is represented as rushing at the sound of the horn, and leaping through doors or windows to save the vintage of the one who blows. There is a certain singular affinity in these stories.

In the story of the Via del Corno, the hero is saved by the Red Goblin or Robin Goodfellow, who gives him a horn, and it is the same sprite who appears in the conjuration of the Round Stone, which is sacred to Diana. This is because the spirit is nocturnal, and attendant on Diana-Titania.

Kissing the hand to the new moon is a ceremony of unknown antiquity, and Job, even in his time, regarded it as heathenish and forbidden - which always means antiquated and out of fashion - as when he declared (xxxix, 26, 27), "If I beheld the moon walking in brightness...and my hand hath been secretly enticed or my mouth hath kissed my hand...this also were an iniquity to be punished by the Judge, for I should have denied the God that is above." From which it may or ought to be inferred that Job did not understand that God made the moon and appeared in all His works, or else he really believed the moon was an independent deity. In any case, it is curious to see the old forbidden rite still living, and as heretical as ever.

The tradition, as given to me, very evidently omits a part of the ceremony, which may be supplied from classic authority. When the peasant performs the rite, he must not act as once a certain African, who was a servant of a friend of mine, did. The man's duty was to pour out every morning a libation of rum to a fetish - and he poured it down his own throat. The peasant should also sprinkle the vines, just as the Devonshire farmers who observed all Christmas ceremonies, sprinkled, also from a horn, their apple trees.

~CHAPTER IX~

Tana and Endamone, or Diana and Endymion

"Now it is fabled that Endymion, admitted to Olympus, whence he was expelled for want of respect to Juno, was banished for thirty years to earth. And having been allowed to sleep this time in a cave of Mount Latmos, Diana, smitten with his beauty visited him every night till she had by him fifty daughters and one son. And after this Endymion was recalled to Olympus."

-Diz. Stor. Mitol

The following legend and the spells were given under the name or title of TANA. This was the old Etruscan name for Diana, which is still preserved in the Romagna Toscana. In more than one Italian and French work I have found some account or tale how a witch charmed a girl to sleep for a lover, but this is the only explanation of the whole ceremony known to me.

Tana

Tana is a beautiful goddess, and she loved a marvelously handsome youth names Endamone; but her love was crossed by a witch who was her rival, although Endamone did not care for the latter.

But the witch resolved to win him, whether he would or not, and with this intent she induced the servant of Endamone to let her pass the night in the latter's room. And when there, she assumed the appearance of Tana, whom he loved, so that he was delighted to behold her, as he thought, and welcomed her with passionate embraces. Yet this gave him into her power, for it enabled her to perform a certain magic spell by clipping a lock of his hair.

Then she went home, and taking a piece of sheep's intestine, formed of it a purse, and in this she put that which she had taken, with a red and a black ribbon bound together, with a feather, and pepper and salt, and then sang a song. These are the words, a song of witchcraft of the very old time.

This bag for Endamon' I wove,
It is my vengeance for the love,
For the deep love I had for thee,
Which thou would'st not return to me,
But bore it all to Tana's shrine,
And Tana never shall be thine!
Now every night in agony
By me thou shalt oppressed be!
From day to day, from hour to hour,
I'll make thee feel the witch's power;
With passion thou shalt be tormented,
And yet with pleasure ne'er be contented;
Enwrapped in slumber thou shalt lie,
To know that thy beloved is by,
And, ever dying, never die,
Without the power to speak a word,
Nor shall her voice by thee be heard;
Tormented by Love's agony,
There shall be no relief for thee!
For my strong spell thou canst not break,
And from that sleep thou ne'er shalt wake;
Little by little thou shalt waste,
Like taper by the embers placed.
Little by little thou shalt die,
Yet, ever living, tortured lie,
Strong in desire, yet ever weak,
Without the power to move or speak,
With all the love I had for thee,
Shalt thou thyself tormented be,
Since all the love I felt of late
I'll make thee feel in burning hate,
For ever on thy torture bent,
I am revenged, and now content.

But Tana, who was far more powerful than the witch, though not able to break the spell by which he was compelled to sleep, took from him all pain (he knew her in dreams), and embracing him, she sang this counter charm.

Endamone, Endamone, Endamone!
By the love I feel, which I
Shall ever feel until I die,
Three crosses on thy bed I make,
And then three wild horse chestnuts take,
In that bed the nuts I hide,
And then the window open wide,
That the full moon may cast her light
Upon the love as fair and bright,
And so I pray to her above
To give wild rapture to our love,
And cast her fire in either heart,
Which wildly loves to never part;
And one thing more I beg of thee!
If any one enamoured be,
And in my aid his love hath placed,
Unto his call I'll come in haste.

So it came to pass that the fair goddess made love with Endamone as if they had been awake (yet communing in dreams). And so it is to this day, that whoever would make love with him or her who sleeps, should have recourse to the beautiful Tana, and so doing there will be success.

This legend, while agreeing in many details with the classical myth, is strangely intermingled with practices of witchcraft, but even these, if investigated, would all prove to be as ancient as the rest of the text. Thus the sheep's intestine - used instead of the red woolen bag which is employed in beneficent magic - the red and black ribbon, which mingles threads of joy and woe, the (peacock) feather, pepper and salt, occur in many other incantations, but always to bring evil and cause suffering.

I have never seen it observed, but it is true, that Keats in his exquisite poem of Endymion completely departs from or ignores the whole spirit and meaning of the ancient myth, while in this rude witch-song it is minutely developed. The conception is that of a beautiful youth furtively kissed in his slumber by Diana of reputed chastity. The ancient myth is, to begin with, one of darkness and light, or day and night, from which are born the fifty-one (now fifty-two) weeks of the year. This is Diana, the night, and Apollo, the sun, or light [Lucifer] in another form. It is expressed as love-making during sleep, which, when it occurs in real life, generally has for active agent some one who, without being absolutely modest, wishes to preserve appearances. The established character of Diana among the Initiated (for which she was bitterly reviled by the Fathers of the Church) was that of a beautiful hypocrite who pursued amours in silent secrecy.

"Thus as the moon Endymion lay with her, So did Hippolytus and Verbio."

But there is an exquisitely subtle, delicately strange idea or ideal in the conception of the apparently chaste "clear, cold moon" casting her living light by stealth into the hidden recesses of darkness and acting in the occult mysteries of love or dreams. So it struck Byron as an original thought that the sun does not shine on half the forbidden deeds which the moon witnesses, and this is emphasized in the Italian witch-poem. In it the moon is distinctly invoked as the protectress of a strange and secret amour, and as the deity to be especially invoked for such love-making. The one invoking says that the window is opened, that the moon may shine splendidly on the bed, even as our love is bright and beautiful...and I pray her to give great rapture to us.

The quivering, mysteriously beautiful light of the moon, which seems to cast a spirit of intelligence or emotion over silent Nature, and dimly half awaken it - raising shadows into thoughts and causing every tree and rock to assume the semblance of a living form, but one which, while shimmering and breathing, still sleeps in a dream - could not escape the Greeks, and they expressed it as Diana embracing Endymion. But as night is the time sacred to secrecy, and as the true Diana of the Mysteries was the Queen of Night, who wore the crescent moon, and mistress of all hidden things, including "sweet secret sins and loved iniquities," there was attached to this myth far more than meets the eye. And just in the degree to which Diana was believed to be Queen of the emancipated witches and of Night, or the nocturnal Venus-Astarte herself, so far would the love for sleeping Endymion be understood as sensual, yet sacred and allegorical. And it is entirely in this sense that the witches in Italy, who may claim with some right to be its true inheritors, have preserved and understood the myth.

It is a realization of forbidden or secret love, with attraction to the dimly seen beautiful-by-moonlight, with the fairy or witch-like charm of the supernatural - a romance combined in a single strange form - the spell of Night!

"There is a dangerous silence in that hour
A stillness which leaves room for the full soul
To open all itself, without the power
Of calling wholly back its self-control;
The silver light which, hallowing tree and flower,
Sheds beauty and deep softness o'er the whole,
Breathes also to the heart, and o'er it throws
A loving languor which is not repose."

This is what is meant by the myth of Diana and Endymion. It is the making divine or aesthetic (which to the Greeks was one and the same) that which is impassioned, secret, and forbidden. It was the charm of the stolen waters which are sweet, intensified to poetry. And it is remarkable that it has been so strangely preserved in Italian with traditions.

~CHAPTER X~

Madonna Diana

Once there was, in the very old time in Cettardo Alto, a girl of astonishing beauty, and she was betrothed to a young man who was as remarkable for good looks as herself; but though well born and bred, the fortune or misfortunes of war or fate had made them both extremely poor. And if the young lady had one fault, it was her great pride, nor would she willingly be married unless in good style, with luxury and festivity, in a fine garment, with many bridesmaids of rank.

And this became to the beautiful Rorasa - for such was her name - such an object of desire, that her head was half turned with it, and the other girls of her acquaintance, to say nothing of the many men whom she had refused, mocked her so bitterly, asking her when the fine wedding was to be, with many other jeers and sneers, that at last in a moment of madness she went to the top of a high tower, whence she cast herself; and to make it worse, there was below a terrible ravine into which she fell.

Yet she took no harm, for as she fell there appeared to her a very beautiful woman, truly not of earth, who took her by the hand and bore her through the air to a safe place.

Then all the people round who saw or heard of this thing cried out, "Lo, a miracle!" and they came and made a great festival, and would fain persuade Rorasa that she had been saved by the Madonna.

But the lady who had saved her, coming to her secretly, said, "If thou hast any desire, follow the Gospel of Diana, or what is called the Gospel of the Witches, who worship the moon."

"If thou adorest Luna, then What thou desir'st thou shalt obtain!"

Then the beautiful girl went forth alone by night to the fields, and kneeling on a stone in an old ruin, she worshipped the moon and invoked Diana thus:

Diana, beautiful Diana!
Thou who didst save from a dreadful death
When I did fall into the dark ravine!
I pray thee grant me still another grace.
Give me one glorious wedding, and with it
Full many bridesmaids, beautiful and grand;
And if this favour thou wilt grant me,
True to the Witches' Gospel I will be!

When Rorasa awoke in the morning, she found herself in another house, where all was far more magnificent, and having risen, a beautiful maid led her into another room, where she was dressed in a superb wedding garment of white silk with diamonds, for it was her wedding dress indeed. Then there appeared ten young ladies, all splendidly attired, and with them and many distinguished persons she went to the church in a carriage. And all the streets were filled with music and people bearing flowers.

So she found the bridegrooms, and was wedded to her heart's desire, ten times more grandly than she had ever dreamed of. Then, after the ceremony, there was spread a feast at which all the nobility of Cettardo were present, and, moreover, the whole town, rich and poor, were feasted.

When the wedding was finished, the bridesmaids made every one a magnificent present to the bride - one gave diamonds, another a parchment (written) in gold, after which they asked permission to go all together into the sacristy. And there they remained for some hours undisturbed, until the priest sent his chierico to inquire whether they wanted anything. But what was the youth's amazement at beholding, not the ten bridesmaids, but their ten images or likenesses in wood and in terra-cotta, with that of Diana standing on a moon, and they were all so magnificently made and adorned as to be of immense value.

Therefore the priest put these images in the church, which is the most ancient in Cettardo, and now in many churches you may see the Madonna and Moon, but it is Diana. The name Rorasa seems to indicate the Latin rose the dew, *rorare*, to bedew, *rorulenta*, bedewed - in fact, the goddess of the dew. Her great fall and being lifted by Diana suggest the fall of dew by night, and its rising in vapor under the influence of the moon. It is possible that this is a very old Latin mythic tale. The white silk and diamonds indicate the dew.

~CHAPTER XI~

The House of the Wind

The following story does not belong to the Gospel of Witches, but I add it as it confirms the fact that the worship of Diana existed for a long time contemporary with Christianity. Its full title in the original MS, which was written out by Maddalena, after hearing it from a man who was a native of Volterra, is "The Female Pilgrim of the House of the Wind." It may be added that, as the tale declares, the house in question is still standing.

There is a peasants house at the beginning of the hill or ascent leading to Volterra, and it is called the House of the Wind. Near it there once stood a small palace, wherein dwelt a married couple,

who had but one child, a daughter, whom they adored. Truly if the child had but a headache, they each had a worse attack from fear.

Little by little as the girl grew older, and all the thought of the mother, who was very devout, was that she should become a nun. But the girl did not like this, and declared that she hoped to be married like others. And when looking from her window one day, she saw and heard the birds singing in the vines and among the trees all so merrily, she said to her mother that she hoped some day to have a family of little birds of her own, singing round her in a cheerful nest. At which the mother was so angry that she gave her daughter a cuff. And the young lady wept, but replied with spirit, that if beaten or treated in any such manner, that she would certainly soon find some way to escape and get married, for she had no idea of being made a nun against her will.

At hearing this the mother was seriously frightened, for she knew the spirit of her child, and was afraid lest the girl already had a lover, and would make a great scandal over the blow; and turning it all over, she thought of an elderly lady of good family, but much reduced, who was famous for her intelligence, learning, and power of persuasion, and she thought, "This will be just the person to induce my daughter to become pious, and fill her head with devotion and make a nun of her." So she sent for this clever person, who was at once appointed the governess and constant attendant of the young lady, who, instead of quarreling with her guardian, became devoted to her.

However, everything in this world does not go exactly as we would have it, and no one knows what fish or crab may hide under a rock in a river. For it so happened that the governess was not a Catholic at all, as will presently appear, and did not vex her pupil with any threats of a nun's life, nor even with an approval of it.

It came to pass that the young lady, who was in the habit of lying awake on moonlight nights to hear the nightingales sing, thought she heard her governess in the next room, of which the door was open, rise and go forth on the great balcony. The next night the same thing took place, and rising very softly and unseen, she beheld the lady praying, or at least kneeling in the moonlight, which seemed to her to be very singular conduct, the more so because the lady kneeling uttered words which the younger could not understand, and which certainly formed no part of the Church service.

And being much exercised over the strange occurrence, she at last, with timid excuses, told her governess what she had seen. Then the latter, after a little reflection, first binding her to a secrecy of life and death, for, as she declared, it was a matter of great peril, spoke as follows:

"I, like thee, was instructed when young by priests to worship an invisible god. But an old woman in whom I had great confidence once said to me, 'Why worship a deity whom you cannot see, when there is the Moon in all her splendor visible? Worship her. Invoke Diana, the goddess of the Moon, and she will grant your prayers.' This shalt thou do, obeying the Gospel of (the Witches and of) Diana, who is Queen of the Fairies and of the Moon."

Now the young lady being persuaded, was converted to the worship of Diana and the Moon, and having prayed with all her heart for a lover (having learned the conjuration to the goddess), was soon rewarded by the attention and devotion of a brave and wealthy cavalier, who was indeed as admirable a suitor as any one could desire. But the mother, who was far more bent on gratifying vindictiveness and cruel vanity than on her daughter's happiness, was infuriated at this, and when the gentleman came to her, she bade him begone, for her daughter was vowed to become a nun, and a nun she should be or die.

Then the young lady was shut up in a cell in a tower, without even the company of her governess, and put to strong and hard pain, being made to sleep on the stone floor, and would have died of hunger had her mother had her way.

Then in this dire need she prayed to Diana to set her free; when lo! she found the prison door unfastened, and easily escaped. Then having obtained a pilgrims dress, she traveled far and wide, teaching and preaching the religion of old times, the religion of Diana, the Queen of the Fairies and of the Moon, the goddess of the poor and oppressed.

And the fame of her wisdom and beauty went forth over all the land, and the people worshipped her, calling her La Bella Pellegrina. At last her mother, hearing of her, was in a greater rage than ever, and, in fine, after much trouble, succeeded in having her arrested and cast into prison. And then in evil temper indeed she asked her whether she would become a nun; to which she replied that it was not possible, because she had left the Catholic Church and become a worshipper of Diana and of the Moon.

And the end of it was that the mother, regarding her daughter as lost, gave her up to the priests to be put to torture and death, as they did all who would not agree with them or who left their religion.

But the people were not well pleased with this, because they adored her beauty and goodness, and there were few who had not enjoyed her charity.

But by the aid of her lover she obtained, as a last grace, that on the night before she was to be tortured and executed she might, with a guard, go forth into the garden of the palace and pray. This she did, and standing by the door of the house, which is still there, prayed in the light of the full moon to Diana, that she might be delivered from the dire persecution to which she had been subjected, since even her own parents had willingly given her over to an awful death.

Now her parents and the priests, and all who sought her death, were in the palace watching lest she should escape.

When lo! in answer to her prayer there came a terrible tempest and overwhelming wind, a storm such as man had never seen before, which overthrew and swept away the palace with all who were in it; there was not one stone left upon another, nor one soul alive of all who were there. The gods had replied to the prayer.

The young lady escaped happily with her lover, wedded him, and the house of the peasant where the lady stood is still called the House of the Wind.

This is very accurately the story as I received it, but I freely admit that I have very much condensed the language of the original text, which consists of twenty pages, and which, as regards needless padding, indicates a capacity on the part of the narrator to write an average modern fashionable novel, even a second rate French one, which is saying a great deal. It is true that there are in it no detailed descriptions of scenery, skies, trees, or clouds - and a great deal might be made of Volterra in that way - but it is prolonged in a manner which shows a gift for it. However, the narrative itself is strangely original and vigorous, for it is such a relic of pure classic heathenism, and such a survival of faith in the old mythology, as all the reflected second hand Hellenism of the Aesthetes cannot equal. That a real worship of or belief in classic divinities should have survived to the present day in the very land of Papacy itself, is a much more curious fact than if a living mammoth had been discovered in some out of the way corner of the earth, because the former is a human phenomenon. I foresee that the day will come, and that perhaps not so very far distant, when the world of scholars will be amazed to consider to what a late period an immense body of antique tradition survived in Northern Italy, and how indifferent the learned were regarding it; there having been in very truth only one man, and he a foreigner, who earnestly occupied himself with collecting and preserving it.

It is very probably that there were as many touching episodes among the heathen martyrs who were forced to give up their beloved deities, such as Diana, Venus, the Graces, and others, who were worshipped for beauty, as there were even among the Christians who were thrown to the lions. For the heathen loved their gods with a human personal sympathy, without mysticism or fear,

as if they had been blood relations; and there were many among them who really believed that such was the case when some damsel who had made a faux pas got out of it by attributing it all to some god, faun, or satyr; which is very touching. There is a great deal to be said for as well as against the idolaters or worshippers of dolls, as I heard a small girl define them. ~CHAPTER XII~

Tana the Moon Goddess

The following story, which appeared originally in the "Legends of Florence," collected from the people by me, does not properly belong to the Witch's Gospel, as it is not strictly in accordance with it; and yet it could not well be omitted, since it is on the same subject. In it Diana appears simply as the lunar goddess of chastity, therefor not as a witch. It was given to me as Fana, but my informant said that it might be Tana; she was not sure. As Tana occurs in another tale, and as the subject is certainly Diana, there can hardly be a question of this. [Note: E. European Goddess: Tanfana]

Tana was a very beautiful girl, but extremely poor, and as modest and pure as she was beautiful and humble. She went from one contadino to another, or from farm to farm to work, and thus led an honest life.

There was a young boor, a very ugly, bestial, and brutish fellow, who was after his fashion raging with love for her, but she could not so much as bear to look at him, and repelled all his advances.

But late one night, when she was returning alone from the farmhouse where she had worked to her home, this man who had hidden himself in a thicket, leaped out on her and cried, "Thou canst not flee; mine thou shalt be!"

And seeing no help near, and only the full moon looking down on her from heaven, Tana in despair cast herself on her knees and cried to it:

"I have no one on earth to defend me,
Thou alone dost see me in this strait;
Therefore I pray to thee, O Moon!
As thou art beautiful so thou art bright
Flashing thy splendor over all mankind;
Even so I pray thee light up the mind
Of this poor ruffian, who would wrong me here,
Even to the worst. Cast light into his soul,
That he may let me be in peace, and then
Return in all thy light unto my home!"

When she had said this, there appeared before her a bright but shadowy form, which said:

"Rise, and go to thy home!
Thou has well deserved this grace;
No one shall trouble thee more,
Purest of all on earth!
Thou shalt a goddess be,
The Goddess of the Moon,
Of all enchantment Queen!"

Thus it came to pass that Tana became the Dea or spirit of the Moon.

Though the air be set to a different key, this is a poem of pure melody, and the same as Wordsworth's "Goody Blake and Harry Gill." Both Tana and the old dame are surprised and terrified; both pray to a power above:

"The cold, cold moon above her head,
Thus on her knees did Goody pray;
Young Harry heard what she had said,
And icy cold he turned away."

The dramatic center is just the same in both. The English ballad soberly turns into an incurable fit of ague inflicted on a greedy young boor; the Italian witch-poetess, with finer sense, or with more sympathy for the heroine, casts the brute aside without further mention, and apotheosizes the maiden, identifying her with the Moon. The former is more practical and probable, the latter more poetical.

And here it is worth while, despite digression, to remark what an immense majority there are of people who can perceive, feel, and value poetry in mere words or form - that is to say, objectively - and hardly know or note it when it is presented subjectively or as thought, but not put into some kind of verse or measure, or regulated form. This is a curious experiment and worth studying. Take a passage from some famous poet; write it out in pure simple prose, doing full justice to its real meaning, and if it still actually thrills or moves as poetry, then it is of the first class. But if it has lost its glamour absolutely, it is second rate or inferior; for the best cannot be made out of mere words varnished with associations, be they of thought or feeling.

This is not such a far cry from the subject as might be deemed. Reading and feeling them subjectively, I am often struck by the fact that in these Witch traditions which I have gathered there is a wondrous poetry of thought, which far excels the efforts of many modern bards, and which only requires the aid of some clever workman in words to assume the highest rank. A proof of what I have asserted may be found in the fact that, in such famous poems as the Finding of the Lyre, by James Russell Lowell, and that on the invention of the pipe by Pan, by Mrs. Browning, that which formed the most exquisite and refined portion of the original myths is omitted by both authors, simply because they missed or did not perceive it. For in the former we are not told that it was the breathing of the god Air (who was the inspiring soul of ancient music, and the Bellaria of modern witch-mythology) on the dried filament of the tortoise, which suggested to Hermes the making an instrument wherewith he made the music of the spheres and guided the course of the planets. As for Mrs. Browning, she leaves out Syrinx altogether, that is to say, the voice of the nymph still lingering in the pipe which had been her body. Now to my mind the old prose narrative of these myths is much more deeply poetical and moving, and far more inspired with beauty and romance, than are the well-rhymed and measured, but very imperfect versions given by our poets. And in fact, such want of intelligence or perception may be found in all the 'classic' poems, not only of Keats, but of almost every poet of the age who has dealt in Greek subjects.

Great license is allowed to painters and poets, but when they take a subjective, especially a deep tradition, and fail to perceive its real meaning or catch its point, and simply give us something very pretty, but not so inspired with meaning as the original, it can hardly be claimed that they have done their work as it might, or, in fact, should have been done. I find that this fault does not occur in the Italian or Tuscan witch versions of the ancient fables; on the contrary, they keenly appreciate, and even expand, the antique spirit. Hence I have often had occasion to remark that it was not impossible that in some cases popular tradition, even as it now exists, has been preserved more fully and accurately than we find it in any Latin writer.

Now apropos of missing the point, I would remind certain very literal readers that if they find many faults of grammar, misspelling, and worse in the Italian texts in this book, they will not, as a distinguished reviewer has done, attribute them all to the ignorance of the author, but to the imperfect education of the person who collected and recorded them. I am reminded of this by having seen in a circulating library copy of my Legend of Florence, in which some good careful soul had taken pains with a pencil to correct all the archaisms. Wherein, he or she was like a certain Boston proof reader, who in a book of mine changed the spelling of many citations from Chaucer, Spenser, and others into the purest, or impurest, Webster; he being under the impression that I was

extremely ignorant of orthography. As for the writing in or injuring books, which always belong partly to posterity, it is a sin of vulgarity as well as morality, and indicates what people are more than they dream.

"Only a cad as low as a thief Would write in a book or turn down a leaf, Since 'tis thievery, as well is know, To make free with that which is not our own."

~CHAPTER XIII~

Diana and the Children

There was in Florence in the oldest time a noble family, but grown so poor that their feast days were few and far between. However, they dwelt in their old palace (which was in the street now called La Via Cittadella), which was a fine old building, and so they kept up a brave show before the world, when many a day they hardly had anything to eat.

Round this palace was a large garden, in which stood an ancient marble statue of Diana, like a beautiful woman who seemed to be running with a dog by her side. She held in her hand a bow, and on her forehead was a small moon. And it was said that by night, when all was still, the statue became like life and fled, and did not return till the moon set or the sun rose.

The father of the family had two children, who were good and intelligent. On day they came home with many flowers that had been given to them, and the little girl said to the brother, "The beautiful lady with the bow ought to have some of these!"

Saying this, they laid flowers before the statue and made a wreath, which the boy placed on her head.

Just then the great poet and magician Virgil, who knew everything about the god and fairies, entered the garden and said, smiling, "You have made the offering of flowers to the goddess quite correctly, as they did of old; all that remains is to pronounce the prayer properly, and it is this:"

So he repeated the invocation of Diana:

Lovely Goddess of the bow!
Lovely Goddess of the arrows!
Of all hounds and of all hunting
Thou who wakest in starry heaven
When the sun is sunk in slumber
Thou with moon upon thy forehead,
Who the chase by night preferrest
Unto hunting in the daylight,
With thy nymphs unto the music
Of the horn - thyself the huntress,
And most powerful: I pray thee
Think, although but for an instant,
Upon us who pray unto thee!

Then Virgil taught them also the spell to be uttered when good fortune or aught is specially required

Fair goddess of the rainbow,
Of the stars and of the moon!
The queen most powerful
Of hunters and the night!
We beg of thee thy aid,

That thou may'st give to us
The best of fortune ever!
If thou heed'st our evocation
And wilt give good fortune to us,
Then in proof give us a token!

And having taught them this, Virgil departed.

Then the children ran to tell their parents all that had happened, and the latter impressed it on them to keep it a secret, nor breathe a word or hint thereof to any one. But what was their amazement when they found early the next morning before the statue a deer freshly killed, which gave them good dinners for many a day; nor did they want thereafter at any time game of all kinds, when the prayer had been devoutly pronounced.

There was a neighbor of this family, a priest, who held in hate all the ways and worship of the gods of the old time, and whatever did not belong to his religion, and he, passing the garden one day, beheld the statue of Diana crowned with roses and other flowers. And being in a rage, and seeing in the street a decayed cabbage, he rolled it in the mud, and threw it all dripping at the face of the goddess, saying, "Behold, thou vile beast of idolatry, this is the worship which thou has from me, and the devil do the rest for thee!"

Then the priest heard a voice in the gloom where the leaves were dense, and it said, "It is well! I give thee warning, since thou hast made thy offering, some of the game to thee I'll bring; thou'lt have thy share in the morning."

All that night the priest suffered from horrible dreams and dread, and when at last, just before three o'clock, he fell asleep, he suddenly awoke from a nightmare in which it seemed as if something heavy rested on his chest. And something indeed fell from him and rolled on the floor. And when he rose and picked it up, and looked at it by the light of the moon, he saw that it was a human head, half decayed.

Another priest, who had heard his cry of terror, entered his room, and having looked at the head, said, "I know that face! It is of a man whom I confessed, and who was beheaded three months ago at Siena."

And three days after, the priest who had insulted the goddess died.

The foregoing tale was not given to me as belonging to the Gospel of Witches, but as one of a very large series of traditions relating to Virgil as a magician. But it has its proper place in this book, because it contains the invocation to and incantation of Diana, these being remarkably beautiful and original. When we remember how these 'hymns' have been handed down or preserved by old women, and doubtless much garbled, changed, and deformed by transmission, it cannot but seem wonderful that so much classic beauty still remains in them, as, for instance, in -

Lovely Goddess of the bow!
Lovely Goddess of the arrows!
Thou who walk'st I starry heaven!

Robert Browning was a great poet, but if we compare all the Italian witch poems of and to Diana with the former's much admired speech of Diana-Artemis, it will certainly be admitted by impartial critics that the spells are fully equal to the following by the bard -

I am a goddess of the ambrosial courts,
And save by Here, Queen of Pride, surpassed
By none whose temples whiten this the world;
Through heaven I roll my lucid moon along,

I shed in Hell o'er my pale people peace,
On Earth, I, caring for the creatures, guard
Each pregnant yellow wolf and fox bitch sleek,
And every feathered mother's callow brood,
And all that love green haunts and loneliness.

This is pretty, but it is only imitation, and neither in form or spirit really equal to the incantations, which are sincere on faith. And it may here be observed in sorrow, yet in very truth, that in a very great number of modern poetical handlings of classic mythic subjects, the writers have, despite all their genius as artists, produced rococo work which will appear to be such to another generation, simply from their having missed the point, or omitted from ignorance something vital which the folk lorist would probably not have lost. Achilles may be admirably drawn, as I have seen him, in a Louis XIV. wig with a Turkish scimitar, but still one could wish that the designer had been a little more familiar with Greek garments and weapons.

~CHAPTER XIV~

The Goblin Messengers of Diana and Mercury

The following tale was not given to me as connected with the Gospel of the Witches, but as Diana appears in it, and as the whole conception is that of Diana and Apollo in another form, I include it in the series.

Many centuries ago there was a goblin, or spirit or devil-angel, and Mercury, who was the god of speed and of quickness, being much pleased with this imp, bestowed on him the gift of running like the wind, with the privilege that whatever he pursued, be it spirit, a human being, or animal, he should certainly overtake or catch it.

This goblin had a beautiful sister, who like him, ran errands, not for the gods, but for the goddesses (there was a female god for every male, even down to the small spirits); and Diana on the same day gave to this fairy the power that, whoever might chase her, she should, if pursued, never be overtaken.

On day the brother saw his sister speeding like a flash of lightning across the heaven, and he felt a sudden strange desire in rivalry to overtake her. So he dashed after as she flitted on; but though it was his destiny to catch, she had been fated never to be caught, and so the will of one supreme god was balanced by that of another.

So the two kept flying round and round the edge of heaven, and at first all the gods roared with laughter, but when they understood the case, hey grew serious, and asked one another how it was to end.

Then the great father-god said, "Behold the earth, which is in darkness and gloom! I will change the sister into a Moon, and her brother into a sun. And so shall she ever escape him, yet will he ever catch her with his light, which shall fall on her from afar; for the rays of the sun are his hands, which reach forth with burning grasp, yet which are ever eluded."

And thus it is said that this race begins anew with, the first of every month, when the moon being cold, is covered with as many coats as an onion. But while the race is being run, as the moon becomes warm she casts off one garment after another, till she is naked and then stops, and then when dressed the race begins again.

As the vast storm cloud falls in glittering drops, even so the great myths of the olden time are broken up into small fairy tales, and as these drops in turn reunite.

"On silent lake or streamlet lone" as Villon hath it, even so minor myths are again formed from the fallen waters. In this story we clearly have the dog made by Vulcan and the wolf - Jupiter settled the question by petrifying them - as you may read in Julius Pollux his fifth book, or any other on mythology.

"Which hunting hound, as well is known,
Was changed by Jupiter to stone."

It is remarkable that in this story the moon is compared to an onion. "The onion," says Friedrich, "was, on account of its many skins, among the Egyptians the emblem and hieroglyph of the many formed moon, whose different phases are so clearly seen in the root when it is cut through, also because its growth or decrease corresponds with that of the planet. Therefore it was dedicated to Isis, the Moon Goddess." And for this reason the onion was so holy as to be regarded as having in itself something of deity; for which reason Juvenal remarks that the Egyptians were happy people to have gods growing in their gardens.

~CHAPTER XV~

Laverna

The following very curious tale, with the incantation, was not in the text of the Vangelo, but it very evidently belongs to the cycle or series of legends connected with it. Diana is declared to be the protectress of all outcasts, those to whom the night is their day, consequently of thieves; and Laverna, as we may learn from Horace and Plautus, was pre-eminently the patroness of pilfering and all rascality. In this story she also appears as a witch and humorist.

It was given to me as a tradition of Virgil, who often appears as one familiar with the marvelous and hidden lore of the olden time.

It happened on a time that Virgil, who knew all things hidden or magical, he who was a magician and poet, having heard a speech (or oration) by a famous talker who had not much in him, was asked what he thought of it. And he replied, "It seems to me to be impossible to tell whether it was all introduction or all conclusion; certainly there was no body in it. It was like certain fish of whom one is in doubt whether they are all head or all tail, or only head and tail; or the goddess Laverna, of whom no one ever knew whether she was all head or all body, or neither or both."

Then the emperor inquired who this deity might be, for he had never heard of her.

And Virgil replied, "Among the gods or spirits who were of ancient times - may they be ever favorable to us! Among them (was) one female who was the craftiest and most knavish of them all. She was called Laverna. She was a thief, and very little known to the other deities, who were honest and dignified, for she was rarely in heaven or in the country of the fairies.

"She was almost always on earth, among thieves, pickpockets, and panders - she lived in darkness.

"Once it happened that she went (to a mortal), a great priest in the form and guise of a very beautiful stately priestess (of some goddess), and said to him:

" 'You have an estate which I wish to buy. I intend to build on it a temple to (our) God. I swear to you on my body that I will pay thee within a year'

"Therefore the priest transferred to her the estate.

"And very soon Laverna had sold off all the crops, grain, cattle, wood, and poultry. There was not left the value of four farthings.

"But on the day fixed for payment there was no Laverna to be seen. The fair goddess was far away, and had left her creditor in the lurch!

"At the same time Laverna went to a great lord and bought of him a castle, well furnished within and broad rich lands without.

"But this time she swore on her head to pay in full in six months.

"And as she had done by the priest so she acted to the lord of the castle, and stole and sold every stick, furniture, cattle, men, and mice - there was not left wherewith to feed a fly.

"Then the priest and the lord, finding out who this was, appealed to the gods, complaining that they had been robbed by a goddess.

"And it was soon made known to them all that this was Laverna.

"Therefore she was called to judgment before all the gods.

"And when she was asked what she had done with the property of the priest, unto whom she had sworn by her body to make payment at the time appointed (and why she had broken her oath)?

"She replied by a strange deed which amazed them all, for she made her body disappear, so that only her head remained visible, and it cried: -

" 'Behold me! I swore by my body, but body have I none!'

"Then all the gods laughed.

"After the priest came the lord who had also been tricked, and to whom she had sworn by her head. And in reply to him Laverna showed all present her whole body without mincing matters, and it was one of extreme beauty, but without a head; and from the neck thereof came a voice which said: -

'Behold me, for I am Laverna, who have come to answer to that lord's complaint, Who swears that I contracted debt to him, And have not paid although the time is o'er And that I am a thief because I swore Upon my head - but, as you all can see, I have no head at all, and therefore I Assuredly ne'er swore by such an oath.'

"Then there was indeed a storm of laughter among the gods, who made the matter right by ordering the head to join the body, and bidding Laverna pay up her debts, which she did.

"Then Jove spoke and said: -

" 'Here is a roguish goddess without a duty (or a worshipper), while there are in Rome innumerable thieves, sharpers, cheats, and rascals who live by deceit.

" 'These good folk have neither a church nor a god, and it is a great pity, for even the very devils have their master, Satan, as the head of the family. Therefore, I command that in future Laverna shall be the goddess of all the knaves or dishonest tradesman, with the whole rubbish and refuse of the human race, who have been hitherto without a god or a devil, inasmuch as they have been too despicable for the one or the other.'

"And so Laverna became the goddess of all dishonest and shabby people.

"Whenever any one planned or intended any knavery or aught wicked, he entered her temple, and invoked Laverna, who appeared to him as a woman's head. But if he did his work of knavery badly or maladroitly, when he again invoked her he saw only the body; but if he was clever, then he beheld the whole goddess, head and body.

"Laverna was no more chaste than she was honest, and had many lovers and many children. It was said that not being bad at heart or cruel, she often repented her life and sins; but do what she might, she could not reform, because her passions were so inveterate.

"And if a man had got any woman with child or any maid found herself enceinte, and would hide it from the world and escape scandal, they would go every day to invoke Laverna.

"Then when the time came for the suppliant to be delivered, Laverna would bear her in sleep during the night to her temple, and after the birth cast her into slumber again, and bear her back to her bed at home. And when she woke in the morning, she was ever in vigorous health and felt no weariness, and all seemed to her as a dream.

"But to those who desired in time to reclaim their children, Laverna was indulgent if they led such lives as pleased her and faithfully worshipped her.

"And this is the ceremony to be performed and the incantation to be offered every night to Laverna.

"There must be a set place devoted to the goddess, be it a room, a cellar, or a grove, but ever a solitary place.

"Then take a small table of the size of forty playing cards set close together, and this must be hid in the same place, and going there at night...

"Take forty cards and spread them on the table, making of them a close carpet or cover on it.

"Take of the herbs paura and concordia, and boil the two together, repeating meanwhile the following:

I boil the cluster of concordia To keep in concord and at peace with me Laverna, that she may restore to me My child, and that she by her favoring care May guard me well from danger all my life! I boil this herb, yet 'tis not it which boils, I boil the fear, that it may keep afar Any intruder, and if such should come (to spy upon my rite), may he be struck With fear and in his terror haste away!

Having said thus, put the boiled herbs in a bottle and spread the cards on the table one by one, saying: -

I spread before me now the forty cards Yet 'tis not forty cards which here I spread, But forty of the gods superior To the deity Laverna, that their forms May each and all become volcanoes hot, Until Laverna comes and brings my child; And 'till 'tis done may they all cast at her Hot flames of fire, and with them glowing coals From noses, mouths, and ears (until she yields); Then may they leave Laverna at her peace, Free to embrace her children at her will!

"Laverna was the Roman goddess of thieves, pickpockets, shopkeepers or dealers, plagiarists, rascals, and hypocrites. There was near Rome a temple in a grove where robbers went to divide their plunder. There was a statue of the goddess. Her image, according to some, was a head without a body; according to others, a body without a head; but the epithet of 'beautiful' applied to her by Horace indicates that she who gave disguises to her worshippers had kept one to herself." She was worshipped in perfect silence. This is confirmed by a passage to Horace, where an impostor, hardly daring to move his lips, repeats the following prayer or incantation: -

"O goddess Laverna! Give me the art of cheating and deceiving, Of making men believe that I am just, Holy, and innocent! extend all darkness And deep obscurity o'er my misdeeds!"

It is interesting to compare this unquestionably ancient classic invocation to Laverna with the one which is before given. The goddess was extensively known to the lower orders, and in Plautus a cook who has been robbed of his implements calls on her to revenge him.

I call special attention to the fact that in this, as in a great number of Italian witch incantations, the deity or spirit who is worshipped, be it Diana herself or Laverna, is threatened with torment by a higher power until he or she grants the favour demanded. This is quite classic (Greco-Roman or Oriental) in all of which sources the magician relies not on favour, aid, or power granted by either God or Satan, but simply on what he has been able to wrench and wring, as it were, out of infinite nature or the primal source by penance and study. I mention this because a reviewer has reproached me with exaggerating the degree to which diabolism - introduced by the Church since 1500 - is deficient in Italy. But in fact, among the higher classes of witches, or in their traditions, it is hardly to be found at all. In Christian diabolism the witch never dares to threaten Satan or God, or any of the Trinity or angels, for the whole system is based on the conception of a Church and of obedience.

The herb concordia probably takes its name from that of the goddess Concordia, who was represented as holding a branch. It plays a great part in witchcraft, after verbena and rue.

THE CHILDREN OF DIANA, OR HOW THE FAIRIES WERE BORN

All things were made by Diana, the great spirits of the stars, men in their time and place, the giants which were of old, and the dwarfs who dwell in the rocks, and once a month worship her with cakes.

There was once a young man who was poor, without parents, yet he was good.

One night he sat in a lonely place, yet it was very beautiful, and there he saw a thousand little fairies, shining white, dancing in the light of the full moon.

"Gladly would I be like you, O fairies!" said the youth, "free from care, needing no food. But what are ye?"

"We are moon rays, the children of Diana," replied one - We are children of the Moon. We are born of shining light; When the Moon shoots forth a ray, Then it takes a fairy's form.

"And thou art one of us because thou wert born when the Moon, our mother Diana, was full; yes, our brother, kin to us, belonging to our band.

"And if thou art hungry and poor...and wilt have money in thy pocket, then think upon the Moon, on Diana, unto whom thou wert born; then repeat these words -

"Moon, Moon, beautiful Moon! Fairer far than any star; Moon, O Moon, if it may be, Bring good fortune unto me!"

"And then, if thou has money in thy pocket, thou wilt have it doubled.

"For the children who are born in a full moon are sons or daughters of the Moon,

'Good evening, fair goat! And he will reply, 'Good evening, fair sir! I am so weary That I can go no farther And thou shalt reply as usual, 'Fairy Diana, I conjure thee To give to this goat relief and peace!'

"Then will we enter in a great hall where thou wilt see many beautiful ladies who will try to fascinate thee; but let thy answer ever be, 'She whom I love is her of Monteroni.'

"And now Gianni, to horse; mount and away!" So he mounted the cat, which flew as quick as thought, and found the mare, and having pronounced over it the incantation, it became a woman and said -

In the name of the Fairy Diana! Mayest thou hereby become A beautiful young man, Red and white in hue, Like to milk and blood!

After this he found the goat and conjured it in like manner, and it replied -

In the name of the Fairy Diana! Be thou attired more richly than a prince!

So he passed to the hall, where he was wooed by beautiful ladies, but his answer to them all was that his love was at Monterone.

Then he saw or knew no more, but on awakening found himself in Monterone, and so changed to a handsome youth that no one knew him. So he married his beautiful lady, and all lived the hidden life of witches and wizards from that day, and are now in fairy land.

NOTES

As a curious illustration of the fact that the faith in Diana and the other deities of the Roman mythology, as connected with divination, still survives among the Italians of 'the people,' I may mention that after this work went to press, I purchased for two soldi or one penny, a small chapbook in which is shown how, by a process of conjuration or evocation and numbers, not only Diana, but 39 other deities may be made to give answers to certain questions. The work is probably taken from some old manuscript, as it is declared to have been discovered and translated by P.P. Francesco di Villanova Monteleone. It is divided into two parts, one entitled Circe and the other Medea.

As such works must have pictures, Circe is set forth by a page cut of a very ugly old woman in the most modern costume of shawl and mob cap with ribbons. She is holding an ordinary candlestick. It is quite the ideal of a common fortune teller, and it is probably that the words Maga Circe suggested nothing more or less than such a person to him who 'made up' the book. That of Medea is, however, quite correct, even artistic, representing the sorceress as conjuring the magic bath, and was probably taken from some work on mythology. It is ever so in Italy, where the most grotesque and modern conceptions of classic subjects are mingled with much that is accurate and beautiful - of which indeed this work supplies many examples.

~APPENDIX~

So long ago as the year 1886 I learned that there was in existence a manuscript setting forth the doctrines of Italian witchcraft, and I was promised that, if possible, it should be obtained for me. In this I was for a time disappointed. But having urged it on Maddalena, my collector of folk lore, while she was leading a wandering life in Tuscany, to make an effort to obtain or recover something of the kind, I at last received from her, on January 1, 1897, from Colle, Val d'Elsa, near Siena, the MS entitled Aradia, or the Gospel of the Witches.

Now be it observed, that every leading point which forms the plot or center of this Vangel, such as that Diana is Queen of the Witches; an associate of Herodius (Aradia) in her relations to sorcery; that she bore a child to her brother the Sun (here Lucifer); that as a moon-goddess she is in some relation to Cain, who dwells as prisoner in the moon, and that the witches of old were people oppressed by feudal lands, the former revenging themselves in every way, and holding orgies to Diana which the Church represented as being the worship of Satan - all of this, I repeat, had been told or written out for me in fragments by Maddalena (not to speak of other authorities), even as it had been chronicled by Horst or Michelet; therefore all this is in the present document of minor importance. All of this I expected, but what I did not expect, and what was new to me, was that portion which is given as prose-poetry and which I have rendered in meter or verse. This being traditional, and taken down from wizards, is extremely curious and interesting, since in it are preserved many relics of lore which, as may be verified from records, have come down from days of yore.

Aradia is evidently enough Herodias, who was regarded in the beginning as associated with Diana as chief of the witches. This was not, as I opined, derived from the Herodias of the New Testament, but from an earlier replica of Lilith, bearing the same name. It is, in fact an identification or twin-ing of the Aryan and Shemitic Queens of Heaven, or of Night and of Sorcery, and it may be that this was known to the earliest myth makers. So far back as the sixth century the worship of Herodias and Diana by witches was condemned by a Church Council at Ancyra. Pipernus and other writers have noted the evident identity of Herodias with Lilith. Isis preceded both.

Diana is very vigorously, even dramatically, set forth in this poem as the goddess of the god forsaken and ungodly, of thieves, harlots, and, truthfully enough, of the 'minions of the moon,' as Falstaff would have fain had them called. It was recognized in ancient Rome, as it is in modern India, that no human being can be so bad or vile as to have forfeited all right to divine protection of some kind or other, and Diana was this protectress. It may be as well to observe here, that among all free thinking philosophers, educated parias, and literary or book bohemians, there has ever been a most unorthodox tendency to believe that the faults and errors of humanity are more due (if not altogether due) to unavoidable causes which we cannot help, as, for instance, heredity, the being born savages, or poor, or in vice, or unto 'bigotry and virtue' in excess, or unto inquisitioning - that is to say, when we are so over burdened with innately born sin that all our free will cannot set us free from it.

It was during the so called Dark Ages, or from the downfall of the Roman Empire until the thirteenth century, that the belief that all which was worst in man owed its origin solely to the monstrous abuses and tyranny of Church and State. For then, at every turn in life, the vast majority encountered downright shameless, palpable iniquity and injustice, with no law for the weak who were without patrons.

The perception of this drove vast numbers of the discontented into rebellion, and as they could not prevail by open warfare, they took their hatred out in a form of secret anarchy, which was, however, intimately blended with superstition and fragments of old tradition. Prominent in this, and naturally enough, was the worship of Diana the protectress, for the alleged adoration of Satan was a far later invention of the Church, and it has never really found a leading place in Italian witchcraft to this day. That is to say, purely diabolical witchcraft did not find general acceptance till the end of the fifteenth century, when it was, one may almost say, invented in Rome to supply means wherewith to destroy the threatening heresy of Germany.

The growth of Sentiment is the increase of suffering; man is never entirely miserable until he finds out how wronged he is and fancies that he sees far ahead a possible freedom. In ancient times men as slaves suffered less under even more abuse, because they believed they were born to low conditions of life. Even the best reform brings pain with it, and the great awakening of man was accompanied with griefs, many of which even yet endure. Pessimism is the result of too much culture and introversion.

It appears to be strangely out of sight and out of mind with all historians, that the sufferings of the vast majority of mankind, or the enslaved and poor, were far greater under early Christianity, or till the end of the Middle Ages and the Emancipation of Serfs, than they were before. The reason for this was that in the old 'heathen' time the humble did not know, or even dream, that all are equal before God, or that they had many rights, even here on earth, as slaves; for, in fact, the whole moral tendency of the New Testament is utterly opposed to slavery, or even sever servitude. Every word uttered teaching Christ's mercy and love, humility and charity, was, in fact, a bitter reproof, not only to every lord in the land, but to the Church itself, and its arrogant prelates. The fact that many abuses had been mitigated and that there were benevolent saints, does not affect the fact that, on the whole, mankind was for a long time worse off than before, and the greatest cause of this suffering was what may be called a sentimental one, or a newly born consciousness of rights withheld, which is always of itself a torture. And this was greatly aggravated by the endless preaching to the people that it was a duty to suffer and endure oppression and tyranny, and that the

rights of Authority of all kinds were so great that they on the whole even excused their worst abuses. For by upholding Authority in the nobility the Church maintained its own.

The result of it all was a vast development of rebels, outcasts, and all the discontented, who adopted witchcraft or sorcery for a religion, and wizards as their priests. They had secret meetings in desert places, among old ruins accursed by priests as the haunt of evil spirits or ancient heathen gods, or in the mountains. To this day the dweller in Italy may often find secluded spots environed by ancient chestnut forests, rocks, and walls, which suggest fit places for the Sabbat, and are sometimes still believed by tradition to be such. And I also believe that in this Gospel of the Witches we have a trustworthy outline at least of the doctrine and rites observed at these meetings. They adored forbidden deities and practiced forbidden deeds, inspired as much by rebellion against Society as their own passions.

There is, however, in the Evangel of the Witches an effort made to distinguish between the naturally wicked or corrupt and those who are outcasts or oppressed, as appears from the passage:

"Yet like Cain's daughter (offspring) thou shalt never be, Nor like the race who have become at last Wicked and infamous from suffering, As are the Jews and wandering Zingari, Who are all thieves: like then ye shall not be."

The supper of the Witches, the cakes of meal, salt, and honey, in the form of crescent moons, are known to every classical scholar. The moon or horn shaped cakes are still common. I have eaten of them this very day, and though they are known all over the world, I believe they owe their fashion to tradition.

In the conjuration of the meal there is a very curious tradition introduced to the effect that the glittering grains of wheat from which spikes shoot like sun rays, owe their brilliant likeness to a resemblance to the firefly, 'who comes to give the light.' We have, I doubt not, in this a classic tradition, but I cannot verify it. Hereupon the Vangelo cites a common nursery rhyme, which may also be found a nursery tale, yet which, like others, is derived from witch lore, by which the lucciola is put under a glass and conjured to give by its light certain answers.

The conjuration of the meal or bread, as being literally our body as contributing to form it, and deeply sacred because it had lain in the earth, where dark and wondrous secrets bide, seems to cast a new light on the Christian sacrament. It is a type of resurrection from earth, and was therefore used at the Mysteries and Holy Supper, and the grain had pertained to chthonic secrets, or to what had been under the earth in darkness. Thus even earthworms are invoked in modern witchcraft as familiar with dark mysteries, and the shepherd's pipe to win the Orphic power must be buried three days in the earth. And so all was, and is, in sorcery a kind of wild poetry based on symbols, all blending into one another, light and darkness, fireflies and grain, life and death.

Very strange indeed, but very strictly according to ancient magic as described by classic authorities, is the threatening Diana, in case she will not grant a prayer. This recurs continually in the witch exorcisms or spells. The magus, or witch, worships the spirit, but claims to have the right, drawn from a higher power, to compel even the Queen of Earth, Heaven and Hell to grant the request. "Give what I ask, and thou shalt have honor and offerings; refuse, and I will vex thee by insult." So Canidia and her kind boasted that they could compel the gods to appear. This is all classic. No one ever heard of a Satanic witch invoking or threatening the Trinity, or Christ or even the angels or saints. In fact, they cannot even compel the devil or his imps to obey - they work entirely by his good will as slaves. But in the old Italian lore the sorcerer or witch is all or nothing, and aims at limitless will or power.

Of the ancient belief in the virtues of a perforated stone I need not speak. But it is to be remarked that in the invocation the witch goes forth in the earliest morning to seek for verbenas or verbains. The ancient Persian magi, or rather their daughters, worshipped the sun as it rose by waving freshly

plucked verbenā, which was one of the seven most powerful plants in magic. These Persian priestesses were naked while they thus worshipped, nudity being a symbol of truth and sincerity.

The extinguishing the lights, nakedness, and the orgy, were regarded as symbolical of the body being laid in the ground, the grain being planted, or of entering into darkness and death, to be revived in new forms, or regeneration and light. It was the laying aside of daily life.

The Gospel of the Witches, as I have given it, is in reality only the initial chapter of the collection of ceremonies, incantations, and traditions current in the fraternity or sisterhood, the whole of which are in the main to be found in my Etruscan Roman Remains and Florentine Legends. I have, it is true, a great number as yet unpublished, and there are more ungathered, but the whole scripture of this sorcery, all its principal tenets, formulas, medicaments, and mysteries may be found in what I have collected and printed. Yet I would urge that it would be worth while to arrange and edit it all into one work, because it would be to every student of archeology, folk lore, or history of great value. It has been the faith of millions in the past it has made itself felt in innumerable traditions, which deserve to be better understood than they are, and I would gladly undertake the work if I believed that the public would make it worth the publisher's outlay and pains. ONT

It may be observed with truth that I have not treated this Gospel, nor even the subject of witchcraft, entirely as folk lore, as the word is strictly defined and carried out; that is, as a mere traditional fact or thing to be chiefly regarded as a variant like or unlike sundry other traditions, or to be tabulated and put away in pigeon holes for reference. That it is useful and sensible to do all this is perfectly true, and it has led to an immense amount of valuable search, collection, and preservation. But there is this to be said, and I have observed that here and there a few genial minds are beginning to awake to it, that the mere study of the letter in this way has developed a great indifference to the spirit, going in many cases so far as to produce, like Realism in Art (to which it is allied), even a contempt for the matter or meaning of it, as originally believed in.

I was lately much struck by the fact that in a very learned work on Music, the author, in discussing that of ancient times and of the East, while extremely accurate and minute in determining pentatonic and all other scales, and what may be called the mere machinery and history of composition, showed that he was utterly ignorant of the fundamental fact that notes and chords, bars and melodies, were in themselves ideas or thoughts. Thus Confucius is said to have composed a melody which was a personal description of himself. Now if this be not understood, we cannot understand the soul of early music, and the folklorist who cannot get beyond the letter and fancies himself 'scientific' is exactly like the musician who has no idea of how or why melodies were anciently composed.

The strange and mystical chapter 'How Diana made the Stars and the Rain' is the same given in my Legends of Florence, but much enlarged, or developed to a cosmogonic-mythologic sketch. And here a reflection occurs which is perhaps the most remarkable which all this Witch Evangel suggests. In all other Scriptures of all races, it is the male, Jehovah, Buddha [he's totally wrong here on Buddha] or Brahma, who creates the universe; in Witch Sorcery it is the female who is the primitive principle. Whenever in history there is a period of radical intellectual rebellion against long established conservatism, hierarchy, and the like, there is always an effort to regard Woman as the fully equal, which means the superior sex. Thus in the extraordinary war of conflicting elements, strange schools of sorcery, Neo-Platonism, Cabala, Hermetic Christianity, Gnosticism, Persian Magism and Dualism, with the remains of old Greek and Egyptian theologies in the third and fourth centuries at Alexandria, and in the House of Light of Cairo in the ninth, the equality of Woman was a prominent doctrine. It was Sophia or Helena, the enfranchised, who was then the true Christ who was to save mankind.

[Note: ONLY by allowing in the Darkness, does the Logos rise up. By Christ, he must mean Christos - another name for Logos.]

When Illumination, in company with magic and mysticism, and a resolve to regenerate society according to extreme free thought, inspired the Templars to the hope that they would master the Church and the world, the equality of Woman derived from the Cairene traditions, again received attention. And it may be observed that during the Middle Ages, and even so late as the intense excitements which inspired the French Huguenots, the Jansenists and the Anabaptists, Woman always came forth more prominently or played a far greater part than she had done in social or political life. This was also the case in the Spiritualism founded by the Fox sisters of Rochester, New York, and it is manifesting itself in many ways in the Fin de Siecle, which is also a nervous chaos according to Nordau - Woman being evidently a fish who shows herself most when the waters are troubled.

But we should also remember that in the earlier ages the vast majority of mankind itself, suppressed by the too great or greatly abused power of Church and State, only manifested itself at such periods of rebellion against forms or ideas grown old. And with every new rebellion, every fresh outburst or wild inundation and bursting over the barriers, humanity and woman gain something, that is to say, their just dues or rights. For as every freshet spreads more widely its waters over the fields, which are in due time the more fertilized thereby, so the world at large gains by every revolution, however terrible or repugnant it may be for a time.

The Emancipated or Woman's Rights woman, when too enthusiastic, generally considers man as limited, while Woman is destined to gain on him. In earlier ages a contrary opinion prevailed, and both are, or were, apparently in the wrong, so far as the future is concerned. For in truth both sexes are progressive, and progress in this respect means not a conflict of the male and female principle, such as formed the basis of the Mahabarata, but a gradual ascertaining of true ability and adjustment of relations or coordination of powers.

These remarks are appropriate to my text and subject, because it is in studying the epochs when woman has made herself prominent and influential that we learn what the capacities of the female sex truly are. Among these, that of witchcraft as it truly was - not as it is generally quite misunderstood - is a deeply interesting as any other. For the witch, laying aside all question as to magic or its non-existence - was once a real factor or great power in rebellious social life, and to this very day it is recognized that there is something uncanny, mysterious, and incomprehensible in woman, which neither she herself nor man can explain.

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WICCA?

This url http://www.geocities.com/wicca_hoax/ contains articles dedicated to the trashing of Wicca and Paganism.

On this issue, I had something to say. My essay to them appears here:

Wicca, Legit or Not - What Constitutes Being Legitimate? Does it Even Matter? By: Tani Jantsang
Thanks to Comrade Kaiden for additional information on 1800's Satanism. Thanks to Comrade Proletariat for additional information on Newton.

Pagan-Christian, or Shamanistic or Pagan agrarian traditions of serfs during middle-age and dark-age Europe are synthesized now and referred to by Wiccans as "traditional witchcraft." And yes, it is most definitely political in a sense of self-empowerment. I suggest you check into Robert Graves's accounts of the Goddess and of Hellenic Pagan traditions. Most modern practitioners of Wicca do not live on farms and are not serfs. They are working women in an industrial/technological world.

Yes, all of this WAS simply folk magic as one of your flustered scholars is belaboring (the obvious) - or let us say these were The People's Beliefs, and no one has to "cast serious doubts" on the idea of witchcraft as an ancient organized religion. Peasants didn't organize as a general rule, without getting slaughtered for trying. The people into Wicca TODAY have synthesized this as an alternative to the prevailing Christian organized religion. Once upon a time, a few Jews created Christianity against the prevailing organized Judean organized religion. And at that, it went through some quick changes. Are you saying that people can't ORGANIZE and have their own beliefs? Or that they can't make a system out of these beliefs - JUST AS the Christians eventually came to make a system with specific dogma? Of course ALL of this is political at the roots. Wicca is a religion that appeals to women who'd rather identify with The Goddess than identify with Eve, a subjugated and maligned woman. Much of this also appeals to the Gay Community who's members would be foolish to identify with a religion that calls them damned and evil.

Crowley and Gardner are mentioned as having much to do with modern Wiccan thought. You forgot about Dennis Wheatley? While they may have had a lot, or a little to do with these things, what about Jules Michelet? He tells you a story and pretty much nails it right on the head, on target: SERFS - get it? Feudal Lords - GET IT? A thing around which serfs can organize - as they do even right now. Do the Moslems of today (2001) turn the American flag upside down? Yes, they do. They also make effigies of Bush, like voodoo dolls, and mutilate them. Did the serfs in the past practicing "whatever" turn the cross upside down? Yes, they did, one would almost have to assume this as an as-given - the cross was a symbol of MILITARY power that the Pope had back then. There were also the legitimate lodges which are wholly apart from Crowley or Gardner, despite claims these two might have made to the contrary.

Of course the real thing is political. Why not? Are you saying that Christianity is a "legit" religion and not some STUPID concoction pieced together from scant Judaism, much Manichaeism and much Paganism? If you want to go that route, then the ONLY legit indigenous real religion is SHAMANISM. Why put a time limit on when something can be "legit?" What's legit about Islam?

To see all this wasted scholarship over the "Wiccan issue" is a joke. Someone has a real bug up their buns over this non-issue. You can only legitimize this by putting a time limit on something? When DID Christianity or er, Catholicism, standardized as we know it, start? At the year 1? No, it actually started when the Council of Nicea legitimized and standardized the junk - the distinction

was born; it was OFFICIAL, so said these men (heh). Then, exact date back then, we had Orthodox Catholicism versus everything else. Are any of the characters in the New Testament even real people? Some Rabbis say NO (CF Refuting Missionaries on www.apodion.com/vad/ look in alphabetical index). We don't even know if "Jesus Christ" or "Jeshua ben Josef" even existed. We DO know that his last name wasn't Christ - the Christos is exclusively a Gnostic concept and had nothing to do with Judaism. Standardized Catholics merged these two things together. So doesn't that delegitimize Christianity as a religion, too? Sure it does. And so what? Go tell millions of Christians, advocate pulling their books out of stores, ban the Bible will ya?

I sell an article entitled "Real Wicca" with a lot of the modern mythology blown ([see AD](#)).

You speak of religious fraud? What is Christianity? What is Islam? Then let's ask what is Protestantism or Catholicism or Pentacostalism or - the many other KINDS of Christianity - including Santeria? What is Sunni and what is Shi'ite - and then what is Sufi? One might say that Judaism is not a religious fraud since they don't try to convert people, but modern Judaism is Rabbinical and very different from the Israelite or Hebrew religion; Jews explain this themselves.

We have an organization, Satanic Reds, that utilizes Left Hand Path LEGIT stuff from Vedanta, Tantra, Taoism and Hermeticism. All of this tradition is older than Christianity or Islam. All of it is related since this tradition speaks of a Boundless Darkness OUT OF WHICH a Light emanated and out of which all things that exist emanated. It is opposed to creationism and theologically classified as atheistic. It is more akin to Deism in some ways. And we have POLITICS up front. FD Roosevelt is one of our "Saints" or Heroes. So is Gene Roddenberry. Does this make it NON legit? Of course not.

Someone ought to inform Raymond Buckland about the Heterae, and the Age of Aspasia in fact. Perhaps a reading of "Tree of Destruction" would help - it is in our socio-political section (www.geocities.com/satanicreds/). Buckland seems to have "control" issues. No one needs to read this pop bullshit. Robert Graves is superb on these issues. The ONLY real "cult" that existed amongst agrarian peoples was Shamanistic. That different cultures shared similar beliefs, e.g., regarding the sun and the moon, is explained by the work they did and the conditions in which they all lived. If someone wants to call this all "witchcraft" so what? That's what organized religion branded them all. If they want to become an organized religion today - more power to them! Why shouldn't they organize?

There are plenty of books by Christians regarding their angelic encounters; Born Again "How Jesus saved my life" books. Do you advocate banning these books, too?

Right now, we have people in our (USA) government wanting to take away a lot of our rights and privacies - all due to the actions of MOSLEMS. This is something to be concerned about, not some book that buyers can choose to buy or not buy. The USA is not a Christian government founded on Christian religion or principles and never was: Treaty of Tripoli 1803 I think. Why don't you tell that to Ashcroft and to the Fundies that do Christian prayers in our own White House everyday? I don't see how stores selling books infringes upon my TAX DOLLARS. What they are doing in the White House does.

Ultimately, I have to wonder why all these anti-Wiccans CARE so much about this non-issue. Do they wish to convert these Wiccans/Pagans to some OTHER religion? Or to Atheism? If so: WHY?

Do you want to know what Wicca is in a nice, short and sweet sum up? Read Robert Graves, "White Goddess." Do you want to know how it became political? Read Jules Michelet, "Satanism and Witchcraft." What IS this Wicca? It's a synthesis of many folk ways of many ethnic groups of agrarian peoples, mostly serfs and other disenfranchised peoples of the past, and shamanism. It is extremely positive toward women's empowerment and rights and extremely tolerant toward our, as Plato called it, Third Sex - the Gays (male or female). It is also extremely progressive toward the Working Class. That's good enough reason for it to be Established Religion and legitimized.

Now, for the tour de force for refuting the modern notion that Wiccans got it all in a modern time from Gardner and Crowley, as the url I mentioned stated.

The history of Witchcraft is very difficult to accurately document. This leads to wild claims on both sides, alleging it to be a 20th century fabrication on one end, and an unbroken line of unaltered tradition dating back from the Paleolithic on the other. The main problem is that the people who were likely to become Witches, real witches, were unimportant in the eyes of those who created the history. The very image the word Witch conjures up is *female*, and even those who preserved the history of magic, like Eliphas Levi and A. E. Waite, preserve the history of male artifice rather than the natural Theurgy of the Witch. Michelet preserved the essence in his "Satanism and Witchcraft" of the Sorceress.

The following text is taken from the now out-of-print book "Witches" by Una Woodruff (the book itself is an art book, the text is all from the English occult scholar Colin Wilson). This should serve to document, once and for all, that an actual Witch cult with definite Satanic leanings existed - and perhaps continues to exist - in Europe.

It absolutely proves what I said in refutation to an anti-Wiccan pile of bullcrap. I said that Witchcraft is NOT some modern invention based on Gardner and Crowley. AND - as Michelet said, Witchcraft and Satanism are Comrades.

[Starting on page 26 of the Introduction]

"Historically speaking, the oddest thing about witchcraft is that nobody bothered much about it until the year 1300. An early church document called the *Canon Episcopi* denounced the notion that 'certain abandoned woman perverted by Satan' really flew through the air at night 'with the pagan goddess Diana' as an absurd delusion or dreams. In practice, local healers and 'wise women' were a common feature of country life. The 'witchcraft craze' began when the Church decided it was time to stamp out a heretical sect called the Cathars – also known as the Bogomills, Albigenses and (later) Waldenses. The Cathars were religious 'purists', the mediaeval equivalent of Quakers or Methodists; they denounced the wealth and corruption of the Church and insisted that the only way to get to heaven was by leading a godly life. Understandably, this worried the princes of the Church. The Cathars also believed that everything to do with matter is evil, while everything to do with spirit is good. The world, they said, was created by the devil, and the truly religious man should reject all worldly things. One of the odder beliefs of the Cathars was that since Jesus was wholly good, he could not have possessed a human body; so they taught that Jesus was a phantom. In 1208, the Pope – Innocent III – declared a crusade against the Cathars – and in particular, against Count Raymond of Toulouse, one of whose squires has assassinated the Papal Legate. In 1209 and 1210, twenty thousand crusaders swept across Languedoc, storming towns and massacring their inhabitants. A monk named Dominic Guzman – later St. Dominic – set up the Inquisition in Toulouse in 1229, and his agents went around Languedoc rooting out heresy and burning heretics. Rather like the late Senator Joseph Macarthy, Dominic got carried away by his mission until he saw heretics everywhere. It was easy to distort the Cathar belief that the world was created by the devil into the notion that the Cathars worshipped the devil [since the bible said God created the world - the devil must have been the Cathar God]. But it was another century before a new Pope – the paranoid John XXII, who believed his enemies were plotting to kill him by magic – finally gave the Dominicans his support. The 'witch hunt' now really began: at first in the Pyrenees and the Alps, into whose valleys the remnants of the heretics had retreated. The aim was no longer merely to root out heresy – unsound doctrines – but to destroy the servants of the devil. And during the next four centuries, many thousands of 'witches' were strangled and burned – many of them, perhaps most, undoubtedly innocent. In England, the repeal of the witchcraft act in 1736 put an end to the persecutions; the same thing happened all over Europe. The spirit of science, symbolized by Isaac Newton's *Principia Mathematica*, made belief in magic seem absurd.

"But was the 'witchcraft craze' really smoke without fire? The remark in the *Canon Episcopi* (dating from about the 4th century AD) about the **goddess Diana** offers an interesting clue. Why Diana, the Roman moon goddess? Because from the very beginning, the history of magic has been associated with the moon. Diana was also the earth goddess – and therefore the goddess of fertility. This association of witches with Diana can be found throughout the centuries. In the 1880s, an American scholar named Charles Leland became fascinated by the English Gypsies – as George Barrow had been half a century earlier – and became president of the Gypsy Lore Society. In 1886 he went to Florence, continuing his studies of Gypsy magic and lore, and encountered an Italian witch named Maddelena, who told fortunes and sold amulets. He employed Maddelena to gather what traditions she could about the origins of Italian witchcraft, which was known as *la vecchia religione*, the old religion. She finally provided him with a handwritten manuscript called *Aradia*, or the *Gospel of the Witches*. This tells the story of the goddess Diana who had an incestuous affair with her brother Lucifer, and gave birth to Aradia (or Herodias); it was Aradia who eventually came down to earth and taught men and women the secrets of magic. This, according to *The Gospel of the Witches*, was because the Church and the aristocracy were treating the poor with such cruelty that Diana felt they needed to be provided with some means of self-defense. That is to say, witchcraft was originally a movement of **social protest**, like the Peasant's Revolt. In his *Witchcraft, Magic and Alchemy* (1931), Grillo de Givry hits upon the same idea: '... it is perfectly logical that certain men ... having seen that God possessed his rich and hounoured Church on earth ... should have asked themselves – above all, if they believed they had a right to complain of God, Who had condemned them to a wretched state of life and denied them worldly goods – why Satan ... should not have his Church also ... why they themselves should not be priests of this demon, who would, perhaps, give them what God did not deign to give ...'"

This is the same sentiment eloquently echoed and strongly stated by Jules Michelet in 1862.

The text continues: "There is every reason to believe that *Aradia* is a genuine document, for there could be no possible reason to forge such a work. It would hardly attract the attention of anyone but a folklorist – and, in fact, it went out of print almost immediately. It proved one of the most powerful pieces of evidence that witchcraft was a survival of a pagan cult of the moon and earth goddess – a fertility cult.

"During the First World War, an English archeologist named Margaret Murray was living in Glastonbury when she decided to study the history of witchcraft. Without, apparently, studying *Aradia* (at least she never mentions it), Margaret Murray reached the conclusion that witchcraft was a survival of a pagan fertility cult. It was her view that the image of the devil – as a horned man with a tail – originated in the hunting rituals of our Cro-Magnon ancestors in which the *shaman* wore the skin of the animal about to be hunted. When man became a farmer rather than a hunter, he directed his magic towards the earth with the object of ensuring a good harvest. These innocent pagan festivals continued down the ages. The Church attempted to stamp them out, partly because they were a pagan survival, partly because of their strong sexual undertones – but in many country areas the 'old religion' was simply blended with the new, dances around the maypole replaced the pagan fertility ceremony with its ritual phallus.

"In recent years, Margaret Murray's theory – which was once accepted by most respectable scholars – has been violently attacked, on the grounds that she censored the evidence about witchcraft cults and sabbats to support theories. And there can be no doubt that her later book *The Divine King in England* (which appeared when she was 94) is wildly eccentric, with its theory that many of the English kings were members of the 'old religion'. Yet no one who looks impartially at the evidence can doubt that witchcraft was closely bound up with the cult of Diana, and that many of its ceremonies were pagan survivals. In his book *The Roots of Witchcraft*, Michael Harrison mentions that after the Second World War, Professor Geoffrey Webb was given the task of surveying damaged churches built before the Black Death which contained stone phalluses. (Scholars have long been puzzled by carvings on many ancient churches showing a crouching woman holding open the lips of her vagina – they are known as Sheila-na-gigs.) Harrison also

mentions an event documented in the Bishop's Register of Exeter in the 14th century, which states that the monks of Frithelstick Priory in Devon were caught worshipping a statue of 'the unchaste Diana' in the woods, and made them destroy it. Why 'unchaste' Diana, when she is usually known as the 'queen and huntress, chaste and fair'? Because the Bishop recognized the ceremony for what it was – a fertility ritual.

"Amusingly enough, Montague Summers [the translator of the *Malleus Maleficarum*] is enraged by the theory of Margaret Murray, and denounces it as imaginative moonshine. He is determined to promote his own view that the witches were genuine heretics, inspired by the devil, and that the church was right to 'stamp out the infection lest the whole of society be corrupted and damned'. As we have seen, there is a great deal to be said for his opinions – even though he takes them to the point of absurdity. He is almost certainly in the right when he attacks Margaret Murray's view that Joan of Arc and Gilles de Rais were priests of the Dianic cult who were sacrificed for their faith.

"All of which only demonstrates that the subject of witchcraft is far more complicated than it at first appears. The truth seems to be roughly this: the 'old religion' survived from the days of our Cro-Magnon ancestors, and in late Neolithic times led to the construction of stone 'temples' like Avebury, Stonehenge and Carnac. This religion involved the invocation of earth spirits and deities – like Van Der Post's 'spirits of the Slippery Hills'. It managed to co-exist quietly with Christianity in Europe – although the authors of the *Canon Episcopi* knew about it nearly a thousand years before Pope John XXII made it a crime. Almost certainly, it has nothing to do with the rise of Catharism, whose roots are in Manichaeism and Gnosticism. But the persecution of the Cathars drew the attention of the Church to the Old Religion, with dire results. In fact, one of the first results of the persecution of witches was probably to cause them to band together and take their stand against the doctrines of Christianity. So, to some extent, the church created the heresy it was so determined to destroy. If we can believe *Aradia*, they did worship the devil – or Lucifer, the sun god – as well as his sister Diana. And many of them probably practiced ancient forms of magic passed down from paleolithic times. It was not the Church that stamped out witchcraft – it was Newton and Leibniz and Dalton." This actually, is an incorrect statement about scientists!

"And now, it seems, the wheel has come full circle. As we begin to understand something of the mysterious powers of the human mind – as, for example, an increasing number of people recognize that dowsing actually works – we can also begin to sense something of that magical understanding of the universe possessed by our ancestors."

The characterization of Newtonian physics as antithetical to the magical view of the world needs to be heavily qualified. When John Maynard Keynes bought a trunk full of Isaac Newton's papers and inspected them, he was startled to find that Newton spent as much time studying alchemy and numerology as he did formulating his laws of motion. Newton, Keynes declared, "was the last of the magicians." The essential worldview and his fellow travelers in the Enlightenment was that the world was a beautiful place infused with the Divine in the form of rationally comprehensible natural laws (contra the Christian view that the world is awful, mankind is a cursed being, and is ruled by the devil) and that nature, to be commanded, must be obeyed" (to use Francis Bacon's phrase). On these points, Newton's Enlightenment worldview is fundamentally similar to the LHP and RHP views of older, magical cultures - and antithetical to the medieval Christian worldview.

So the quoted text above that depicts Newton and magic as opposing worldviews, it would be more accurate to say that the scientific worldview of Newton was in many ways a continuation, clarification, and elaboration of the magical worldview (which included watered-down versions of ancient science, including Classical science and philosophy), which viewed nature with admiration and curiosity - and the antithesis to the Christian or Manichean worldview, which viewed nature with hatred, ignorance, and contempt.

For more information on Newton, see *The World Treasury of Physics, Astronomy, and Mathematics*, edited by Timothy Ferris, in which there is an essay *Black Magic and White Magic* by Jacob

Bronowski. There's now also a Newton biography called *The Last Sorcerer* by Michael White.

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SUMERIA, AND THE TURANIAN PEOPLES INCLUDING PELASGIANS

See also these informational links on other sites:

[Turkic History - http://www.turkicworld.org](http://www.turkicworld.org)

Turanian Resource Center - <http://www.hunmagyar.org/> -

<http://www.hunmagyar.org/turan/turemp.html> - <http://www.hunmagyar.org/turan.html>

Ural-Altaic languages - http://members.tripod.com/~Yukon_2/language2.html

"When the Moon of the Turans reaches its zenith it will be vanquished by the sun of Iran." A political statement in the Shahnamah. Perhaps they spoke far too soon. Everything has a season.

See also "[Serpents versus Adamites](#)" for the Chandravansa (moon race) and the Suryavansa (sun race). See also "[Western Roots One](#)" which states that the Pelasgian people were Turanians (Ural-Altaic) using anthropological finds. This author shows this definitively in his translation of the Lemnos tablets! Turanian, Turan, is a name that many Ural-Altaic people give to themselves. During Lenin's time, the Pan-Turanian movement was quite large. Another name for this is Turko-Tatar, or Turkic. Turan or Turia was the name given to these people by the very early Zoroastrian Persians - who themselves were called Iran or Aryan. They were enemies back then. I had always wondered why Islam would use the symbol they used, the same one the Wiccans use - something that has nothing to do with Islam. I knew what it was, but I couldn't prove there was a connection.

This is not so much about the Turanian peoples, but it is about SUMERIA which has come to take a place in some Satanic thought, and about Pelasgians: Pythagoras claimed to be a Pelasgian! [It is also worth mentioning that modern Tuva, a Turanian people, call their shamanic protector spirits *éréni* - a cognate term for the ancient Hellenic *erinyes*, which were dark "Fury" spirits that punished and pursued sinners (see "Shamanism" by Mircea Eliade, p.498)]

This is an article by an expert. We present it here for **educational purposes**.

All notes I put in to clarify things are enclosed in { } brackets. All other [] or () are the author's.

(see pictures below each article)

"Search For the Origin of the Crescent and Star Motif in the Turkish Flag"

By: Polat Kaya, M. Sc. E. E. Copyright © 1997 There are illustrations on his article.

http://www.compmore.net/~tntr/crescent_stara.html

1. INTRODUCTION

The word "crescent" is associated with the moon and is used to describe the moon's shape in its early phase of the first quarter. Historically, it was a religious symbol from the earliest times. It has been used alone or together with a star or sun symbol on war standards, ancient seals, coins and monuments. According to the Encyclopaedia Britannica, the earliest that it has been used by the Ottoman Turks was on the standards of Turkish infantry units under Sultan Orkhan (c1326 - 1360) [EB, p.726].

The star used in the 'crescent and star' motif represented the Sun and hence the sun-god most of the times. In other times it represented the planet Venus and hence the goddess "Inanna" of Sumerians also known by the name "Ishtar" to Babylonians. {Please note that Sumeria and Babylonia are the same place - an older name for that was Ur or Uruq - and today's name for this is Iraq.} Particularly when the planet Venus makes conjunction with the moon in its crescent phase, it makes an unusual celestial crescent and star appearance that must have awed the earliest believers of astral objects as their gods, believing that their gods were sending a message for them to understand.

In the modern literature, the crescent alone or 'the crescent and star' symbols have been associated with the Ottoman empire and after its collapse, with the successor states and the islamic world in general.

On the other hand, there are some evidences supporting the view that the roots of "crescent", "star" and the "crescent and star" symbols that Turks have used on their flags and standards for more than a thousand years in the recent past go back to Central Asia and seem to be associated with the religious and shamanistic beliefs of the ancestors of Turks. In this paper I will show some evidences that point to the existence of this link.

First of all, it is important to clarify the name "Turk" as applied to Turks and their ancestors. It seems that some writers use the word "Turk" to represent only those Central Asiatic people {i.e., Ural-Altaics, or Turanians} who became known by this name around the year 600 A.D. and their descendents who founded many empires and states in historical times up to the present. Also, some western world dictionaries define the people of present day Turkish Republic of Turkiye and all those Turks outside the borders of this limited definition as "Turkic" peoples. This rather restricted view of Turks neither covers the ancestors of Turkish peoples nor all of the Turkish peoples who are in Asia and other parts of the world. In this paper, I use the terms "Turk" and "Turkish" to mean **all Turks everywhere inclusive** {what some others, including me, call Turanians}. Similarly, to avoid any vagueness, where the term "Turkic" may have been used, it is equivalent to the meaning of "Turkish".

The ethnic name "Turk" as used by Turkish peoples, includes not only the above definition but also the ancestors of Turks who, although, were known with names other than the "Turk", but were Turkish themselves, were from Central Asia, spoke a form of Turkish language and appeared on the stage of history much earlier than 600 AD. Some people have called them proto-Turks, but nevertheless they were "Turks" ethnically, culturally and linguistically.

During much earlier times, as the climatic and geographic conditions changed and the population increased above sizes that the natural resources of their homelands could not support the population, some of the ancestors of the Turkish peoples moved from Central Asia to Europe as well as to other parts of Asia. Since Turks and their ancestors were a most mobile people, due to their domesticating and riding the horse and with a lifestyle of animal husbandry-based economy, they moved readily from place to place and are found in many unexpected places.

2. ALTAIC SHAMANISM

Traditionally Turks' ancestors were nature believers and nature worshippers in their homelands in Central Asia and Siberia. Through their Shamanistic and other cult beliefs, they revered astral entities and the natural forces on earth that were important for them in their daily life. In the ancient Turkish world as it is now, the word for god is "Tengri". {That is also the "Mongol" word - and the so-called "Mongols" were the same people as these Turko-Tatars, e.g., Turanians.} This word has variations in the form of "tengir", "tengere", "tangara", "tangri" and "tanri". In their religious beliefs, the sky is identified with "Tengri" and therefore the sky-god is called "Kok Tengri". {In the Mongol tongue, Koko Tengri means Blue Sky.} Tengri is considered to be the "Only God" who created every thing in the sky (universe) and on earth. In addition to this sky god, they also had

other secondary gods such as the moon god "Ay Tengri", and the sun god "Kun Tengri" as their most sacred gods as part of the pantheon of Altaic shamanism.

Ancient Turkic peoples had strong beliefs in their shamanic gods and cosmic beliefs. The qaghans {same as Khakhans, Supreme Khans} of Turkish peoples believed that their qaghanship (kingship) was given to them by their gods, [IK, p.37-46]. Even some Turkish qaghans deified themselves as the representative of the Gok Tengri and other subsidiary gods on earth and used the names of these gods as part of their official titles. This belief was a tradition which had its roots in the Altaic shamanism and cosmic beliefs that lasted thousands of years in the past.

For example, we have the Tangriquts of the Huns such as: "Tumen Tangriqut" (240-210 BC), "Batur Tangriqut (210-174 BC), Kokkhan (174-161 BC), Kunkhan (161-126 BC), [TA, p. 180-185]. {Tumen means 1000; Batur means Warrior - in the "Mongol" tongue.}

Among the kings of the Uigur, we have: Etimish Bilge with title of "Tengride Bolmish El, Qutluq Bilge Qaghan, (742-747 AD); Bayanchur with the title of "Ay Tengride Qut Bolmish, Tutmish Bilge Qaghan", (747-759 AD); another one (name unknown) with the title of "Kun Tengride Ulugh Bolmish, Kuch Kuchluk Bilge Qaghan", (821-824 AD), [TA].

About the Altaic Shamanism, M. A. Czaplicka [1, MAC, p. 30] writes the following: "The religion of the Turks who were responsible for the inscriptions found in the Yenisei and Orkhon valleys, seems to have been the same Shamanism which is still to be found in a comparatively vital state among many Turanians, especially the Altai 'Tatars' and the 'Yakuts'. If we take Shamanism as a form of animistic religion which originated in Asia, and which differs from the animistic religions of other parts of the world in its conception of the gods and in the nature of its propitiatory ceremonies, then we shall not find in any other part of Central and Northern Asia a more typical and more highly developed form of it than among these people. At the same time it must be remembered that Shamanistic conceptions underlie many of the high religious systems of the Asiatic continent."

To this view, in the opinion of this author, one can also add the view that the Sumerians were one group of Central Asiatic peoples who helped to spread the Central Asiatic cosmic beliefs and Shamanistic conceptions as the underlying foundation of the religious systems developed in Mesopotamia and the Middle East.

It is also important to mention that in the Central Asiatic culture (Turkish Turfan Textes, regarding the structure of the cosmic system), concepts of four, five, eight and ten directions were known [EE, p. 76-108]. Additionally, four colors were associated with four directions. Namely, "gok = blue" with the "East", "ak = white" with the "west", "kizil = red" with the "south" and "kara = black" with the north [EE, p. 79]. The five directions represented the four cardinal directions and the direction towards the "zenith" where the Gok Tenri resided. The number of directions and the colors associated with celestial directions were important concepts that were represented in various flags of Turkish peoples throughout the Central Asia. Such colors have been used as background colors in different flags and the number of cosmic directions have been used in defining the number of points of the star motifs that were used in the crescent and star representations.

3. MOBILE LIFESTYLE OF TURKISH PEOPLES

Due to climatic and geographic conditions of Central Asia, Turkish peoples had developed a mobile lifestyle which was best suited to their economic requirements in the steppes of Central Asia. During winters, they would live a sedentary life in "kishlak" areas, their wintering grounds where villages were made of "yurts", i.e., tents that were made of felts and during summers, they would go to "yaylak", i.e., the higher grounds where they would find cooler and agreeable weather conditions as well as good grazing grounds for their animal herds. They had to be able to move fast from place to place and for that reason they had to be light in most of their belongings. Even the representations of their sacred gods had to be on light carryable objects. Their flags, standards,

shields, tents, carpets, cloths, wood carvings, and even their shamanic costumes and drums were used as medium for such purposes.

Flags and standards were sacred objects to the Turkish peoples since these emblems represented their gods, kings, people and homelands in Central Asia or in their new homelands. For example, in Oguz Epic writings, Oguz Qaghan declares: "Sun is standard and sky is royal tent", [IK, p. 136]. In this declaration there is the link between Turkish flag and the Sun as a star in the heavens and as the sun-god of shamanism. Therefore, these standards and flags required utmost respect and dignity by Turkish peoples at all times.

In war times, Turkish peoples' flags and war standards would not only reveal their identity to the opposing sides, but would also bring along the representations of their gods to give them courage and moral help needed in their struggle with their enemies. One unfortunate aspect of this kind of medium, from the point of view of modern man, was that these objects were easily destroyed in time by environmental conditions. Hence, they could not be historical message carriers from past into the present. Additionally, the history of ancient Turkish peoples most often was relayed into the future **in a more oral form than written**. Anything written on heavy durable media could not be readily transported from place to place. It was simply not practical.

4. TRACING THE ORIGIN OF CRESCENT AND STAR SYMBOLS

The origin of the "crescent", "star" or the "crescent and star" symbols used in the Turkish flag does not start with the Ottoman Turks, but it seems that it goes back to the Shamanistic culture that the ancient Central Asiatic peoples, including the ancestors of all Turkish peoples, had developed during pre-historic times.

First of all, let us examine the recent times. We have:

4A. Flags of Some Turkish Empires And Other Artifacts of the Recent Past.

a) The flag of the Turkic White Hun Empire (420-552 AD) had three five-pointed gold stars on a white background, [NE];

b) The flag of the Turkic Khazar Empire (602-1016 AD) had five five-pointed white stars on a blue background, [NE];

Not a flag but an archeological artifact found in Vorobyevo in Russia and attributed to Khazars has a sun disk with 10 triangular rays emanating from it. On the face of this sun disk, there is a crescent with light rays to its right', [BO, p. 235].

c) The flag of the Turkish Gazneli Empire (962-1183 AD) had a crescent and a peacock on a green background, [NE];

d) Many monuments of the The Great Seljuk Empire (1040-1157 AD) and the Seljuks of Rum (1077-1308 AD) [TTR] had 'crescent and star' on them, [TTR, plates: 5, 40, 55, 79]. {The Seljuks were the same as the Salji'uk tribe later known to Jenghis Khan.}

A selection of Seljuk coins had five, six and eight-pointed stars on them, [TTR, plate 79 and p. 271].

Additionally, a crescent embracing a sun disk with eight rays emanating from the disk is shown on the top right hand corner of an arch door used in an Seljuk hospital (about 1217 D) in Sivas belonging to the Seljuks of Rum period, [FK, p. 47-47].

e) The flag of the Golden Horde Empire (1224-1502 AD) had a red crescent together with a "white balance figure on a black disk" all of which on a white background, [NE];

{Batu Khan, the leader of the Golden Horde, was the grandson of Jenghis Khan, from his first son Jochi. These people are known to "Western Scholars" as "Mongols." They are wholly unrelated to the Chinese peoples and the name is a misnomer.}

f) The flag of the Ottoman Empire (1299-1922 AD) had a "crescent with an eight-pointed star" on a red background, [NE]. Initially the crescent symbol alone has been used on the Ottoman flags, standards, on the very tops of mosques and many other monuments throughout the Ottoman Empire. We have the following from Tamara Talbot Rice which states: ".... It was with real pleasure, therefore, that the young sovereign watched Osman, son of Tugrul, who had succeeded to the chieftainship of the Osmanli tribe, harass the Byzantines, in 1281 extending his fief at their expense. Keyhusrev marked the occasion by investing him with the title of Uc Beg, meaning Protector of the Border, giving him the drum and the horse-hair standard consisting of a red pennant with a white crescent upon it which accompanied the title;", [TTR, p. 80];

In the case of the Ottoman flag, as seen in this description, the origin of the Ottoman flag's red colour and the crescent on it probably starts with this event where Giyaseddin Keyhusrev III son of Kilicarslan IV, the Ruler of the Seljuks of Rum grants an emblem to the new Turkish Uc Beg Osman in appreciation of his services; and,

g) Finally the flag of the Turkish Republic of Turkiye has the white "crescent and a five-pointed star" on a red background. It should also be mentioned that presently all the other Turkish Republics have variations of crescent, star and crescent and star configurations on their flags.

h) In addition to all these given above, five, six and particularly the eight-pointed stars and its many variations have been used by the Turkish peoples as decorating motifs on carpets throughout the Turkish world.

i) One should also note that there are many cemeteries in Central Asia where the tombs are made in the style of Turkish yurts at the top of which an emblem in the form of a crescent or a crescent and star shape is attached to the very top of the yurt-shaped tomb [ND, Figures 10 to 17]. Nejat Diyarbekirli indicates in his article that this was a custom followed by Turks over a long period of time.

4B. Clan Crests of Turkic Peoples

Another place where we could search for the earlier traces of crescent and star symbol is the 'clan crests' of the Turkic peoples, known as 'tamgas' [HNO, p. 962]. Among some of the Turkish clan-crests inscribed on rocks in Central Asia, are the 'crescent and star' symbols which use a curved line for the crescent and a dot or a disk for the star. Additionally there is the sun symbol in the form of a disk with eight rays. These are some of the known ancient crescent and star symbols not as elaborately done as the ones found in elsewhere such as Mesopotamia, nevertheless, they are definitely 'crescent and star' symbols probably representing Shamanistic celestial gods of Turkish peoples.

4C. Shamanism of Central Asia and North America

The ancestors of the Native Peoples of Americas are known to have migrated from Central Asia and Siberia to their new homelands in the Americas. Like the ancestors of Turks, they also have shamanistic beliefs. This is another area in which one can search for the representations of shamanistic sky, moon and sun gods. Since the Native peoples of the Americas have migrated from Asia to these continents, it is likely that we may find representations of these astral deities being the same or similar to those found in Central Asia. In searching their culture, we find, for example, the following shamanistic representations:

a) An Altaic shaman's map of his visionary journey to the god "Ulgen" is shown in a figure by Joseph Campbell, [JC, p.158, Fig. 276]. In this figure, the shaman's journey starts from his tent and

goes via a world (cosmic) tree, then ascends toward the god Ulgen which is shown at the very top of the ascending path. The god Ulgen is represented in the form of a man radiating light all over like the sun.

b) In another figure, "A Chukchi map of the heavenly ways" is shown by Joseph Campbell, [JC, p.158, Fig. 277]. In this map, a sun, a crescent moon, Pole star together with other stars and the Milkyway are illustrated.

c) In the words of Joseph Campbell, we have: 'a colorful yarn painting of the shamanistic visionary journey is given as a New World counterpart to that of the Central Asian Altaic shaman', [JC, p. 159, Fig. 280]. This painting which belongs to the Shamans of the Huichol Indian tribe of Nayarit in western Mexico shows a crescent and a five pointed white star which is attached to one tip of the crescent. There are four wavy rays emanating from the star and also four wavy rays to the left of the star are the "fiery curtain of solar rays through which the shaman had to pass". The path of the shaman's ascent is indicated by footsteps shown on a crescent. This painting is by Ramon Medina.

According to the description given by Joseph Campbell: "this painting by Ramon Medina is of a journey inspired by a supernatural summons to bring back to earth, in the form of a rock crystal, the soul of an ancestral shaman wishing to return. The star is the rock crystal to be found. This visionary journey of a shaman from Mexico obviously resembles that of the shaman from Central Asia (276), even to the detail of the tree, which appears in the Altaic map at the start of the shaman's flight into space, and here in the Huichol painting at the center of the composition."

d) In the words of Mircea Eliade, we have: "The designs ornamenting the skin of the drums are characteristic of all the Tatar tribes and Lapps. Among the designs, are always the most important symbols, as, for example the World Tree, the sun and moon, the rainbow and others. In short, the drums constitute a microcosm: a boundary line separates sky from the earth, and in some places, earth from the underworld", [ME, p. 172].

e) To support this description of a shaman's drum, we have a picture of Lapp drumhead from northern Sweden, c. 1800, [JC, p.176, Fig. 306]. The drum's skin is divided into three segments by two horizontal lines. It is described by Joseph Campbell: "In the Upper World: the sun and moon (or, perhaps the sun setting and rising) are seen along with heavenly beings and their tent. In the middle (left to right): the Mistress of the Beasts sends animals to be hunted; a hunter shoots a reindeer; and a shaman, riding upward in a sleigh drawn by a reindeer, is followed by a dog. In the Lower world: three goddesses suggesting the Norns are pictured."

f) Again we have from Joseph Campbell's book the picture of the Yakut (Karagasy) shaman Tulayev, of Irkutsk, wearing his reindeer-leather swan costume. "On his cap of green cloth is sewn a wolf's muzzle with the moon above and stars on each side.", [JC, p. 177, Fig. 307].

g) Four buckskin tipi models, collected from the Cheyenne (Native Peoples) in 1904, are shown by N. Bancroft-Hunt and W. Forman [NBHWF, p. 106-107]. These tipi models show the types of sacred images applied to Medicine tipis. One of them, entitled as "Shining Bell's tipi" bears the images of Sun, Moon and Star and the sacred Eagle that carried prayers from Earth to the Sky, [NBHWF, p. 107].

On this tipi, the sacred images of Sun, Moon and a star are vertically arranged on the side of the tipi. Shown are a four- pointed star at the top, a crescent moon in the middle and a sun disk at the bottom. In this illustration of the shamanistic beliefs of astral gods by Cheyenne Indians, we again observe the crescent and star motif.

h) In a book entitled, "**Myths of the World Gods of the Maya, Aztecs, and Incas**" by **Timothy R. Roberts, MetroBooks, 1996**, [TRR, p. 56], there is shown an Aztec headdress, which is said to be the only surviving example of Aztec feather work and is made of hundreds of quetzal feathers, is adorned with many golden or gold colored crescents and sun disks. This headdress is presently in

the Museum fuer Voelkerkunde, Vienna, Austria. In the same book, twelve major Aztec gods are depicted by pictures [TRR, p. 58-59], one of which (#6) has a sun symbol where between the rays showing the four directions, there the three-pointed sun rays between four directions. Similarly, on the Aztec god represented in this (#7), there is the eight-pointed star symbol. So, it is seen that these sun, crescent and eight-pointed star symbols are all associated with Shamanic religious concepts.

i) In the same book by Timothy R. Roberts, [TRR, p. 90], there is the picture which depicts "Coya Mama, the wife of Manco Capac, the last Inca ruler". In this picture, Coya Mama is holding a mirror reflecting the sun and the mirror represents her husband as the descendent of the sun. This is a Shamanistic concept. Additionally, Coya Mama has a white robe over her shoulder. On the right shoulder, there is a "an eight-pointed star embraced by a crescent symbol.

In all of these examples of shamanic beliefs, both in Altaic Shamanism and the Shamanism of North America, the sacred representation of sky, moon, sun, star or Venus are illustrated on shaman's maps, tipis, drums and costumes. The crescent and star motif seems to be a prominent motif among the sacred representations. Additionally, in all of these cases, the North American Shamanism and the Altaic shamanism seems to point to a common origin in Central Asia. Since the ancestors of the Native Peoples of Americas have migrated from Central Asia and Siberia to the Americas, finding this common origin among them is quite natural and expected.

4D. Sumerian Religious Artifacts

The ancestors of Turks, being a very mobile people, have moved into and settled in many new lands out of the boundaries of Central Asia. In tracing the origin of the crescent and star motif on the Turkish flag, we may also examine the cultures of some of these outside settlements. Particularly in areas where conditions were conducive for the Central Asiatic peoples to move in and establish a new sedentary lifestyle rather than carrying on with the nomadic mobile lifestyle. In Mesopotamia, Sumerians and Elams fulfill this requirement very well. Now we look for the relation between the Sumerian and Turkish peoples.

5. SUMERIAN AND URAL-ALTAIC KINSHIP

The Ural-Altaic languages are related to the Sumerian language. According to Hymes list of 100 common root words of Ural-Altaic and Sumerian languages used as tests for comparing these languages, any language that has 47% of the root words given in the list can be considered a direct descendant of the Sumerian language, [FH]. This test takes into account the fact that Sumerian and the present day Ural-Altaic languages are separated from each other in time by a duration of five thousand years. Turkish and Hungarian passes this test with results far better than 50% and hence can be considered as direct descendants of Sumerian. In view of the Hymes test, the proto-Ural-Altaic language and Sumerian must have been one and the same. {This is referring to the people living in Sumeria long prior to the Semitic speakers who wrote the Epic of Gilgamesh.}

For these comparisons, the reader is suggested to visit Fred Hamori's web page on Internet [FH]. Reader are also invited to visit my 200-words Hymes list, conceptually grouped Sumerian and Turkish comparisons, in this home page.

It should also be noted here that even the language of Elams was an agglutinative language like that of the Sumerians and Turks.

6. SUMERIANS ARE NOT INDIGENEOUS PEOPLE TO MESOPOTAMIA

It is well acknowledged that the Sumerians are not indigeneous people to Mesopotamia. In view of the existing close kinship of Sumerian and the Ural-Altaic languages and additionally many cultural evidences showing direct kinship between the Sumerians and the Central Asiatic peoples, it can be said that in order for this affinity to exists, the ancestors of the present day Altaic peoples (such as

Turks and Hungarians) and those of the Sumerians must have been in direct contact with each other before Sumerians migrated into Mesopotamia. In other words, the Sumerians must have been a Central Asiatic people and must have been speaking the same or a dialect of a proto-Ural-Altaic language that Ural-Altaic peoples spoke then. That proto-Ural-Altaic language must have been either the same as the Sumerian or a version of the Sumerian language that the linguists have been able to read from thousands of Sumerian tablets. The very fact that the present day Turkish and Hungarian are Sumerian-like languages, is a strong indication that the speakers of these languages are the descendants of an Ural-Altaic people who must have been members of a group that the Sumerians were also a member.

A plausible area for the original homeland of Sumerians may be the part of Central Asia which is bounded between southern tips of Ural mountains in the north, the Caspian Sea in the south, Irtysh river at the east and Idil (Volga) river at the west. Only in this area, as a most likely original homebase for Sumerians, they could have had close contact with all Ural-Altaic peoples linguistically and culturally. {Oral history claims they came from Meru - which is centered in the Gobi area and extending far out. Su means south. Sumeru would be South of Meru.}

In view of these considerations, it is expected that within such a common background, in addition to linguistic kinship, it is highly probable that one could also find the traces of other cultural kinships, such as the use of crescent, star or crescent and star motifs as emblems, between Central Asiatic cultures and the Sumerian culture. In this context we may find in the Sumerian culture, particularly in the religious culture, traces of their Central Asiatic cultural heritage which could have been continued for long periods of time as tradition by those Central Asiatic peoples who were left behind.

7. SUMERIAN RELIGION

The Sumerian word for "god" is "dingir" and it is represented with an eight-pointed star symbol in the Sumerian cuneiform writing system. The word for "god" in the languages of Turks has the forms of "tengir", "tengere", "tangara", "tengri" and "tanri". Evidently, not only these Sumerian and the Turkish words are related to each other but also must come from the same cultural source.

The Sumerians worshipped a large number of specialized deities, as part of their religious beliefs. Among them, the four most important were the heaven-god "An", the air-god "Enlil", the water-god "Enki", and the great mother goddess, "Ninhursag", [SNK, p. 118]. In addition to these four leading deities, there were three important astral deities: the moon-god, "Nanna", the sun-god Utu and Nanna's daughter, the goddess Inanna, known also as Ishtar to other ancient peoples of Mesopotamia, [SNK, p. 122].

Ancient Turks are also known to believe the sky (heaven) god "Tengri", the astral deities such as the moon-god "Ay Tengri", the sun-god "Kun Tengri", the natural forces such as the wind "Yil", the mountains, thunder storms, etc.

Initially the heaven-god An was conceived by the Sumerians as the supreme ruler of the pantheon and later Enlil, the air-god seems to have taken his place as the leader of the pantheon.

It is seen that the Sumerians had similar beliefs in the Astral entities, such as the Sky, Moon and Sun, as did the ancestors of Altaic peoples through their Altaic Shamanism. Additionally, some Sumerian kings even deified themselves [SNK, p. 328; 5, p. 113] since they considered that their kingship had descended for them from heaven. Like the Sumerians, the Turkish qaghans (rulers) also believed that they were the representatives of Tengri on earth and their qaghanship were given them by Tengri. These were all Shamanistic religious values of ancient Central Asiatic peoples.

8. SOME OF THE EARLIEST CRESCENT AND STAR SYMBOLS

From my own research, I have found the following information that verify the point that the crescent and star motifs are related to Shamanistic beliefs. References given at the end of this paper provide additional useful information.

a) Sumerians have used the "crescent and star" motif in some of their monuments and/or documents that have been discovered so far. One of the earliest known crescent and star representation is shown on the Sumerian Ur-Nammu stele which is said to be commissioned about 2100 B.C. [SNK, illustration after p. 64; JLH p. 43 and DJH p. 107]. Ur-Nammu is the Sumerian King of Ur (2113 - 2096 B.C.), [HS p.150] and the founder of the Third Dynasty of Ur, [SNK, p. 83]. On the top panel of the Ur-Nammu stele and on the very top of the monument is shown a crescent moon embracing a twelve-pointed star. This crescent and star combination was the religious representation of their gods, in this case the Moon and the Sun. To show their due respect to these gods, the representation was placed above everything else. Ur-Nammu and a seated goddess are portrayed just below the crescent and twelve-pointed star symbol on the stele.

b) On page 25 of the Referece by Fevzi Kurtoglu, [FK], four Sumerian seals are shown. On two of them, a crescent embraces an eight-pointed star, on a third one, a crescent embraces a six-pointed star. On a fourth one, there is a crescent moon and an eight-pointed star which is on the righthand side of the crescent. On p. 28 of Ref. FK, we also have the picture of another Sumerian seal having a crescent and star symbol on it.

c) Ref. FK, also mentions as the earliest "crescent" symbol with a cross inside it found in the Elamian city of Susa belonging to Elams. Elams having a language similar to that of the Sumerians are also considered as people who have come from Central Asia, to Mesopotamia [FK, p. 23]. Also referenced [FK, p. 27] is a crescent and star symbol found on an Elam monument found in Susa and said to be belonging to King Sonnegatt (2220 B.C.). Ref. FK provides additional references for these citings. {Actually, the Elamite people were discovered to be Dravidians - Cavalli-Sforza notes this in his "*Great Human Diasporas*," page 177.}

d) On p. 25 of Ref FK, we have two seals which carry the impression of a crescent and an eight-pointed star side by side which is attributed to Hittites.

e) Finally on the same page, the very last seal impression shows two thin crescents, each embracing a star or sun in the form of a dot [7] left from Assrians.

Hittite seals had crescent and star symbols. Some of them have eight sets of crescent and star symbols, four on either side of the main logo of the seal, [[FK, p.41]. Some Hittite sun disks made of cupper and bronze have eight-pointed star symbols arranged in various fashions.

f) Again in the same reference, there is reference to Parthian steles and coins carrying crescent and eight-pointed star configurations, one of which is shown on page 28 [FK] where a crescent embraces an eight-pointed star.

g) A Babylonian cylinder-seal impression, Agade Dynasty, ruling a mixture of Sumerians and Akkadians, circa 2350 B. C. shows a crescent alone [HS plate 46].

h) A silver disk, with a crescent and star motif, is found from Afghanistan left from Alexander the Great's time, (about 330 - 325 B.C.), [AP, p. 47]. The caption describing this disc is as follows: "This silver disk, from remote Afghanistan, shows how Greek and non-Greek ideas were blended. On the left in Greek dress is the goddess Kybele. A figure in eastern dress shelters her with a parasol. Also eastern are the sun god in the sky and the priest at a fire-altar."

In this description, the "crescent and star" motif to the right of the Eastern "Sun god" is not described. In this configuration of the crescent and star, the crescent is faced to the right and to its right is a "Makedonian" star {Macedonian}. Here the eastern star (probably "eight pointed", is replaced by the Makedonian "sixteen pointed star". This replacement of eastern star with the

Makedonian star must be a representation of Alexander's conquering of the east. The northernmost part of Afghanistan that Alexander the Great conquered is also known as Turkistan. At the time Alexander's armies conquered this area, about 325 B.C., there were Bactrians, Sogdians who were ethnically Iranian peoples and also the Saka peoples who spoke a form of Turkish.

i) Central Asiatic Parthians ruling an empire in Iran seems to have used the "crescent and eight-pointed star" motif while the Sassanian Kings of Iran used crescent with a sun disk without the rays. Parthians were Central Asiatic people who ruled in Persia from about 200 B. C. until Sassanian period, for about five hundred years.

At this point it may be useful to quote the following from Tamara Talbot Rice, [TTR, p.168-170]: "In the Seljukid age many ancient shapes continued to retain their symbolic significance largely because they still figured in astrology, and this probably helps to explain the frequency with which they occur in the art of the period. Stars with from five to twelve points constantly appear, figuring even on the coins, where they may have represented Venus. In astrology Venus personified goodness and renewed life. When combined with crescent they may have signified Venus' meeting with the moon. On the other hand, certain passages in the Shahnamah suggest that representation of the sun and moon had a political rather than magical meaning, for Kay Khusraw, whose violet banner displayed both orbs, remarked that he had heard 'the Mobeds say that when the Moon of the Turans [the Turks] reaches its zenith it will be vanquished by the sun of Iran'".

This ancient statement associates Turks of Turan with the moon of which the crescent is one form of it.

j) Central Asiatic Kushans (78 - 144 AD) used crescent and sun symbol in their golden jewelries worn by their women. Archaeological findings from Tillya Tepe ("tepe" is a Turkish word meaning "hill", "small mountain", "mound"), near Amu Darya (Oxus) River in Northern Afghanistan show crescent and sun disk where crescent embraces the sun, made in the form of a gold hair pendant. One of these pendants is worn with a collapsible crown while the other two are used with head garments worn by Kushan ladies, [VIS, p. 50 and 64-65].

k) A stele described by Bradley Schaefer (BSc) in his article [BSc] as: "Mesopotamia's star and crescent: the symbol of the moon god (Sin) who was worshipped in the cities of Ur and Haran". On this stele are shown, a crescent moon flanked by an eight-pointed star on the left and an eight-pointed sun on the right.

l) Parthian coins (Parthians, a Central Asiatic steppe people, ruled the Persian Empire for about 475 years, {about 250 BC - 225 AD}) belonging to Mithradates II, Pharnaces I and Mithradates Eupator (240-120 B. C.) showing crescent and eight-pointed star, are given in Ref. 7, p. 32 and Ref. BSc, p. 48.

m) Moon embracing a sun disk is shown with Egyptian god Iah's image carved in 600 B. C., [BSc, p. 49].

n) In Reference by Bradley Schaefer, [BSc], the author also states that: "The earliest example of the star and crescent appearing on any coin that I have located dates from 477 BC, from the Aegean island Melos. Numerous other examples can be found in subsequent decades from Thracian city of Aenus." Bradley Schaefer also makes reference to coins found from Romania dated 200 B.C., and Etruscan coins from 3rd century BC [BSc].

From the point of view of Turkish history this is very interesting, because during the time period between 1200 BC. to 100 BC., there were Central Asiatic Turkish speaking Saka peoples living in Eurasia. There seems to be evidences that some of these Turkish speaking peoples even lived in some of the Aegean islands during 600 B.C. and earlier, [PK]. Some of these coins having crescent and star motif and being found in Thracia and Romania and even in Greece itself may have been

left by the Turkish peoples living in western end of Eurasia (please see my Reading of the Lemnos Island inscription).

o) Bradley Schaefer [BSc] also mentions finding coins from Yemen that date from 100 B.C., from Libya dated from AD 23 and from Turkey and Greece in all ages and all show the star and crescent symbol.

So we have samples of the Crescent alone, star of different configurations alone and "crescent and star" symbols belonging to Sumerians, Elams, Babylonians and other cultures of Mesopotamia and many other cultures of different areas including the Shamanistic cultures of Central Asia and the Americas. These symbols seem to represent the shamanistic beliefs of all of these peoples. Sumerians being very close relatives of the Ural-Altaic peoples, particularly the Turks and Hungarians, it is very likely that the shamanist ancestors of the Turkish peoples also used the crescent moon and star representations in their cultures. As archeological research in Central Asia increases, (such research in Central Asia as compared to other parts of the world has been so far insignificant), additional crescent and star symbols, belonging to the local cultures of Central Asiatic peoples among whom the ancestors of Turks had a big say, are bound to surface.

9. SUMMARY

1. The historical and archeological evidence points to Central Asia and to Central Asiatic Shamanism, through religious beliefs of Sumerians and the shamanism among the Native Peoples of Americas, as being the origin of the crescent and star symbol.

2. The historical and archeological evidence also show that the origin of the crescent and star symbol is religious and it represents celestial gods/goddesses particularly those representing the Sky, Moon, Sun and Venus.

3. Ancestors of Turks had a Shamanistic religion and believed in gods representing the Sky, Moon and Sun, like the Sumerians. For the Sumerians, the Turkish peoples and some of the Native Peoples of Americas, the tradition of believing and worshipping these gods must have been the continuation of an ancient Central Asiatic tradition having its roots in Central Asiatic shamanism. A tradition that was also carried to Mesopotamia and to Americas from Central Asia.

4. It is undeniable that the proto-Ural-Altaic language spoken by the ancestors of Turks and Hungarians must have been the same as the Sumerian language or a form of it. Hence, the ancestors of Turks having the same linguistic and religious cultural background as the Sumerians, and the Sumerians having attested forms of the crescent and star symbols representing their religious beliefs, it is highly probable that these symbols were also religious symbols representing the ancient gods of shamanistic beliefs of the Central Asiatic peoples. This is evidenced by their shamanic cultural representations on objects like shamanic drums and costumes.

5. The ancestors of Turkish people had the crescent and star symbol and the sun disk with eight pointed rays among their clan-crests engraved on rocks in Central Asia. Additionally, the crescent and the crescent and star symbols are also found as emblems on grave yard stones and constructions.

6. Turkish peoples of Central Asia along with some other known Central Asiatic peoples have used the crescent, star or the crescent and star symbols on their flags, war standards, rugs, tents, coins, jewelries, etc. in relatively recent times, i.e., about the last two thousand five hundred years. The usage of these symbols by Central Asiatic peoples, such as Parthians, Kushans, Gaznevi Turks, Khazars, Seljuks, Ottomans and the present day Turkish Republics, must be the continuation of an unwritten but ancient Central Asiatic tradition.

7. The crescent moon embracing an eight-pointed star motif seems to be the most frequently used religious symbol. It is used not only by Sumerians but also by many other Middle Eastern peoples

whose culture have been influenced by Sumerians in every respect.

8. Among the users of this symbol are the Central Asiatic Turkish peoples whose language and religious culture had a common background with those of Sumerians.

9. As time progressed toward the present, the crescent and star symbol was adapted and used by some European cultures also.

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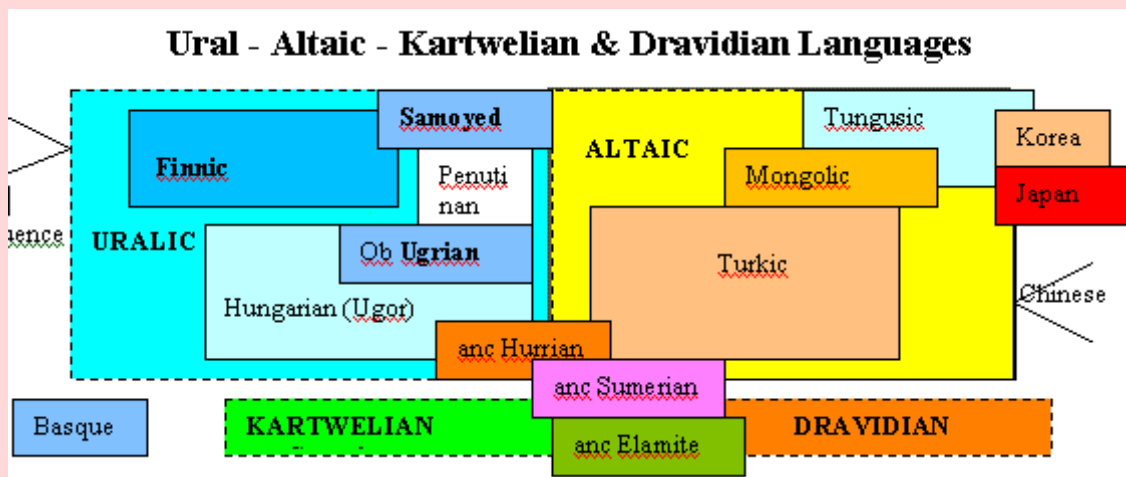
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READING OF THE LEMNOS ISLAND INSCRIPTION

(A preliminary report)

By POLAT KAYA, M. Sc. E. E. Copyright © 1997

<http://www.google.com/search?q=READING+OF+THE+LEMNOS+ISLAND+INSCRIPTION&btnG=Google+Search&hl=en>

There are many graphics to go with this article on this website given here. Figure 2 is reproduced below:

1. INTRODUCTION

A stele, an upright gravestone with inscription and sculpture erected at the grave of a deceased person, was found in 1885 at Kaminia on the island of Lemnos in the Aegean Sea. This stele which is dated as having been made in the 6th century B.C., is now in the National Museum in Athens, Greece. A diagram of this stele and its inscription is given in References 1 and 2, [1, p. 51; 2, p. 39]. For the purposes of this study, it is also shown in Figure 1 of this paper. The inscription on this tomb-stone is written in an alphabet similar to some of the alphabets, such as the Chalcidian alphabet [1, p. 44], used at that time in the Hellenic world covering Greece, western parts of Asia minor and the islands in the Aegean Sea. Scholars believe that the language of the inscription on this stele is akin to that of Etruscan (Rasna) Language. The Etruscan language is not known to be an Indo-European language and neither is the language of the inscription written on the Stele from Lemnos. Scholars have not been able to identify the nature of these two languages with any of the known languages so far.

According to Herodotus, the pre-Greek population of the Lemnos island was Pelasgian, a non Indo-European people, and according to Thucydides they were Tyrrhenian {pronounce that: like Turanian!} [2, p. 38] which makes them kin to Etruscans. The Etruscan people who lived and ruled in the northern and central Italy (Etruria) between about 1000 B.C. and 100 B.C. created a very prominent culture from which the culture of the Roman Empire has heavily borrowed.

The inscription on the tomb-stone has 198 letters forming 40 words. In general, the words of the inscription are separated from each other by two dots and occasionally with one or three dots aligned vertically. However, some very long words seem to be combination of multiple words although they are not marked with separation dots.

H. H. Scullard describes the tomb-stone as follows [2, p.38]: "..... the tomb-stone (stele) of a warrior was discovered in 1885, not dissimilar from that of Avele Feluske of Vetulonia in Etruria (cf. Figs. 1 and 2 and p. 223). It not only shows his head in profile, but also bears two inscriptions in an alphabet which closely resembles that of old Phrygian inscriptions of the seventh century. The language has some analogies with the tongues of Asia Minor, but philologists are in general agreement that both in its morphology and vocabulary it has many similarities with Etruscan. When this document stood alone, it might have been dismissed as the epitaph of a foreigner who was buried in Lemnos, but more recently other short inscriptions have been found on vases, and these show that this was in fact the language spoken on the island before its conquest by the Athenian Miltiades (c. 500 BC). Thus we have a very important document, pointing both to Asia Minor and to Etruria, and it comes from the very island where Thucydides placed the Tyrhenoi. Though it does not afford conclusive proof that 'Lemnian' and Etruscan were the same, or even dialects of the same language, it provides a valuable link for those who accept an eastern origin and suggests that some Etruscans from Asia Minor may have settled in this Aegean island instead of continuing further west. Those who reject an eastern origin have to explain away the similarities of language as due to survival from a hypothetical widespread pre-Indo-European linguistic unit which once occupied a vast area in Italy and the Aegean until it was broken up by the advance of Indo-Europeans: in Italy it was confined to Etruria, while in the Aegean, relics of it were left in Lemnos."

In this study, I have analyzed the inscription on the stele from Lemnos from an Asiatic point of view. I took this approach because during historic times, Eurasia and many parts of the Eastern Europe all the way to the Balkan Peninsula have been inhabited by Central Asiatic peoples at some time or another. In most cases, they are known to be the Turkic peoples from Central Asia who spoke an archaic Turkic language. There is no reason that the very same land masses should not have been similarly inhabited by the Central Asiatic peoples during the pre-historic times. In fact, it is highly probable that the pre-historic people of Europe were more Central Asiatic in origin than the Indo-European speaking Mediterranean people. After studying the Lemnos inscription, I am convinced by my findings that the language in which this inscription was written is indeed related to Turkic languages. My analyses regarding the reading of the inscription are given below.

Figure 2. My analysis of the Lemnos Island Inscription into its subcomponent texts and words.

Text No. 1 words	Text No. 2 words	Text No. 3, Line 1 words	Text No. 3, Line 3 words
1. ← : 31A10E	12a. ← >	23. ← : 12A10E	35. → 31A1 :
2. ← : 1	12b. → : 12A1	24a. ← 1X00	36. → A11 :
3. ← ⊕00A1	13. → 2A1 :	24b. ← : 31A1A	37a. → 31A1 :
4. ← : 93KA	14. → 1	25a. ← 0931	37b. → Y11 :
5. ← 0119A2AT	15. → A9A1 :	25b. ← : 01A1	38a. ← 3APA
6. ← . 7A2	16a. → 31A1	26. ← : 0031A1	38b. → ↓M :
7. ← . A1A	16b. → Y11 :	27a. ← 93A0T	39. → A11 :
8. ← : 1A13	17. → 1 :	27b. ← A10	40. → A01A1
9. ← 0931	18. → A11 :		
10. ← 071A1	19. → 1	Text No. 3, Line 2 words	
11. ← 11A119	20. ← 0031A1	28. ← : 709	
	21a. ← 0931	29. ← : 01A1A1	
	21b. ← ⊕A1	30. ← : 1A11	
	22. → 11A1	31. ← : 011A1T1	
		32. ← : 1A1A	
		33. ← ↑1T	
		34. ← : 3X00	

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2. GENERAL OBSERVATIONS ABOUT THE INSCRIPTION

The inscription consists of two vertically and one horizontally written parts. Text in each part seem to be similar in meaning to each other. This is indicated by the fact that a number of words are used in the same way in each part of the inscription, though with minor differences which will be discussed in detail in the body of this paper. The three parts, indicated as Text No. 1, 2 and 3 in this paper, Figure 2, also seem to be dialects of one main language, but influenced by Greek language endings particularly in Text No. 3.

Although, the inscription on the stele seems to have been written in the Chalcidian type alphabet, it differs from this alphabet in some aspects. My proposed alphabet for this inscription is given in Table I. In Figure 2, I have the inscription reproduced word by word, in a way similar to its original written format, the corresponding transcription of the words in Latin characters and the meaning of the recognizable words, using the alphabet that I have charted in Table I. I have numbered the

words of the inscription from 1 to 40 in order to facilitate comparison. In addition to this numbering, I have sub numbered the word Nos. 16, 21, 24, 25, 27, 37 and 38 as a) and b) although there is no separation shown in these words in the inscription.

The words No. 1 to 11 are written vertically in three lines on the face of the stele. One of the lines is written behind the head and the other two lines are between the face of the man and the spear that he is holding in his hand. I call this text of three lines as Text No. 1. Words in each line of this text are to be read from right-to-left direction as is the case in Etruscan.

Words No. 12 to 22 are written horizontally on the face of the stele above the head of the pictured man. I have named this part of the inscription as Text No. 2. This text constitutes five lines.

In this part of the inscription, there is a mixed right-to-left and left-to-right writing arrangement used by the scribe. Most likely, it is meant to be read boustrophedon (i.e., 'as the ox plows'). In this text, while word No. 12 needs to be read from right-to-left, word Nos. 13 to 19 must be read from left-to-right. Again, while word Nos. 20 to 21 must be read from right-to-left, the word No. 22 must be read from left-to-right direction. The double-dot word separators used in the inscription help in determining the direction of the reading.

The third set of words, word numbers 23 to 40 which I call Text No. 3, are written vertically on the side of the stele in three lines two of which are aligned in one way while the third one is upside down with respect to the other two. Again, these three lines were also meant to be read boustrophedon by the scribe. I consider the first line of this text the line which is next to the main frame of the stele. I have indicated this line as Text 3, Line No. 1. The base for this assumption is the fact that this line also starts with the name of the deceased man. The name of the deceased man also appears in Text No. 1, i.e., the word No. 1. To read the first line of Text 3, one needs to turn the page 90 degrees clock wise from the portrait position and in order to read the remaining two lines, one needs to turn the page 90 degrees counter clock wise from the portrait position. Hence the middle line becomes the Text No.3 Line 2 and must be read from right-to-left direction while the last line becomes Text No.3 Line 3 and must be read from left-to-right direction with one exception of the word No 38a.

Since word No. 35 in Text No. 3 is the same as the word No. 22 in Text No. 2, it must also be read in a similar manner.

The Lemnos island inscription seems to have considerable amount of features in common with the Turkic Orhun and Yenisei inscriptions of Central Asia. For example: a) right to left reading of the written text, b) separation of words from each other in general with two dots, c) style of composing the text of the inscription.

It should also be noted that vowels are not always present in the words of Lemnos inscription and proper vowels must be filled in to read the words. This feature is also similar to that of the Turkic inscriptions of Central Asia. In Turkic languages, the vowel harmony rule helps to fill in the missing vowels. Because of this Turkic linguistic rule, in the transcription given below, the upper case letters represent the original lettering present in the inscription and the lower case vowels represent the filled-in vowels. In the Turkish transcription (shown as Turkish below), some of the -s endings, which probably were due to Hellenic influence, of some words were removed. Translation in English (Eng.) is also shown below. Words whose meanings are not clear to me at this time are marked with a (?) mark.

The detailed analyses of the this inscription, the alphabet used, the words in their original ancient lettering and all the reasons for reading the inscription the way that I have read are given in a report entitled "A Study of the Lemnos Island Inscription (A preliminary report)", identified with ISBN 0-9696949-3-8.

Thus, in view of above described considerations, I have the following transcription and reading of the Lemnos Island inscription in Latin alphabet:

3. THE TRANSCRIPTION OF THE LEMNOS ISLAND INSCRIPTION

Text 1 transcription:

HaTaPASE : I : aNAaPaTaTa AKER : TAKARISTe QAM . APA .aNÇaSAP : IERaTa aNASaMaTa eReSeNASaP

[Hatapase : i : anaapatata aker: takariste qam . apa . ançasap : ierata anasamata eresenasap]

Turkish : Hatapasa : iy : anaapa tata ak er : takariste kam . apa . ançasap : iy erata anam atasi er esen asap

Eng.: Hatapasa : O grandfather honest man : Thracian? shaman .father. thus lays? : O brave father my mother's

father sound thinking? man

Text 2 transcription:

aNÇaSAIS : QAM : I. APAM : aNÇaSAP iÇeKeSi . I : AQaS : IEQiSeNÇTaTa IERaTa aNASaTa ISaQAS

[ançasais : qam : i . apam : ançasap içekesi.i : aqas : ieqisençtata ierata anasata isaqas]

Turkish : ança SAIS [= Sayas, Ais, Ak Ayas, Tengri, Zeus, Ajax] : kam : iy apam : boylece yatip? iç akasi .

iy : aga : iy ekesenç [=ikiz?] tata [=dede] iy er ata anaata iy Saka

Eng.: thus Sais [=Ais, Zeus, Ajax] : shaman : O my father : thus laid? local's gentleman [=local's elderman] .

O : Lord : O twins? grandfather O brave father my mother's father O Saka

Text 3, line 1 transcription:

HaTaPASaQIS : aPaTaKaS ANÇaSAPE : IERaTa IASaTa :EQeSeNÇTaTa: TaTaQER aTaNA

[Hatapasaqis : apatakas ançasape : ierata iasata : eqesenç tata : tataqer atana]

Turkish : Hatapasa : apataka? boylece yatip? : iy er ata iy as [us, akilli] ata : eqesenç [=ikiz?] tata [=dede] :

tatak [atak?] er ata ana

Eng.: Hatapasakis : apataka=? thus laid? : O brave father O wise father : twins? grandfather : fearless? man father mother

Text 3, line 2 transcription:

eRaTaM : HARAPaSaTa : ISAQAS : EPeTeIStE : ARAS : TaS 50? : aPaTaKE :

[eratam : Harapasata : isaqas : epeteiste : aras : tas 50? : apatake :]

Turkish : er atam : Harapas [falci] ata : iy Saqa : Epeteiste : aras?: tas [=yas] 50?: apatake? :

Eng.: my brave father : haraspex father : O Saka : Epeteiste : aras=? : age 50? : apatake=? :

Text 3, line 3 transcription:

ISaQAS : AQaSI : aNÇaSAP iÇeKeSI : APAM KaM : AQaSI : ATaMAS

[isaqas : aqasi : ançasap içekesi : apam kam : aqasi : atamas]

Turkish : iy Saqa : agasi (beyi) : böylece yatip? içekesi[=yerin olgun kisisi]: apam kam : agasi : atama

Eng.: O Saka : Lord : thus laid? local's gentlman [local's elderman]: my father shaman : Lord : to my father

4. DESCRIPTION OF WORDS IN TURKISH AND IN ENGLISH:

Text No.1

Transcription/..... Turkish Definition//..... English definitions

1. HaTaPASE :/..... Hatapasa//..... [Hatapasa, name of deceased man] :

2. I :/..... i (=iy) ://..... [O] :

3. aNAaPaTaTa/..... anaapa tata [=dede].....//..... [grand father (from mother's side)]

4. AKER :/..... ak er ://..... [honest man; flawless man] :

5. TAKARISTe/..... takariste//..... [=Possibly ancient name of Thrace]

NOTE : probably Takariste > Takar + ia? >> Tarak + ia? > Trakya]; [-iste (=ia?) indicative of a place]

6. QAM/..... kam//..... [shaman] .

7. APA/..... apa//..... [father] .

8. aNÇaSAP :/..... ançasap (=böylece yatip?):.....//..... [thus he is dead or laid?] :

9. IERaTa/..... i (=iy) er ata//..... [oh brave father] .

10. aNASaMaTa/..... anam ata(=anamin atasi)//..... [my mother's father]

11. eRSeNASaP/..... er sen asap (=ölüp?)//..... [you brave man died?]

Text No. 2

12. aNÇaSAIS :/..... ança Sayas {Sayas(Sais=Ak Ayas, Tengri)} ://..... [here Sais(=Ais, Zeus)] :

13. QAM :/..... kam ://..... [shaman] :

14. I/..... i (iy)//..... [O] .

15. APAM :/..... apam ://..... [my father] :

16a. aNÇaSAP/..... ançasap (=böylece yatip?)//..... [thus laid?]

16b. iÇeKeSi/..... içekesi (=yerin efendisi; yerin olgun kisisi)//..... [local's gentleman; local's elderman] .

17. I :/..... i (=iy) ://..... [O] :

18. AQaS :/..... aka (=aga, bey) ://..... [lord] :

19. I/..... i (=iy)//..... [O]

20. eQiSeNÇTaTa:/..... ekisenç (=ikiz?) tata: {tata (=dede)}//..... [twins? grandfather] :

21a. IERaTa/..... i (=iy) er ata//..... [O brave father]

21b. aNASaTa/..... anaata//..... [mother's father]

22. ISaQAS/..... i (=iy) Saka//..... [O Saka! (Scyth as called by Greeks)]

Text No.3, line 1

23. HaTaPASaQIS:/..... Hatapasa ://..... [Hatapasakis, name of the deceased man]:

24a. aPaTaKaS/..... apaataka (?)//..... [apaatakas= ?]

24b. ANÇaSAPE :/..... ançasape (=boylece yatip?)://..... [thus he is dead?] :

25a. IERaTa/..... i (=iy) er ata//..... [O brave father]

25b. IASaTa :/..... i(=iy) as (=us,akilli) ata ://..... [O wise father] :

26 EQeSeNÇTATA :/..... ekesenç tata {(=ikiz? dede)}//..... [one of a twins? father]

27a. TaTaQER/..... tatak (=atak?) er//..... [fearless? man]

27b. aTaNA/..... ata, ana//..... [father, mother]

Text No.3, line 2

28. eRaTaM :/..... er atam ://..... [my brave father] :

29. HARAPaS aTa :/..... Harapas(=falci) ata ://..... [Haraspex (=diviner) father] :

30. ISAQAS :/..... i (=iy) Saka ://..... [O Saka] :

31. ePeTeIStE :/..... Epeteiste (birth place) ://..... [Town of Hephaistia in Lemnos island] :

32. ARAS :/..... aras (=?) ://..... [aras=?] :

33. TaS 50? :/..... tas (=yas) 50? ://..... [at the age of 50?] :

34. aPaTaKE :/..... apatake (=?) ://..... [apatake =?] :

Text No.3, line 3

35. ISaQAS :/..... i (=iy) Saka ://..... [O Saka] :

36. AQaSI :/..... akasi (=agasi, beyi) ://..... [Lord] :

37a. aNÇaSAP/..... ançasap (=burada yatip?)//..... [here lies?]

37b. iÇeKeSI :/..... içekesi (=yerin efendisi, olgun kisisi)//..... [local's gentleman; local's elderman] :

38a. APAM/..... apam//..... [my father]

38b. KaM :/..... kam ://..... [shaman] :

39. AQaSI :/..... akasi (=agasi) ://..... [Lord] :

40. ATaMAS/..... atama//..... [to my father]

5. NOTES ABOUT THE LEMNOS ISLAND INSCRIPTION

1. This study which is a first attempt by the author, does not provide a complete translation of the inscription from Lemnos. The meaning of few words still need to be determined. I am hoping that this will be filled in by linguists. Although, not all of the words in the text of the inscription are recognizable at this time, however, those which are recognizable **are definitely Altaic words** and are unquestionably Turkic.

2. The words No. 1 and No. 23 represent the name of the deceased man talked about in the inscription. It is read as 'HaTaPASE' in word No. 1 and as 'HaTaPASaQIS' in word No. 23. It seems that the word No. 23 is an Hellenized version of the No. 1. The name becomes clearer when we remove the word ending '-qis' in the second word which becomes 'Hatapasa' indicating that it is the same as 'Hatapase' in word No. 1. The Hellenic suffix '-QIS' or '-KIS' in the word 'HaTaPASaQIS' is an indication that the assumed values of 'Q', 'I' and 'S' for the corresponding letters in the inscription are correct.

3. Text No. 1, 2 and 3 have similar meanings, repeated in three or at least in two different dialects of the same language. Apparently same words, when written in different dialects, show some minor differences both in writing and their arrangements in sentences. In Text Three, Hellenic influence is highly visible by the presence of the Hellenic suffix -kis and suffix s.

4. Words numbered 6, 7 and 8 of Text No. 1 and 13, 15 and 16a of Text No. 2 and 38b, 38a and 37a in Text No. 3 are the same words respectively used in the inscription. They are read as 'kam apam ançasap'. The words 38b, 38a and 37a in Text No. 3 are written in an order which is different than the previous two cases. The first two words read as 'kam apam' mean 'my shaman father' or in this case 'my shaman grandfather'. The Turkic word 'kam' (also gam or qam) means 'male shaman', [8, p. 4] and 'apam' means my father. The word 'kam' is written in the form of "QAM" in words Nos. 6 and 13, it is written with a downward arrow and M. The downward arrow symbol has the value of "K" in Turkic Orhun inscriptions. The word 'ançasap' may also be read as 'ança sap' in which case 'ança' is also a known Turkish word meaning 'thus, this way' [4, p. 760]. The word 'sap' needs to be determined, possibly means "laid or died".

Here I would also like to note the following observation: In the inscription, word 7 is written as "APA" while the words 15 and 38a are written as "ARAM". I believe that the letter "R" in both of these words is a mistake and should have been "P". The error could have been made by the scribe while chiselling the inscription, or could have been made by the transcriber who copied the inscription into paper. Therefore, I have read these two words as "APAM" rather than "ARAM" in my reading of the inscription.

5. In Text 2, word Nos. 12 to 15 inclusive, the scribe writes: "O God SAIS, here is my shaman father". Here we should note that the Pelasgian Sais must be what Greeks called as Zeus, Etruscans called Ais or Ac Ais or Tin, the Central Asiatic Turkic shamans called and still call Ak Ayas. They all have the Turkic word "Ai", the Turkic word for Moon, as the root word. However, they all represent the "Sky God".

6. I read word No. 31 as 'epeteiste' which seems to correspond to the ancient town name 'Hephaistia' which is a town in the northern coast of Lemnos Island [12, p.57]. 'Epeteiste', being probably same as the ancient name of 'Hephaistia', could be the birth place of 'Hatapasa' or "Hatapasha".

7. Word Nos. 22, 30 and 35 are the same word and read in Turkish as "i (=iy) Saka". When it is read together with the word No. 36, it addresses the deceased man as "i Saka agasi (Beyi)" meaning "O Saka lord".

Here one should note that the people to whom the deceased man and the scribe belonged, were known to Hellenic people as **Pelasgians**. In the inscription, the scribe identifies themselves as being from "Saka" people. This is understandable because of the fact that about 600 B.C. when Pelasgians were living in the Lemnos and Imbros islands and also in Thrace, the Turkic Saka people had an empire extending all the way from Altay mountains in Central Asia to Balkans in Europe. Greeks called them as Scythians. In view of the Lemnos Island inscription, we get the view that Pelasgians must have been among the earlier waves of Central Asiatic peoples and members of the Turkic Saka peoples. So this document written in stone identifies the language of both the Pelasgians and the Sakas as being a Turkic language.

8. Word Nos. 39 and 40 finish the dedication by saying "aga atama" meaning "to my Lord father".

9. In this Turkic inscription, we see that Pelasgians who called themselves SAKA, used both words 'apa' and 'ata' for father and interchangeably for 'grandfather' as well. We also see a word "tata" which is derived from the word 'ata'. "tata" would be equivalent to Turkish 'dede'. They also used the word 'ana' for mother. Hence, we again observe that these three words and their derivatives are the oldest living words of the Turkish language.

10. I read the word No. 33 as TaS 50? The symbol which is an upright arrow head and with a right slanting tail at the bottom is not present in Hellenic alphabets. However, it is most interesting to find this symbol in an inscription written on a silver bowl found in a Saka (Scythian) Kurgan (Issik Lake Kurgan) near Almati in Kazakhstan. İlhami Durmuş [9, p. 81-83] gives a transliteration of this inscription [9, p. 146-147] and attributes its description to Kemal Alişar Akişev [10]. This symbol appears twice in this Saka inscription. Olcas Süleymanov has read this inscription and has given the value of T1 in the alphabet that he described [11].

On the other hand, G. and L. Bonfante give a numeral value of 50 to an upright arrow symbol (without a tail) in Etruscan writings, [1, p. 64]. The symbol in the Issik Kurgan inscription is also a vertical arrow but with a right-slanting tail at the bottom as it is in the Lemnos island inscription. However, whether the Etruscan symbol and the Pelasgian symbol, i.e., Lemnos Island inscription, have the same meaning is not clear.

If we use a value of 'T' as done by Süleymanov for the Issik Kurgan inscription, then the reading of the word No. 33 would be as 'TaSaT' which needs to be identified yet. On the other hand, if we use a numeral value of 50 as indicated by Bonfantes, then we would get a reading of 'TaS 50'. The word 'TAS' suggests us the Turkic word 'yas > yaß' meaning 'age'. Actually, in different dialects of Turkish, there is the replacement of "y" with "d or t". With this in mind, I believe it is safe to read this word as "yas = age". The inscription from Lemnos island being an inscription on a tomb stone, it is quite likely that this word may be referring to the age at which the man died. With this reasoning, I have temporarily assumed it to be 'TAS 50', indicative of 50 years of age at which he died.

11. The inscription on the stele from Lemnos seems to have been written by someone very close to the deceased man. The scribe sounds to be a grand child of the deceased person.

12. In the culture of Turkic world, it seems that it is a tradition to describe a newly deceased person in a way similar to the way that this scribe of the stele from Lemnos island has described his deceased grandfather by using descriptive words like: 'kam apa' [shaman grandfather], 'kam apam' [my shaman grandfather], 'er atam' [my brave father], 'er' [man, brave], 'aker' [flawless man], "i apam" [O my father], "i aga" [O Lord], "i Saka agasi" [O Saka Lord] and "agasi atama" [to my Lord father].

13. We should note that in this kind of description of a dead person, not only a sense of lamentation is being expressed but also a highly respected and esteemed grandfather is being

honored. It is quite in line with the culture of Turkic peoples to do this.

14. The lamentation and 'honoring' expressed in this inscription points distinctively the presence of a cultural affinity between the people of Lemnos island and the Central Asiatic peoples like Turks. The meaning of the Lemnos inscription is very similar to the Turkic tomb-stone inscriptions found in Central Asia [4, p. 481-483]. Even some of the words used in the inscription of the Lemnos island tomb-stone and the inscriptions found on Central Asiatic tomb-stones are the same.

15. The ending in '-p' in words No. 8, 11, 16a and 37a is indicative of past tense in archaic Turkic languages like in words such as 'ölüp', 'gelip', 'gidip', etc.. It seems this is what we are observing in words No. 8, 11, 16a and 37a, particularly in the expression 'kam apam ançasap'.

16. In word Nos. 15 and 26a 'apam', No. 28 'eratam', the ending '-m' is like the Turkic genitive ending (suffix -m) for first person singular which means 'my'. Thus the word means 'my father' or in this case 'my grandfather'. The word 'qam' or 'kam' is used to designate 'male shaman'. What we get from this bit of information is that the dead man was a 'shaman' and/or a 'learned man', and he was a respected person.

17. The word 'aker' in word No. 4 consists of two parts: for example in Turkish, the first part 'ak' means 'white' or figuratively 'clean, honest, flawless'; the second part 'er' means 'man', 'hero', 'brave', 'trustworthy' or 'dependable'. The word 'er' also appears as part of 'erata' and 'eratam' in word Nos. 9, 11, 21a, 25a and 28. Hence, 'aker < ak+er' in No. 4 means 'honest man' or 'flawless man'.

18. The word 'anapatata' in No. 3, is most likely "mother's father", not "mother's father's father". Similarly, the words 'anasamata', in No. 10, meaning "my mother's father" and 'anasata' No. 21b, meaning "mother's father" are combinations of Turkic words 'ana', 'apa' and 'ata' to express the grandfather from mother's side. The word 'atamas' No. 40 is the final dedication word meaning 'to my father'.

19. The word 'eqisençata' in words No. 20 and No. 26 may be looked at as "eqe sen[ç] ata >> iki sen ata? = ikiz ata?", probably meaning that the dead man was one of a twins. Thus a grandfather that was probably one of a twin brothers or brother sister set. We should note that the first part of this word, namely "eqi" or even "eqe" suggests the Turkish numeral "iki" meaning "two".

20. The words 'apa' in No. 7, means 'father'; 'apam' in Nos. 15 and 26a means 'my father'; 'eratam' in No. 28 means my hero father. We should note that the ending -m in the words 'apam' and 'atam' is the Turkic genitive suffix for the first person singular.

21. We see similar words in word Nos. 10 and 21b as 'anasam ata' and as 'anas ata' respectively. In these last two words, the infix -s- and suffix -s respectively are clearly due to Hellenic influence. In the first one, the root word is 'ana' meaning mother, with the probable Hellenic suffix -s, word becomes 'anas'. The suffix -am has two parts. -a is the connecting vowel used between s of 'anas' and the Turkic genitive suffix -m. Thus, the word 'anasam' means 'my mother'. Additionally, we should note that the statement "iy Saka akasi" fits the Turkish grammar rules perfectly.

22. We should also note that the Runic symbol for Z which appears frequently in the Lemnos island inscription, also appears in the Issik Kurgan inscription as well as in Turkic Orhun and Yenisei inscriptions [4]. This is another 'symbolic' connection between the Lemnos island inscription and the Issik Kurgan's Saka inscription. Of course, one must not forget the fact that the words in this inscription, are also separated with two dots as is the case with other Turkic inscriptions. It is also read from right to left direction as is the case in Turkic inscriptions.

23. H. H. Scullard in his book, like in many of Western books about the Etruscans, labels the man in the picture as a 'warrior' [2, p. 39], probably considering the fact that he is holding a spear in his hand. The Lemnos inscription does not suggest that the person depicted on the stele was a warrior. It is most likely that in the deceased man's time, he would normally carry with him either a

stick or a spear for personal protection irrespective of him being a warrior or not. Therefore, as the text of the inscription states clearly, the person in the picture was not a warrior but was a 'learned shaman'. In word No. 29, we also have the words 'Harapas ata'. I believe the word 'Harapas' is the same as 'Haraspex' in Etruscan meaning a diviner.

6. THE PEOPLE WHO SPOKE THIS LANGUAGE

Historians tell us that the population of Lemnos island at about 600 B. C. were Pelasgians. In view of these revelations from the inscription on this stele, we may have to think of the Pelasgian population as people of Central Asiatic origin and also as people who spoke a form of Turkish language.

Pelasgians were pre-Hellenic, non Indo-European speaking people who inhabited the area long before the Greek migrations to the area started. {Pythagoras claimed himself to be Pelasgian.} In order to shed more light on Pelasgians, I have chosen to quote the entry on Pelasgians in the Encyclopedia Britannica [5, p. 448] by B. C. F. Atkinson, formerly Under-Librarian, University Library, Cambridge University, below (I have indicated in bold parts of Atkinson's entry in order to highlight the relative importance of the Pelasgians in the area they lived and their identity with respect to the real Greeks):

"PELASGIANS. Various traditions were current among the Greeks with regard to the pre-Greek inhabitants of their country. They were inclined to call all these by the general name of Pelasgians, although they recognized Carians and Leleges as distinct. The Dorians claimed that the Ionians were Pelasgian or at least mainly so, and that they themselves were true Greeks. The inhabitants of Attica, who were regarded as Ionian, boasted that they were autochthonous, the original inhabitants of the land.

In the Homeric poems Pelasgians appear as allies of Troy. They appear to be settled in south-eastern Thrace close to the Hellespont in a district called Larissa (Il., ii. 840-843, x.429). Some suppose that the Larissa here mentioned is the town of that name in Thessaly, but the catalogue of ships, in which the passage occurs, appears to follow a definite geographical order. Larissa stands between the Hellespont and Thrace. The Iliad also refers to the district of Argos near Mt. Othrys in Thessaly as Pelasgic, and also uses the same epithet in a famous passage of the Zeus of Dodona (Il., ii. 681-684, xvi. 233-235). In the Odyssey Pelasgians appear in Crete (Od. xvii. 175-177). Hesiod refers to Dodona as 'seat of Pelasgians,' while Hecataeus refers to Pelasgus as king of Thessaly. To Aeschylus and Sophocles Argos in the Peloponnese is the Pelasgian land. Herodotus knows of actual Pelasgians at Placie and Scylace and the Asiatic coast of the Hellespont as well as near Creston on the Strymon. The islands of Lemnos and Imbros had also, he informs us, a Pelasgian population, conquered by Athens at the close of the 6th century. Apart from these actual instances of Pelasgians, both Herodotus and Thucydides appear to regard any survival from pre-Greek times as Pelasgic. A well known example of this is the prehistoric wall of the Athenian acropolis, anciently regarded and still commonly referred to as Pelasgian, and the epithet spread to all similar prehistoric masonry, especially that built of large blocks, in any part of Greece.

It has been held that the common Greek tradition arose from a misunderstanding, particularly perhaps by Hesiod and Hecataeus, of the two passages in the Iliad in which the Zeus of Dodona and the Thessalian Argos are referred to as Pelasgic. Where Homer used a general epithet meaning 'remotely ancient,' later writers have wrongly concluded that he referred specifically to actual Pelasgians as inhabitants of these places. If this is so, the problem is merely thrown farther back, for an explanation is needed of how the epithet Pelasgic had attained the general meaning of 'ancient' by the time of the composition of the Homeric poems. To certain people at a certain period 'Pelasgic' must have been a specific epithet. The Pelasgians must have been regarded either as very ancient people or as former inhabitants of the land. Much turns upon the meaning of the epithet Pelasgic as applied in the Iliad to the Zeus of Dodona. Zeus is the last one would expect to be referred to as Pelasgic, for of all the gods' names his is most certainly Greek. The simplest

explanation is perhaps that there existed at Dodona a very ancient pre-Greek or pre-Achaean shrine occupied by Greeks who attached to the deity the name of their own god Zeus.

All instances of actual Pelasgians from Homer to Herodotus point to their being a northern people. Thrace, Epirus and Thessaly are their homes. It is certain that there were pre-Achaean inhabitants of Greece. The simplest view now held is that Greek-speaking peoples broke down into Greece from the North in three successive waves, Ionian, Achaean and Dorian, subduing a previous 'Helladic' population and setting up, after a second invasion (i.e., of Achaeans), the Mycenaean civilization in the Peloponnese. If this is the simplest view, it does not solve all problems and it does not as yet rest upon a certain foundation of fact. An early stratum of population in Greece was in close touch with Anatolia. A large number of Greek place-names point to the conclusion that Greece was colonized from Anatolia. By whom we do not know, and we are also ignorant of what language these early people spoke. It is also possible that the Achaeans themselves were in Asia Minor before they were in Greece and that they brought thither the Anatolian place-names. It is no more than tradition that connects such early people with the Pelasgians.

The name Pelasgi which almost certainly stands for Pelak-skoi or Pelag-Skoi has been connected with pelagos, 'the sea,' and the people consequently regarded as sea-faring. The connection is not very convincing. It has also been related to the name of the semi-Illyrian Pelagones of Macedonia, and it is possible, though unproven, that the names do represent the same stem. Possibly the Pelasgians were no more than Vlachs, or Wallachian shepherds, who in classical as in modern times have been in the habit of wandering in large numbers down into Greece. The name is perhaps no more than Velak-Ski. If this were so, it would account for their being dotted over various regions in Thrace and the north and also, if their habits were the same at the dawn of history as afterwards, of their being an ancient and integral part of Greek tradition and life. G. Sergi describes as Pelasgian' one branch of the Mediterranean or Euro-African race. {They were also once in Lybia as we show in "[Western Roots One](#)."}

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POINTS:

From Atkinson's well researched entry given above, we may infer and/or add to it the following points:

a) Could it be that only the Dorians represented the Greek identity while Carians (Kara + ian), Leleges (Lelek + es), Achaean (Aka + ean), Pelasgians (Pelesge + ian) which are all Altaic sounding words, were all non Indo-European and all probably Central Asiatic origin? Indo-European speaking Greeks had a way of Hellenizing foreign words that they could not say. Obviously, that is what they did in the case of the many names related to these non Indo-European people.

b) It appears that a good portion of mainland Greece, Thrace, western Balkans, western coasts of Anatolia and a number of Aegean islands including Crete were inhabited by Pelasgians. In these lands, after they were conquered by Hellenic people, Pelasgians eventually blended in with the Hellenic people and lost their non Indo-European Central Asiatic identity.

c) From the reading of the Lemnos Island inscription, It is now quite clear that Pelasgians called themselves SAKA and their "Sky God" as "SAIS". Thus, it seems that the Greek name "Zeus" {Zey-

us?} is nothing but an Hellenized version of this Pelasgian name. Similarly, 'Zeus of Dodona' is the Pelasgian SAIS. We should note that the Pelasgian SAIS also corresponds to 'Ais' of Etruscans [1, p. 142], a deity which is same as the 'Ak Ayas' or 'Ayas' of Central Asiatic people [8]. Hence, it is clear that Pelasgians brought their deity SAIS [= Ak Ayas or Ayas] to Balkans (e.g. Dodona) from Central Asia and eventually the epithet SAIS turned into Hellenic 'Zeus' by ancient Greeks. It seems that this Lemnos island inscription puts the 'Greek origin' of the Greek mythological god Zeus into question.

d) It should also be noted that all these divinity names such as "Sais, Zeus, Ais, and Ayas or Ak Ayas, represent the Sky God in the Pelasgian, Etruscan, Hellenic and Turkic Saka and Central Asiatic Turkic shaman cultures. The name of this divinity must have been brought all the way from Central Asia to the Balkans and Mediterranean coasts by the Turkic speaking SAKA peoples and their ancestors. For example, if some scholars find cultural affinity between the Etruscans and Pelasgians, and also find their inscriptions related to each other, it seems that this affinity between these two ancient peoples is due to the existence of a real kinship between them.

e) It is most likely that Greek culture borrowed considerably from and was built upon the Pelasgian culture during its well known development. However historically, Pelasgians did not get any credit for their achievements while Greeks took all the credit.

f) Historians say that in about 600 B. C., Athens fought against Pelasgians of Lemnos for the control of a town named Sigeion (Sige +ion) [12,p.56] on the Asian side of the southern tip of Hellespont (Dardanelles). We also note from Homer's Iliad and Odyssey that at about 1200 B. C. when Troy was attacked by the King Agamemnon of Mycenae, Pelasgians were allies of Troy. The reason for this alliance may be that either Pelasgians had land holdings next to Troy and did not want to lose it to Mycenaeans or they were kins of Trojans or both. In any case, Pelasgians must have been in control of not only the islands of Lemnos and Imbros in the Aegean Sea but also some land in Thrace and in Asia Minor between 1200 B.C. and 600 B. C.. This shows the extent of the Pelasgian presence in the area.

7. CONCLUSION

1. The people inhabiting the Lemnos island at and before 600 B.C. were called PELASGIANS, although according to the Lemnos island inscription, they called themselves as SAKA. The Pelasgians were a non Indo-European people and were speaking a non Indo-European language. The Lemnos island inscription represents the language of this people. This first time reading of the Lemnos island inscription clearly identifies the Altaic nature of the language in which the inscription is written. The readily recognizable words are not only Altaic in nature but are unquestionably Turkish. This study identifies the language of Pelasgians as an early form of Altaic languages, perhaps a year-600 B. C. version of Turkish.

2. Deciphering of this ancient inscription, as I have shown in this study for the first time, establishes the presence of Turkic speaking SAKA (Scythians) peoples and their kins PELASGIANS called as such by the Greeks, in the Aegean islands and in the Balkans during the pre-historic times from 1200 B.C. to 600 B.C.. Ancient Greek historians, like Herodotus, identify the population of Lemnos and Imbros islands as Pelasgians.

3. Turkic speaking Pelasgians must have been direct kins of Central Asiatic Saka people who arrived in the Balkans and then onto some of the Aegean Sea islands in waves of migrations from Central Asia long before the 6th century B. C. and adapted themselves to the environment conditions of the area. They became sea faring people as well as carried on their animal husbandry under the local conditions. It is most likely that they used the Eurasian landmass which has been one of the most active migration paths of the Asiatic people into the European continent.

4. The lettering found in the inscription from Lemnos island makes a definite connection to the Runic inscriptions from Central Asia: for example, a) to the inscription found in the Issik Kurgan

near Almati (Alma Ata) in Kazakhstan; b) to the Turkic Orhun and Yenisei inscriptions; c) to the Saka and Hun inscriptions, and d) to Pechenek writings. The Runic alphabet that Turks have used in their inscriptions does not seem to have originated in Europe, although it was used by Europeans. It seems that the Runic type of writing has spread into Central and Northern Europe from Eurasia. Surely, new studies will enlighten this further.

5. At the risk of attracting criticism, I will pose the question, "did the Pelasgians learn their alphabet from Hellenic people or did they bring it with them from their Asiatic homeland? There seems to be an unquestioned acceptance by some scholars that non Indo-European peoples (such as Etruscans and Pelasgians), living in Europe contemporarily with Indo-Europeans, took their alphabet from Hellenic people. How sure are we about such declarations? Have all the European and Asiatic artifacts been truly examined and appraised in fairness in a light other than the Indo-European light? Perhaps new scholars in the field could be more open minded and examine it from an Asiatic view point also.

6. It is said that there are many already discovered Pelasgian artifacts (some probably with inscriptions on them) and most likely, more will be discovered in the future. In trying to read such documents, the inquiry should encompass all possibilities.

7. It is hoped that scholars will complete translation of the inscription on the Lemnos stele and check out the validity of what I have described in this study.

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THE NINE SATANIC POSTULATES

Statements of Satano-COMMUNE-ist Reality, Satanic Comm-UNITY.

Written By Comrades in Satanic Reds

1. Satan is the "dark force" that permeates all of nature and motivates all things to act according to their inner nature. The Boundless Darkness Itself is **SAT**. The ACTION of emanating out of, unfolding out of, springing forth, is **TAN**. The motivator **and** the act of motivating all things are together: Satan. Satan is that which is the origin of all **and** the unmoved mover, and it is described by both the unfolding and the thing unfolded: Satan
2. All things have a beginning where all was one.
3. The "big bang" came from a spark within the one Dark Presence and all that results from the "big bang" is permeated by the Dark Force. The universe was emanated by this force going from Chaos-Dark into Cosmos-Light.
4. All things, over time in the cosmos, become separate and change without ceasing to change.
5. All things are constantly motivated to change according to environment, and then they change the environment by being **in** it, **of** it: there is a dialectical interaction. If they do not do this they perish and go into dissolution; but this is not destruction; it is only more change.
6. All things are constantly motivated to change by inner urge. This is "Self Becoming" or "Self Evolving." All beings everywhere have it. Most living things have this solely **and together** with their own species, as if linked. When the individual becomes into, the species becomes into; in fact, large groups of similar living things speciate in this manner and diversify. A thing can **not** become what it is **not already** at its inner core, at its fundamental essence, nor can it resist becoming "what it is" as that center of itself moves forward in time. The thing "becomes into" what it is. One can have inner truth of what they are and actively increase their potentialities, or one can flow with what one is. If one resists it or tries to become, in the inner sense, what one is not, one will become Nothing - Klippoth.
7. All things have an individual characteristic, a unique identity that defines what they are and become. They are a singularly occurring event in time/space.
8. All things are ultimately connected, even if they appear to be separate, in the great web of life.
9. And all this is the esoteric meaning of "Do as Thou Wilt" for that truly is the **whole** of the Law, Cosmic Law and **SAT-TAN**-ic Law. The joyful act of Doing and Becoming-Into is Love. It is experienced as Joy. Being is Joy. Joy radiates Love just as the sun radiates light.

It follows from these that Satanists do what is best for themselves using foresight. Satanists demand freedom to govern their own lives, again, using foresight since, as mammals/primates, we are not solitary animals biologically. Satanists oppose those that would combat the principles of the cosmos. Man is just another animal: Self-inner-truth-Wisdom is knowing what kind of animal a human is. - Satan represents undefiled wisdom, and the desire and Will to Know the Truth. All animals practice Indulgence according to their Kind; they have Vitality, and they are capable of Knowing the Inner-Truth of their own Beings, the Mystery of their own Beingness. Satanic Humans, falling into the category of mammals/primates, are Kind to those who deserve it and have

responsibility of Self and are responsible to others of like kind: automatically! That is the kind of animals Satanic humans are: Zoös /Eros. They are OF NATURE. What rebels against its own nature is Klippothic. What lives in Unreality and desires the Lie is klippothic. The Klippoth is the enemy of Being - and since Being is Joy, the klippoth is the enemy of Joy. The Klippoth can be defined as the Unlife - Thanatos.

Advice: AVOID KLIPPOTHS.

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Akathartic and Ophionic States of Being - Alexithymia and Anosognosia

by Comrade Tani Jantsang

WITH NOTES QUOTED FROM ANTONIO DAMASIO

Akathartic and Ophionic States - definitions and explanations:

First of all, people were not born severed from their inner instinct, severed from their feelings or somatic markers or with twisted ego, nor did they evolve this way. A condition brought this all on; the switch to agrarian life and diet and the culture that came into being and "broke" their own offspring. There is much evidence to show the health effects of this. The point is, that since agriculture, humans have had to become adepts at numbing themselves to physical pain from illnesses and from back-breaking work. See the Tree of Destruction article for a dark doctrine view how this arose.

Why can't dualist-people, most visible in but not exclusive to the western world, live in peace with others, especially other races? Because they can not live in peace with themselves. Not their own people, and not with themselves. I'll say it in our lingo using English only.

This essay will treat "self" and "ego" as two different things. If you stick to your everyday usage of the two words "self" and "ego," you will misunderstand this text, so don't read the words as if they are the same words. Ego is more like something in the head, a part of the mind or brain. Self, however, is the entire self, the inner soul, the entire body, memories, experiences and mind together: the whole "you."

Dualist people are split in half. They think dualist because they feel dual. They don't "think/feel." The feelings are buried, often obscuring emotions are buried and they "try to be" an ego-construct. There is no organic-I in them at all, no true Selfhood. Just an image of one. They have a false-construct-I or "ego," as we call it (not psychological talk at all, not Freud either, specifically). No one is born with this kind of "ego." This kind of split from conscious to unconscious is developed in childhood.

These people crave The Lie and, in addition, they don't want reality to crash down the barricade or fortress of these self Lies. They often spend years creating their fortresses, brick-lie by brick-lie - only to have something crash it down.

It has to do with a shutting off of instinct and ignoring of sensual input: the result is that humans can not really arrive at logic: see Damasio. This ego is a fake. It is a false construct, a "self image" but not the real self, the real you, the "organic I." It often seeks to "find itself." It imagines it has become the "new me" and tries to construct a new act, for it is all ultimately an act that they never know they are faking until the "new me" realizes it and replaces it with another act. The act is two things:

1. The insane desire to hold in thrall and control everything that seems to them "chaotic, random, uncontrollable" in their own bodies (the "unruly, sinful flesh"), and outside their bodies (other people, events, things). This ego is a tyrant that will not let-go the reigns and let the body breathe.

2. The false-ego, the persona, is a perpetual attempt to escape the "self," but the self it is fleeing from is wholly unknown. That self could be equated with instinct or Freud's id, or "the animal, genetic, DNA-coded foundation." Wilhelm Reich seems to have figured this out on his own: see his books. They feel pursued, as if something is pursuing them. Since they see no person pursuing, they think it's a devil, or demonic forces or something evil and dark (hidden, not visible to the clear, inner-light of logic). It is this that causes the "emotional need" for religion: which is a belief in fantasy! They run/escape toward hope, constant hope, a need to be saved which they all feel acutely. Saved from what? Fire? Flood? Illness? No. Just "saved." From what? "The animal self that has been stifled all their lives and now wants to break free and kill the repressor-ego that stifled it." (It doesn't matter if such people are being oppressed by others or by society or not, and usually they are not being oppressed by society tho they tend to seek to oppress: they have become their own oppressors in the inner sense; they are **repressed**.) This is felt as a binding at the navel "chakra," a nerve center probably in the brain; but you feel it near the navel, not in your head! The control has to have gone on for long, and severely, for this binding or deadening from the waist down to be felt. Their heart chakras are as if not there, they are clenched tightly shut, incased as if in ice. Their senses are 99% numbed: it has to be strong for them to even **begin** to feel it. They are braced, expressionless, unemotional, apollonian, they do not feel; they dare not feel! The "dionysian" for them is dangerous because the instinctual and sensual self has been stifled, wants to break free, and is now like a monster wanting to kill what repressed it: the false ego construct! Problem: the oppressor and that which seeks to break free is the same person. Pythagorean term: **akathartic** (unable to release, not-released).

Finally, the animal-self refuses to be held back any longer (at the navel!) and it pushes thru. It is wild, truly chaotic with no compass to guide it. Just as a person never in deep water before would struggle not to drown, they struggle in panic to "not drown," and it is a drowning feeling. If it does push through, despite all efforts to control/brace against it, it enters into the heart "chakra." This is really something of the brain, but it is felt in the heart: panic, devouring feeling, burning, as if "some thing" is consuming you, or it feels like One Big Whopie, accelerated, too enthusiastic, as if you are in the back seat of a car, your body is the car, and the car is whirling downhill with no one to drive it. Then the person literally does self-destructive things, throws himself away. The person usually then braces against it and there he enters into what is to become a tug of war between the rushing "let-go" feeling and repression when he realizes how badly he threw himself away. When it keeps going on enough times, this rushing feeling is sometimes accompanied by an almost-hallucination in the mind of something that looks a lot like a tentacled thing with one eye, or spidery webs, or spidery images, some kind of devouring image. (Jung would call it an archetype.) Kali is an Eastern image of this, a negative anima, a destructive letting go. They do not believe this is just a manifestation of their will if they **see** this. They believe (because they see and feel) that some "thing" is after them for real, some entity or demon or devil. Nothing can unconvince them because they see it. We know it is only their own will, a kind of image that such humans seem to universally see if they get this way (these images are in the culture stream and mythology of western agrarian societies). Telling them this is a waste of time. Knowing it is an hallucination or imaginary image does not make the feeling of burning, being devoured, being pursued for real, or panic go away. If they have to give this "thing" a gender, they usually think it is female! It is squirmy-like, usually one-eyed, ropy, web-like, it hurls at them from a kind of space that "can't exist," it comes bullet-fast (like an arrow), its ropes or "tendrils" flail menacingly, as if to and fro, in and out, in an impossible space-perception. Often real living things (a lizard eating something, a spider, a spider's web, worms, squiggly or slimy things) will trigger the image of this "thing," or trigger irrational panic/fear. It is also somehow dragon-like. It eats, somehow you "know" that it eats. This feeling, with the vision or not, is accompanied by a feeling of space being altered around you, as if you are being whirled down a tunnel that is like a vortex, or as if the ground fell out from under you and you "tripped" along the way somehow, and are now careening out of control, like a car with no driver. The space around you vibrates, or you feel a vibration. It is not "the shivers" or "the shakes." It feels as if it is coming from outside your body, as if the space you are in is shaking. It is not: the heart-chakra area inside the body is what is "shaking." This transfers in the realm of reality as a kind of irrational fear of insects (harmless ones, such as spiders) or revulsion at invertebrate life and so on, things classically western, so much so

that they even avoid foods of this kind that other humans do eat, good food. In this stage, they react in one of two ways:

1. They flee, pack up and move, trash all their belongings and run. Might end up in a church or similar place terrified, shaking, in tears. Begging for help. Feeling a need to be saved! Or a need to "believe in" something.
2. They like the feeling and embrace it! If they do this then you witness their behavior: serial killers, extreme sado-masochism, self-mutilation outside and visible, or with foods that are literally making them sick (I do not mean alcohol or drugs, I mean foods that give them pain to eat: like lime (dolomite) or foods that cause them cramps, or other such pains, or irrational delusions about what good food will do to them, such as anorexics and bulimiacs have. The pythagorean name for this type that has embraced this is "ophionic," from the idea (not literal creature) Ophioneus or Ophion. The lesser "image" of the spider-like web was known as "Nightmare," the first and true meaning of that word; Medusa is another image of a female thing that can freeze you. The Taoist image for this is "the drowner" and means "insanity, a darkening of the inner Light." Note that the western knee-jerk reaction connects darkness with evil. We connect it to the heart, feelings, softness and anima. Also to female, or the dionysian in human nature.

Now, why is the animal-core-self so self-destructive when it gets released in such a split person when it is embraced?

1. It is seeking to murder the tyrant: the ego controller, seeking to exterminate it, send it into oblivion (hence their conscious fear that they are **going** into oblivion). That their "letting go" leads to self-destructive acts is proof that "this must be a bad thing, they should suppress it."
2. It has absolutely no compass to guide it, no link to "communicate data" on "how to let go the right way," like an animal has.
3. It is not integrated with the rest of the self, as it should be.

Both akathartic and ophionic types are considered "kliploth, preta-rupa." Pythagorean term: Thanatos. It is opposed to "zoos" which means biological. On a "higher level" it is opposed to eros (not erotic) meaning "love, of the heart, heart-felt." Pythagorean terms. Thanatos is akin to a-biological. It doesn't mean "dead." It means dead-alive, having the instinct of "sex/death." They are like rage/hate/malice filled, sex-energy driven egos on 2 feet.

That split people are a specific, easily recognizable type (not race) is too well known to even debate. Whether they are born that way or develop that way is not known, but it is absolutely known that any human can be made into this kind of thing through conditioning: Xian upbringing usually does this to a person to some degree. Doctrines (teachings), however, say they are born from a union wherein there is no release in the female who has a womb that is supposed to nourish, not poison, the newly made zygote. That's doctrine. This was well known to people who knew mathematics (only taught in colleges today) and who talked about atoms; known to people who built things no one can build or even copy today. They are not the doctrines of stupid people who believed in tooth-fairies. They based the idea of it being "inborn" on observation. Tanaim (Hebrew special teachers who preserve knowledge) classed them into five definite types of people fitting the description of the same type among 5 different races of people they knew of (race is used **not** as we use the word today). Dante knew of this. Some is encoded, the rest he wrote only too clearly to those who recognize what he is saying.

As far as we know, there is no cure for these people except to experience release that sometimes works to cure it temporarily. In the east rare people like this have been known to receive head injuries that should have made them brainless but behold: they were cured! Told to western people, who were, themselves, new in the field of medicine, it was not believed that any brain or head injury could make a person more whole than he was prior to the injury. (Don't believe it. No one tried to

push the point.) Also known: normal people that got thyroid disease or other biochemical imbalances sometimes became split, but always showed some marked behavioral changes and accompanying changes in the way they thought and behaved.

We know that "chakras" are in the body, but actually in the brain because there is no physical organ in the body at the location of the feeling of "chakras." Such talk was incomprehensible once. Maybe neurology can understand it now: 1995? The eastern doctrinal outlook was always focussed on bio-electrical impulses. The west only just recently got into this. Western science, if they had any real explanations for mental disorders, focussed on bio-chemistry. But: biochemistry and bioelectricity work hand in hand in living organisms.

Our labels/words for such states-of-being are as specific as chemistry, science, and math. They are just not English. They are not common "language" words because the western languages don't have words for such concepts. Example: English borrows foreign words, even for anything medical; the word pharmacology is borrowed as are the words bioelectrical and biochemical.

These split people are not metaphorically or literally unable to get along with themselves, hence with anyone else: they are literally **at war inside themselves** which causes the rest. They may as well have a cancerous tumor that insists on growing and fighting a battle for space with the body's normal cells. It is as physically real as this. It is not "spiritual." It is as physical as cancer wherein the body tells undifferentiated cells to reproduce and push out the normal, healthy, differentiated cells. The same, as physical. As real. You can cut out the cancer. Often it comes back. You can "release," but the split often comes back. When we say things like "spiritual condition" we mean: "state of being." Not state of feeling or state of thinking: **state of being**. There is a difference. The west is noted for seeming to not-grasp the concept of just one thing: **being**. Being-state of normalcy is when these "chakras" all fire (like spark plugs in a car) in the correct order. Theirs do not fire correctly. The bottom 3 are severed from the top. This is visible, to us. Don't need a microscope or a brain scan. Our knowledge on this is older than western ideas which are all quite new.

When such people orgasm (the most powerful survival urge in living things) they do not release, it is as if "energy" gets pent up more. They often can't even perform without strong "visual" imagery, a kind of yoga they are doing like visual-image "one-pointed consciousness" wherein they focus on a fantasy. The chakra by the eyes is used in a kind of perverse destructive yoga. If they lose the fantasy/focus, they lose their arousal. Pythagorean word for this: **epithymesai**. There are physical differences that can be graphically described and defined about what happens during and after orgasm in the type that does this perverse yoga, versus a person who is like an animal that does not do this: visible differences, visible to anyone who looks! Most often, the split person can not orgasm any other way. As such, we know what predominates in the west since the western world thinks this is all "normal." In recent years they have encountered others who are not like this (sexually speaking) and they don't know what to make of it. Some even think we have some "other organ!" Wilhelm Reich discovered all of this on his own. We're animals! They're damaged animals. The same goes for eating. The stomach can growl and inform the brain that it needs food, then the brain thinks "hunger, get food." Then there is epithymesai hunger, mental hunger, where a person gets tantalized by images of food when they are not hungry - and then they go off and stuff their faces. People who do that, eat and eat and eat, tend to stuff their faces to fill up an empty hole they feel in their hearts. The word "tantalize" is in many meanings, the same as the word epithymesai. It's using the eyes (eye chakra) to stare at an object - and then shoving a pseudo-desire into the body for that object, be that food or sex or whatever. The point is that the body itself is not hungry or horny at all. Basic biological urges continue to assert themselves even if you give a person a lobotomy. They are natural urges that all animals share. Basic biological urges. This epithymesai is an improper use of chakras, it makes the Flame shoot down into a person, instead of up and out in normal flow.

Why do we specifically define their age as Kali Yuga? It means age of Kali. What is Kali? It is an archetypal image, a pictogram, of a state of being: theirs. Behold her. She devours her own son (her child); she never nourishes it save to poison it; she murders her own husband and wears skulls around her waist, etc. Embrace her: you will be devoured as if no longer existing. She is a negative anima, a destructive anima, a shrew, a poisonous mother. When people embrace the "ophionic" condition, they do to themselves what "Kali does in the picture," of course, metaphorically. Few western people ever got this information from anyone openly/honestly. A rare few figured out what the imagery meant, such as Norman Mailer. Most normal people, even in lands where Kali is known as a myth, have no concept of the split state of being, or what her image represents. The Thuggees knew nothing of this aspect, or if they did, they did not "own Kali" as representing this about themselves. They were her hunters!

In pre-pythagorean times, there was no Kali-type image per se except in India. There was imagery for Ophioneus or Ophion. If a male was like this, Thanatos, he was literally torn to pieces by real females that did this job. This is now shrouded in myths that the west has no grasp of. If you know how to read it, the statements are clear. "Know how to read something?" Example: what does "strong force" mean? A strong person? Someone who used strong-arm tactics or force? You also have to know how to read that to grasp it. Right? What about the word "major." Does it mean big? How about "minor." Does it mean underage or trivial? Or are they both the names of a type of harmonic blend of sound? One must be able to **hear** this, to know this - chords in music: not just read it. Our language is as specific as this. Why share it? Because neurologists (some) seem to grasp it already, in their own new way. But they'll never know it unless they can feel it as acutely as one can feel a cup of coffee held in one's own hand. When and if they can do that, we'd consider that they **know** it.

And if they did know it? I don't even know if they would reason that such people, at absolute war inside their own beings, are only capable of causing/creating misery/conflict for anyone they have contact with. How can one not know something so obvious? We knew it: we called this the Kali Yuga! Their "effect" is never self-contained. Like cancer, it spreads. Like cancer, it seeks only to destroy. That is also obvious. Being able to predict, every single time, what such a person's effect will be in any given situation is not psychic or magical. It is obvious. They will set up hellish societies, e.g. they are considered pre-eminent obstructors, instinctive obstructors, which means that their obstructive actions will be as perfect and automatic as anything else instinctive. They tend to obsess, like schizophrenics do. They tend to become zealots over non-issues and go on crusades due to their own inner intolerance. What they do is not like "conscious, deliberate, thought-out, planned, subversive obstruction." What they do has long-lasting, enduring effects. If everyone used the same math-system and numbers, and there were a group of people who had an "inability to know" that number 2 exists, then every single calculation they did would be lopsided. If they balanced your check book, it would be wrong. If they try to set up a society, they leave out crucial data. Everything they do leads toward Thanatos and eventual doom. They inspire no one, they create nothing; they can only destroy. This goes for everything! There is a "wrongness" about them like this - but bigger. The normal "no #2" type could simply stop doing math. These split people can not stop, they are driven people: fleeing some unnamed inner terror, running/escaping to an imaginary/fantasy hope. **Driven**. When they see others are not like them, despite their dogma that screams that "everyone is like that" (akin to "no no, there is no number 2, no, no") 99% of them seek to **make** others like they are and they (hindsight) do it by any means necessary. This is what makes them evil! They are destroyers of joy. Their only joy is to destroy joy.

Very few of them realize what they want to do. Those who do regard this desire, and themselves, as monsters of evil (even if they are atheists by "religion") and/or see themselves as utter poisons in the midst of nature which they also see is beautiful. They are truly cursed: to know. Telling them it is chakra damage, or the new word "brain developmental damage" does not alleviate what they feel because they know they feel some pretty awful things. The rare few that know this often slide in and out of this state. They are able to know the beauty of life/nature and also know what the "absence of this sight" is. Split people that don't know both are as if denied the sight of life. If all

they know is an "absence of the sight of life, an absence of inner-peace," then they'd have nothing to compare it with. Despite their beliefs (based on how they feel) in their own "sinful" or "cursed" natures, they seldom knew that anything was wrong, though some did know it and invented new words for their "condition": angst, anome. Existential psychology was born from these observations/feelings and they began to view these things as "states of being." Nonetheless, none of them were able to cure people that had these conditions. Their gross error was thinking that this was a "human condition" when it is obviously not a condition other humans or animals suffer.

Alexithymia and anosognosia, neurological terms for klippoth or preta.

The following is a list of the behaviors (short, since some are too complex to describe) of people with physical, visible brain damage — note how these describe the Christian norm, especially Victorian culture and its members today, even if they are not Victorian (or try not to be)! What is marked in parenthesis are my notes, not from the book. (Descartes' Error: Antonio Damasio)

1. Lack emotions or feelings which direct logical or reasoning part of mind into correct decision making space where advantageous solutions to problems lie.
2. Lack awareness of feelings and emotions as direct perceptions of bodily states. Feelings and emotions are not associated with bodily organs, but exclusively with external objects, words, faces, etc. Which evoke them. Feelings and emotions are mere qualifiers in life for them, not real things. (Hence when the feelings rule them, as they rule others, they are unaware of it: their unconscious mind.)
3. Feelings are intangible, elusive, even mysterious; they are never cognitive or related to the intellectual verbal realm. (Poor vocabulary regarding feelings.)
4. Their bodies are their brain's captive audience which is the reverse of how it is in animals, and normal people! (The unruly body must be controlled, prime dictate of Xianity and other such religions.)
5. The body is never used as a yardstick or guage for knowing and measuring the world. This frame of reference is missing in them. Some external reality or idea is used as a ground reference for constructions of the world and reality. (Their knowledge is outer, never inner or carnal.)
6. Bodily states are not a basic topic, they provide only support and modulation.
7. Out of the ordinary attachment to objects, collectables, collector's behavior, including the collection sometimes of animals. (Compulsive, retentive, control-maniacs.)
8. Planning for future activity is always a disaster. (Ecology, economy, ad nauseum.)
9. Sense of responsibility to the self and others is impaired. (The devil made me do it; it's the fault of some imaginary conspiracy of people who are not impaired and make well.)
10. Inability to orchestrate one's survival at the command of one's own free will. (Hence they seek the head to guide them: fascism, religion, etc. Practical Jesus, some priest, some leader, etc.)
11. Inventive of tales with no foundation except one's own fancy in regard to the self (Fantasy, lies; their selective amnesia as to the deeds they've really done.)
12. Lack of concern about one's future. (God will fix it; reckless behavior.)
13. No forethought, especially for social planning.
14. Decisions are actively disadvantageous, they set up their own downfall. (Thanatos.)

15. A value system exists and can be utilized in abstract terms, but it is unconnected to real life situations. Decisions are minimally influenced by past experience (they never learn) and old knowledge. Caprice reigns. (Civilized "values" - wear clothes, cut down trees, act polite and stuffy.)
16. Mental functions are intact: attention, perceptions, working and long term memory, language, intelligence: their appearance is stereotypically normal (for the western world)!! (Good parrots who know nothing, and often learn poorly and parrot it all wrong except on paper tests.) Consider that these descriptions are defining physically brain damaged people, people with literal holes in their heads and severe damage! That's the danger here. It also describes many people that are considered "normal" in western society.
17. Self description or memory narration takes the form of dispassionate, uninvolved specator of one's own life! One never gets a sense that the person has suffered, even though he is the protagonist eg, in a narrative about a tragedy. (Split apart from themselves, head versus body). (False memory syndrome, too?.)
18. Defects in reasoning intelligence is only glaringly apparent in the late stages of reasoning close to the points at which their choices and selections are made, responses that affect one's personal and social survival. (Sounds logical, but is illogical as hell; looks like a house, but it is a house turned upside-down with no foundation).
19. Reduction in emotional reactivity and feeling. They seem cold-blooded or icy. Telling a story that is packed with emotional feelings that you know affected their lives, they can coolly say that, "well, it was as if ...blah blah, " but what did they **feel**? No response, as if the feeling-state is not there. They have no clear words to define it.
20. In reasoning, all options are equal, none are value-highlighted over others. Decision making landscape for them is flat.
21. They all have courteous "English valet politeness" and are docile. (Note, description does not say French valet or German valet. English valet politeness is Victorian. Note that Germans and French never even went thru an historical stage like this. Must mean such people are rare or at least not dominant in those societies. This describes "wasp" normal social behavior and the behaviors of those that have been indoctrinated into such a society! To us, this is not normal to be this way. In fact: it is not normal to be this way, it's the "dead thing" trying to act like a civilized human.)
22. Constant "light humor" and witticism of a mildly sardonic type, sometimes hinting that the subject "feels superior" to what he is talking about.
23. Deviations from routine cause bad tempers and frustration. (So they'd be likely to despise more random cultures who are easy-going and care-free.)
24. Sexual interests are dim, emotional involvement with partners is lacking.
25. Behavior is stereotypical, unimaginative, lacking in initiative. (Tend to want clones of themselves, all equally nothing.)
26. Using reward and punishment on them does not change their behavior, as if they are unable to learn as any animal would learn using this method. (Either a massacre or the U.N. makes them go away after you've told them to get lost 100 times. Then they wonder why.)
27. Memory is capricious: it fails where you would expect learning to have occurred, but it succeeds suddenly on a peripheral subject and often in great detail. (Repeat the same errors.)
28. Neither happy nor sad. They are as if numb. Pleasures and pains both are short-lived. They are less able to experience pleasure and react to pain.

29. They are rigid and perseverant in their approach to life. (Controllers, can't let go.)
30. They lack motor skills, sensory skills, and communication skills. (Seem stupid, motor retarded.)
31. They lack and cannot construct appropriate theories of other people's minds, or even their own minds. (They never know the effect they have on other people and how people see them)
32. They are completely unaware of any handicap. They'll deny it but tests show they are not lying! (They "believe their own lies wherein they refute "what is" therefore they are not lying as the word "lie" is used since they believe it.) They have in fact lost the cognitive function needed to know they are handicapped. They may theorize about it if it is "proven" but they are still unaware of its inadequacy (in the way you'd be aware of a stomach ache).
33. They may have a deceptive cheerful appearance; they often have an indifferent appearance which is also deceptive. None of these are voluntary or based on knowledge of the real situation they are in.
34. They have diminished facial expressions. (Stone faced, stiff upper lips, startled-looking).

They have other symptoms, some too long to detail shortly, and others (like indifference to health) that do not apply to what I'll call "cruxtoids." These above are defining what is clearly "the waspish man" as I learned about them and can see them. What is remarkable is that these are the symptoms of severely brain damaged/injured people, that all share these identical symptoms, hence Damasio called it the Gage Matrix (from the name of a patient, Gage.) Some cruxtoids are obsessed with their health, but nothing they do is logical - it is all disastrous: hysteria caused. Getting into health foods, macrobiotic diets, anorexia, bulimia, abstaining from foods **imagined** bad for the health, etc. What is scary is that this describes the normal western type or wasp. It does not describe most Germans or French natives. A lot of these symptoms are also symptoms of schizophrenia or schizoid personalities, but this is highly deceptive. Damasio shows this wrong perception to be what he calls the "long night of behaviorism." What is actually going on is that these people are unable to process **carnal** information that their bodies feed into their brains. Unable. They do not connect what is real outside themselves by using their bodies **as the guide**. They are unable to use memory to learn from errors, yet can lock onto small details about something not relevant -- yet on tests they show they have nothing wrong with their memories. The problem here is not the memory, it is in the body being unable to feed carnal memory. Memorizing something on a piece of paper for a test is different from learning physically (motor intelligence) and automatically (without thinking) from a prior disaster. How is it known that these behaviors are caused by the brain damage, and not just part of the in-general cruxtoid-type culture? Because they can take normal humans whose brains function identically to animals, inhibit parts of their brains, and produce these behaviors. Yet the humans test as well on tests after brain damage as they do prior to brain damage. They make the same "ethical choices" on ethics tests, they have the same IQ, etc. So the conclusion that these behaviors are not part of the brain damage but are only normal cruxtoid society traits is false. These neurologists have conclusively proven this, tho they do not refer to these behaviors as cruxtoid. They don't label them, save to say they are symptoms of developmental brain damage, which they can test for now. Freud with his foundation was correct about broken natures of children who repress and bury rage/fear/guilt/shame with a kind of split that forms in their development due to this. They grow up with this craving for "worth," and "self-worth" is a concept almost alien to anyone else as these people have it. Anything said to them is sifted into a dualist structure and re-interpreted as either pro or con, an expected judgement made on them; as such they are extremely defensive people and others perceive their defensiveness as an attack. Told they are attacking, they never grasp this. It's impossible to communicate across this almost unbridgeable gulf of being. So then, how is a native to react when he is subjugated by a pack of brain damaged cruxtoids? Shut up and obey, and/or completely revolt. History shows that reasoning with them has never worked. They were roused either by physical brute force or by the pressures put upon them by the U.N. That these people don't know there is anything wrong with

them is not good; that they are trying to gain control of other normal people and this country is also, not good. The carnal human does not have the obsessive perseverance that these rigid would-be controllers have, nor their "fear" of life. Nor does anyone have the obsessive urge to control, via words (spoken or mostly written down) which they use to almost try to redefine reality or "make green grass into pink grass by repeating that grass is pink." They take the nativistic ideas of all others and remold them (and rewrite them) and then become "the authorities, the sages on the stages" and speak for these others. They get it all so hopelessly wrong that to try to right it would be to either unravel every construction or trash it all and start new. They consistently see a small part and mistake it for the whole: pontificating on this then, as the "final whole picture." This can be seen in the way they consistently fail to understand evolution, even when they agree with it. They have cognitive disabilities to understanding specific things. They not only misinterpret the ideas that came from undamaged others and dualize them, but they place on them an almost sado-masochistic (dominance war-ethic, altar/throne) construction and tie it into their Ragnarock or Armageddon delirium, their ultimate selves showing through, then, with the hope for the destruction of humanity. If they couldn't be happy in this world and make all others unhappy, then they will be the only ones happy in the next world (while those they waged war against will be damned). This is their heart, their hope, their core. They could be called evil - the only evil - but they are, in fact, insane. The disease spreads. Others get like them in reaction to them, as a defense against them. They get even worse than them and become a threat to them. And then the world goes M.A.D.

There are five neurologically distinct zones in the brain that have to do with the five senses and how these senses "blend" in a manner that might look like another sense. Once again, we were right: we, who are exactly like other animals, do not have some sixth sense that those who are broken have thought. And only a lying person would pretend he has this when he is just normal but in the midst of brain-damaged cruxtoids looking for a priest or savoir. Cruxtoids have forever seen us as "magical" but also as "carnally dominated" as if we are overly physical/material. No! We are normal creatures. It is they who become dominated by "ideas" and "ideals" that have absolutely no basis in the real world. It is they who have called the shots, condemning normal people for being "of the world, hence of the devil," or "godless materialists." It is they who have passed off their damage as "superior" and who formed the concept of "wannabe the elite" with nothing real to use in their criteria for "superiority" except the very morals they invented themselves. Eg: When they claim it is morally superior to feel shame. What is shame to any animal? It's nothing, it's incomprehensible. That would mean these cruxtoids must somehow be aware, on some level, that there is something wrong with them. These physically (from injury) brain damaged people really do not know there is something wrong with them, and they don't think there is something wrong with others either. They leave people alone. Cruxtoids never leave people alone, no matter if they call themselves "christians" or something else. They will travel miles to further some insane "ideal" and create misery for themselves, others, and their own children. All they do is disastrous, and yet they seem unstoppable. The worst misinterpretation of our own ideas they make, when one of us has written them, is to think this sick idealism/fantasy realm they live in is somehow associated with Will. Yet they'd project all sorts of insane behavior onto animals, or claim animals have no will - meanwhile animals are perfect beings. I can imagine why such people would think animals had no will: because animals are nothing like themselves. When they meet other people who are just like animals, they are equally unable to understand us. They make no bones about calling us animals, or subhumans, either.

Cruxtoid is a pun. Crux is cross and crusade. Cruk is a bend. Cruke or crukez is a crooked staff or crutch as a crippled person might use. Crook also, crooks of life. Crock also, as in "crock of shit." Oid has a science and science-fiction connotation (as in hemorrhoid) and is usually said in a humorous fashion when not said scientifically. Toid is "Brooklynese" for "turd." It is also a homonym-pun for "toyed." Toit means proud, stiff, or snappish. (hoity-toity). The syllable without the "d" would be toy, as in "a toy" or a joke. Without knowing the pun, the word "cruxtoid" tends to convey a picture to those of us who know what this is. The picture is that of a stiff, robotic, toy-soldier-like male, the ascetic, the proud, onward crusading soldier stomping in robotic formation off

to some idiotic war to make other normal humans as crippled as he is. It conjures up the image of a pole-like geek, a dolt, a simple-minded but pompous asshole or a stuffy Sage on the Stage type; a non-feeling thing that simply obeys not only "jump off the roof" but needs to be told how to jump; or the Sage who wants to be the one ordering the jump. There is a section in the play "Faust" by Goethe wherein Mephistopheles (the joker supreme) removes the "anima" from Faust. He then becomes the military ascetic: the cruxtoid supreme. Faust experiences this lack-of-feeling and lack of anima as worse than death. It is humorous in the extreme to see illiterates trying to read this and thinking that "to be Faustian" means to be what Faust considered worse than dead. This they do because they are: cruxtoids. (woof, woof. Is it a cat yet? Meoof, meooff. Now is it a cat? Let the thing strive more. It will never be a cat. Because it is a dog! A cruxtoid will never "get it." Not possible. Clinically not possible.)

One doesn't even have to call it satanism (by this I mean exclusively that defined by us as Dark Tradition. One could just as easily call it godless materialism and it would come out the same. What else is there aside from the material outer and physical inner world? Nothing. For those whose lives are a perpetual misery of angst and nihil, the world is an evil place. These hope for saviors and invent kingdoms in never-never land.

Note: aside from "Descartes' Error" by Antonio Damasio, wherein he used the word **anosognosic** to define "disease of knowledge," there are test subjects known as **alexithymics** who were used in a series of experiments led by Warren Ten Houten, Klaus Hoppe and colleagues at the University of California in late 1980's. They are said to have a "rare disorder" (which we can see is not rare at all in certain countries and areas!) in which they cannot express feelings in words and have difficulty verbalizing fantasy. They think in very plodding fashion. They have trouble with symbolic representations of ideas and live in a world the opposite of creative normal types. They can't grasp emotional themes in events, movies, photos, etc. One can find reference to this for laymen in the Time-Life book "Secrets of the Inner Mind."

There is also hard-line Freud and the foundation for his work which has turned out to be correct, where he speaks about western society **running on sublimation due to repressed animal nature and emotions turned negative and self-destructive**. We have terms for this from very old times: akathartic means unreleased, pent-up, unable to let go; and ophionic which means an escape into fantasy land complete with insane ideas used to base life on (such as religious ideas, or false ideas of self-hood). It is usually the people that Freud is defining that hate and reject him most. Freud also didn't mince words and misuse the word "erotic" meaning eros (felt in the heart area of the body). When he meant sex he said sex. These people are sexually twisted, broken in a deep way. They are neither gay nor straight - sex act not being a criteria used to define "sex." They are unable to fully release (akatharsis).

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Bapomet, SaTan and other Archetypes

The symbolic theology of the Church, Order, and Temple of Baphomet

By Thelemite Comrade

This work will go over the Archetypes and cosmic principles that symbolically represent the universe, the elements, the world and our minds. We will begin with the lowest manifestation of these archetypes, the symbolic representations of the occult elements.

The Satanagrammaton

Fire: Energy

Fire is Satan. Satan in Hebrew means the adversary and accuser. Satan represents Fire on the elemental level of existence. Fire is all that consumes, Fire is the Will of the Satanist and Black Magickian. The Elemental weapon for Satan is the Wand and his direction is in the south. On the cosmic level Fire represents all forms of Energy. Its essence is Male in nature.

Water: Time

Water is the serpent Leviathan. Leviathan in Hebrew means serpent or dragon. Leviathan represents water on the elemental level of existence. Water is the all-encompassing fuel of life, which conforms to all shapes; water is the Understanding of the Satanist and Black Magickian. The elemental weapon for Leviathan is the Cup or Chalice and its direction is in the west. On the Cosmic level Water represents all forms of Time. Its essence is Female in Nature.

Air: Space

Air is Lucifer. Lucifer is the morning star and the enlightened one. Lucifer represents air on the elemental level of existence. Air is the breath of life and all open spaces of existence; air is the reasoning and enlightenment of the Satanist and Black magickian. The elemental weapon for air is the sword or dagger and its direction is in the east. On the cosmic level Air is Space and all that is in between matter. Its essence is Male in nature

Earth: Mass

Earth is Belial. Belial means "without God" in Hebrew. Belial represents earth on the elemental level of existence. Earth is the foundation of life, the Body, all that is solid and of matter. Earth is the Body and physical essence of the Satanist and Black magickian. The elemental weapon of Earth is the disk or shield and its direction is in the north. On the Cosmic level earth is Mass and all that is Matter in the Universe. Its essence is female in nature.

In between and over-lapping the Cosmic and elemental: Conscious beings

The fifth aspect or element being the Black Flame of Vital "Fire", this is the element which holds all of the above together, this element or force is represented by Ra-Hoor-Khuit, the Black Flame. This is that which is above in the cosmic level and that which is below in the elemental levels made one in man, the medium of existence made into and manifesting as consciousness in all beings. This area of "in-betweenness" of the Cosmic, Mental and elemental realm it is the home of all harmonious and conflicting forces in there infinite dual aspects.

The Cosmic Archetypes and Principles above and encompassing the elemental and In-between.

Babalon, TAN and Nuit

Babalon is the scarlet whore. The archetype of all experiences possible to man through desire and lust on all levels; of the mind and body as well. She always gives and never takes away from all things. To become one with her is a form of Self –Love.

TAN is the cosmic aspect of Becoming and all that is able to become and is also all that can be experienced.

Nuit is the archetype of all the universe and space, the arched Goddess over the sky. She represents ALL experiences and events possible, all realms of possibility. She is a higher level of Babalon and Archetype of the TAN principle.

The Beast, SAT and Hadit

The Beast is the Core of the mind, the source of Desire and wanting for experience. The essence of consciousness on a Human level, the black flame within man.

SAT is the cosmic aspect of BEING and all that is able to BE, the essence of life without any interaction of experience, the force of consciousness itself.

Hadit is the atomic point, the winged globe. Hadit is the Archetype of the Sun, a star in space, symbolic of BEING, the SAT principle and a higher level of the Beast. The comic principle for all desires and wanting of experiences for all forces or centers of Being.

Baphomet, Pan, and SaTaN: the cosmic Principles and archetypes in union.

Baphomet is the manifestation and archetype of all things cosmic, elemental and mental. The union and begetter of all opposites. The point of Being experiences existence. On the elemental level Baphomet is the union of all five aspects. Its legs are earth, its scales are water, its wings are air, its head is fire, and over its head is the black flame of vital fire. On the Biological level Baphomet represents all life; the scales of fish and reptiles, the body of a man and women (representing both sexes as a hermaphrodite), the wings of a bird and the head of a beast. To his sides are the black and white moons of duality and negative and positive forces. Baphomet is the Union of and force of both Nuit and Hadit; Hadit becomes one with Nuit. Babalon and the beast become one, and the SAT and TAN become one thus becoming SaTaN. The point and force of BEING joining with experience to form BECOMING. The vital fire within man experiencing desire and the experience of life. Another name for Baphomet is the Greek God PAN the great ALL, The union of all things through the principle Self-Love. "Love is the law, Love under will"

Baphomet is the great secret of the Masons and Rosicrucian's, the great Hermaphrodite that begets all things through union with itself, the cosmic reproduction of all cells, and other dividable mass, the union that sex on all levels of the universe, cosmic, elemental and mental realms brings.

The Triad above being and Becoming

The Limitless Darkness, Chaos and Nothing

Baphomet and SaTaN come forth from the limitless Darkness beyond even union itself, the black power that the source of infinite creation springs from. The Limitless Darkness is the void which emanates from and projects from Chaos, to say anything of Chaos or aspects of itself would be to limit it or understand it in some way thus making Chaos into order and there for would not be Chaos. And beyond Chaos is No-thing formless and Void. The State of non-State and the place of No-Being. Nothing is the absence of ALL, but yet the ultimate source of ALL.

Chart of Cabalistic Correspondences

Number on the tree of Life	KaoSatanic Archetype
0	Nothing
00	Chaos
000	Limitless Darkness
1	Baphomet / Pan / and SaTaN
2	The Beast / SaT / Hadit
3	Babalon / TaN / Nuit
4	Harmonious forces
5	Conflicting forces
6	The Black Flame/Ra-Hoor-Khuit
7	Satan
8	Leviathan
9	Lucifer
10	Belial

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The Importance of Ritual in Satanism

Drama and Imagination

By Comrades that like Rituals

Most Satanists' ask me: "What is Ritual?" "What is it good for?" Or most say: "I don't see the point." Ritual, in the life of some Satanists, and many people in other religions, is more important than most think. It's ways are numerous and its application infinite.

Ritual is an Art as well as a Science. It is an Art Because of its sense of style, drama, verse, music, organized movement's and use of the imaginative images greater than used in normal consciousness. It is a science because it has a formula, a standard method; it has a purpose to meet an end. Ritual is sometimes like an experiment. There is a method one uses to meet a end and if all the parts of the experiment fit the formula a set outcome should follow, and if it doesn't fit the outcome one desires one can go back on the ritual like the notes of a researcher and see what should be changed or conditioned. This works if the Satanist in question believes in the power of Magic, and if the black flame within the Satanist has potential driven to that art, as it's external form of expression. Most important of all, and above all, is that ritual is important when and if it has inner meaning to that individual Satanist. That in itself is the most important thing. This can be said of any religion and of any culture, not just Satanism.

"Ok, Comrade, now I know that Ritual is an Art and a Science, what else is it good for?"

Ritual has many uses in the life of a Satanist. Ritual can be used for many things. Self-dedication, contemplation, mental or emotional release, use of the imagination, the celebration of a person or an event, and the bringing about of a desired effect on reality are many uses of Ritual Magic.

Self-dedication is very important, why else are you a Satanist? These types of Rituals can be performed to praise one's self for something done right or the gaining or getting rid of something one wished to get rid of or gain. Also a ritual of this type can be performed before one does something, a ritual that will symbolically dedicate the Satanist to a certain goal or task, like an oath.

Contemplation is also a great method to use in ritual. Think about how the day had been, think about all its events, what could I have done differently? What things did I do right to fully use my day to its full potential? Contemplation is also good to figure out problems and brainstorm for meaning in things that appear to have no meaning. Doing this in a ritual setting is very good and energizing. It is highly creative. Again, it is important to that individual Satanist.

Mental and emotional releases are also excellent things to use Ritual for. Many standard religions use these methods and they are highly successful. Ritual can be used to release and ease many forms of emotional or mental strains. Be open, don't care about what you may do in the ritual chamber, it is your time for release! I'm not condoning the use of animals, babies, or unwilling individuals in this last statement. Any person with logic and good common sense should understand my meaning.

The use of the imagination is also a good purpose in Ritual. In this day and age our minds are cluttered with our job concerns, media bombardment, and forced conformity by others around us. For too many people a good movie or CD is all they have to use their imagination for, and that's not even really using it! The environment of the ritual chamber and its theme are great tools for the

release of the imagination. Imagination is a human need and what better way to use it than by doing a symbolically appealing and drama-filled ritual?

The celebration of a person or event is another wonderful way to us Ritual. Events like marriage, baptism, funerals, birthdays, times of war and peace, someone you love, or just for you. The potential is endless.

I hope this essay has cleared up some things for those Satanists that have asked, "What is Ritual good for?" Or maybe you have gained some inspiration from this work. I wish you luck in your life as a high embodiment of human life, the life of a Satanist! And always remember, keep it real and keep it fun, or else there is no point.

Hail Satan! Hail Thyself!

Note: [A word from one who does not engage in ritual, not even my own graduation ritual. To put this in perspective and avoid "guffaw" from non-ritualizing Satanists, I want to show how important Comrade Author's words are by asking you to imagine this scene:

You are about to graduate college with Highest Honors in Math. This is a proud day for you, a day to feel proud of, for such an accomplishment is something to be very proud of. It is something to celebrate. Do you agree?

There is no graduation ceremony. No cap or gown. No auditorium. No ceremony of awarding certificates of Honor and no speech. No school song. No award to be given on stage in front of your proud family and happy friends. No applause. Someone you never even see mails you your certificate and honorary papers with a form letter saying "Nice to have had you at our college. Attached is your diploma and honors certificate. Please keep it in a safe place." Signed: "The Board of Directors." Get the picture?

If you can at all relate to the Christian experience of a happy child from a nice Christian home, imagine this sorry scene:

You are a Catholic child about to have the honor of receiving your First Holy Communion. You love your religion, you love your Deity, you like everything about it and are excited about this solemn religious Rite.

A person you never see, you have no idea if it's even one of the Priests or Nuns that you liked as teachers; a total stranger mails some papers to you with the "host wafer" enclosed in a sealed plastic bag. The letter says: "Here is the certificate of your Holy Communion. Take the wafer out of the sealed bag and eat it. Then you are done. Congratulations. Please keep the certificate in a safe place and be sure to come visit us again." Signed: "The Church." Get the idea?

Ritual is very important to individuals who take pride in them and feel that the event the ritual is made for has meaning that will remain as a fond memory throughout his or her life.] End Note.

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Some Questions and Some Observations About Magic

By Commissar Steve Gary

Exploration of the balance factor. The movements of nature versus the movements of man. What is possible to achieve with the use of magic? Good luck?

If chaos is integral to magic, doesn't that place us at the mercy of luck?

Magic is actually a reverse term for its actual function. Man must move WITH chaos. Man must receive information through senses to learn the current movements of magic/chaos.

Can chaos influence man directly? Many neo-pagans consider magic to be an indirect tool. That it may cause an event that the magician may not be aware of to influence change. In whichever case, man must have influenced the "fluids" or the "dynamics" of this ever-present chaos. It moves in-turn, hand in hand. Chaos does influence man directly, then. But in favor of one magician? The magician must then be aware of his overall surroundings. Even things he cannot see? Does chaos motivate the magician to place himself in the right place at the right time? Or does the magician have control of that?

The magician rides chaos like a wave. Does magic really come as a wave? Certainly and consecutively. Nature is repetitive. Does that mean that "sacred" times of the year such as the spring equinox provide "waves" for the magician to take advantage of? These waves could be multi-dimensional. Up, down, sideways, diagonally, moving like a fluid like air or water. The thermodynamics of the fluid movement in a tank of water; the movements of chaos/magic.

What is Satan? A word? A master? A being? A god? A symbol?

Satan...Christians will never understand the concept...that there is no Satan, not in the "god" or "anthropomorphic" way. Satan is a word, a symbol. How does Satan relate to magic? History tells us. I don't listen.

Magic is a principle. There is principle in the performance of a working, and it is a principle of nature. It is natural to do magic. It is done all the time. Many people do not realize what spells they weave. Magic is the spark for evolution; the spark for change. Performing magic is observing the "enzymes" of evolution: of change. Performing magic is understanding the deepest motions that desire creates in our hearts, rippling out through the arms, legs, feet, neck, and face. It is constant and elusive. Magic is in the air, literally. It is done constantly. It constantly works. Performing magic is to observe how it works with the gut. It is the feeling inside you that provokes you to exist. It is the provoking of interest, desire, evolution. It is the constant coming of change: always coming and always passing.

Magic takes over. It needs permission. I sometimes ask it in terms of-"Satan possess me, take over my will and possess me. Make me like you. I want to be you. I want to see the world through my skin. Present me with your infernal, ever burning ambition. I submit my will to you. Possess me so I can have your wisdom too and evil patience." Something of an incantation along those lines.

Lo and behold. Satan bitchslaps me and jumps under my skin? No. But I feel comfortable with magic. When I get myself in tune with Satan/magic/chaos, I feel powerful, because I am not thinking about being powerful anymore... I just feel like I am. Things just seem so easy. However there is a lot of patience in magic, and a need to dismiss the acknowledgement of time. A lot of concentration and patience is needed to achieve such a natural and simple task. Some of the harder things to think about are "when," and to think about "how." Magic isn't a thought process, it may be a psychological state, but not a thought process. It isn't easily described, and it isn't in a "when." Not to say that timing is not important; It is more of a FEELING of WHEN to do it at a reasonably calculated time.

In magic, time is ever-changing itself. Every stop in time or, let me say, every second in time has its own individual future. Simultaneously, every passing second has a unique future. That is chaotic. It IS chaos. Magic is timeless chaos, wisdom, change and desire. A recipe? Maybe. This stuff will never spoil. And no one knows who made it IF anyone did. I, however, don't think it was ever non-existent. I am concerned with how petty I am in comparison to time and space. I think that there was NO beginning for sure, not for time. Have you ever heard about the "ekpyrotic universe" theory? If not look it up, it's worth knowing about.

If magic is chaos and time has chaotic undertakings, a relevantly different future for every second (more so every thought in every second has a chance to come into being), then isn't it feasible to say that magic is as eternal as time? More appropriately, SaTan is. A dark satanic force without a beginning or an end? Yes, it is.

How does a magician have any control at all of such forces? How can a man or a woman influence other people, events, changes, body functions, and all of the ever moving environment? I just glanced at a matchbook on my table. It sits still on the table but it is MOVING through time.

I stopped writing for a moment to light a cigarette. I didn't use the matchbook. That is chaos. You would swear that I would reach for those matches, but I didn't. I went for my wooden matches instead. These were the ones I was habitually using since I got them. I was also inspired looking at the matchbook and I wanted to leave them in that same spot and position. Without thinking.

There were many factors involved in my choosing the stick matches instead of the book of matches. Enzymes, neurotransmitters, hormones, ELECTRICAL impulses through my synapses. Even ions, all my sensory inputs, anything and everything could've been involved in that decisive movement. Final. It was EASIER for my brain to choose the HABITUAL match sticks.

To note another bit of chaos. To use the term "easier" was actually a subconscious memory for the way some aspects of thermodynamics were cleverly illustrated by Tani Jantsang in one of her essays on Vad's site. I remember smiling when I read it.

Now two points. The brain uses electricity and the question of how a magician could possibly influence these forces.

Let's suppose that the magician is inside a giant model in thermodynamics that shows entropy or chaos in a closed environment, and visually displays heat in motion. It is a fish tank of some sort with a heat source. Heat is a property of chaos. The heated water molecules move quicker and becomes less dense and becomes lighter, rising to the top. The cooler, more dense water molecules sink to the bottom. This action is called convection, a systematic exchange between two areas of differing densities. When more heat is added there is more chaos and no more seeming order in the cycles of motion. Normally, food coloring or ink is used to allow you to see the heated motion of the water. But in this mind experiment of a magician's influence in this ever-present fluid, the food coloring will be replaced with ground iron dust.

Now suppose the sorcerer is buoyant in the center of the tank. It doesn't look like it from an outside perspective but the magician knows he is moving with the rest of the convection current. He FEELS

it.

He can also decide to “swim” to whichever three-dimensional area of the tank he chooses. There is low entropy in the tank and he has relative control of his whereabouts. When he wants or even when he is in a comfortable position, he may decide to influence the magic iron dust. He is aware of the entropy levels and he has chosen a time and place to affect change in another area of the tank. He now releases control of his position and body movement to the watery environment. This allows him to use his brain in a more intense fashion as it isn’t concerned with the status of the body anymore. He gets a feeling of magic; the ever-present environment. He is able to influence the transgressive exchanges that normally occur all the time involuntarily between his electrified mind and the iron particles in the environment. He electromagnetizes himself and can “switch poles” to attract and repel as he pleases. And he “sees” the world in a the way that the iron dust would. I will add a little more imagination. Suppose now that he can control the magnetic pull between the iron dust particles and make them form shapes like a magnet game: images of desires in very small amounts compared to the actual amounts of dust there actually is; so small that they can stay in his head if he wanted. These shapes have special qualities and the magician “charges” them. They flow with the rest of the current, it helps a lot when the magician “pushes” them away.

Now let’s suppose that these dust particles are not at all tangible. They cannot be seen, but only felt. They are magne-formed “ghost” imprints of living things (already formed), and imprints cast molds of the “is to be” (sorcerer’s creation). The imprints of living things(magnetic signatures) are like a mirror image on another plane or dimension. The imprints of the “is to be” are created by sorcerers and are like cast molds that make “dance steps” for the things he wants to influence (imagine the whole concept as a matter/anti-matter concept). I am now going to refer to an already existent signature as LIVING SIGNATURES and the magicians “magne-formed” desires as SORCERER’S SIGNATURES. Both types of signatures or “imprints” consist of some important properties. They are imprints varying of emotions, behavior tendencies, personality, and even familiar properties such as the TAN-becoming, and SAT-being. When the magician creates these signatures, they are a likeness of already existing living signatures. In actuality they are created as forged signatures of their destination living signatures. This way they can flow freely through the chaos until meeting with the same signature of the living (the recipient of the working). It finds its purpose and wraps itself around, snug fit. It superimposes the desires of the magician on the living signature. It “possesses” the living and exchanges “information” or “motivation” with it. It went through chaos on a mission to find the living signature that the sorcerer assigned to it, and be like a subconscious influence on the recipient of the magic. Interestingly enough, these sorcerers’ signatures resemble elementals.

They are created with a purpose. That purpose is to find it’s host and affect change. Its purpose here is to “possess” its mirror image, because it is without reason. It is SAT looking for TAN, and the sorcerer made it. Actually, it is also like Tan looking for Sat in the ultimate sense since things that Become are looking for Pure Being in a sense.

Yes it’s true, these elementals can and/or will come back to their creator. Does that mean curses or “evil” elementals are damaging to the magician? NO. If it was for something materialistic, it will return to the sorcerer as the object of desire. If it was for a curse it won’t be around the sorcerer in the first place because it isn’t part of its purpose. There is no reason why it would come back. Three-fold bounce back? If the magician felt guilty about what he has done, he would be thinking a lot about his little creation. As I described earlier, magic is on-going and constantly done. The magician worried and recreated the sorcerers signature in his head and he didn’t send it off like the last one. It resembles the living signature his elemental is after and the elemental didn’t get very far when the magician made this new victim. Himself. The sorcerer’s signature then returns to the “decoy victim” the sorcerer made in his head involuntarily. Of course he can banish it. The magician can destroy any negative elementals.

Magic is a natural understanding of chaos without thinking, but feeling it. Magic is a major part of the whole. It is a synaptic electro-chemical of SaTan. Every feeling described by a name like Hecate, Lucifer, Abaddon, Mammon, Pan, they are all signatures on Satan's proverbial eardrums. They evoke a HABITUAL process in the thermodynamic environment we exist in. It's just that the magician should best familiarize himself with the names and they will be helpful. They are an EASY way to get to the point without thinking too much. They do not die... they only sleep, hiding in the shadows of science and ancient desires.

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Crowley and the Unicursal Hexagram: From Comrade August

I do NOT mean to say that this is what Crowley necessarily used the hexagram for. This will just give you something to think about.

This writing turns Crowley's unicursal hexagram into a very sublime Dark Tradition glyph.

When Crowley introduces the unicursal hexagram in his Book of Thoth he writes:

"The lines, however, are strictly Euclidean; they have no depth."



Why this notion, this protest of his?

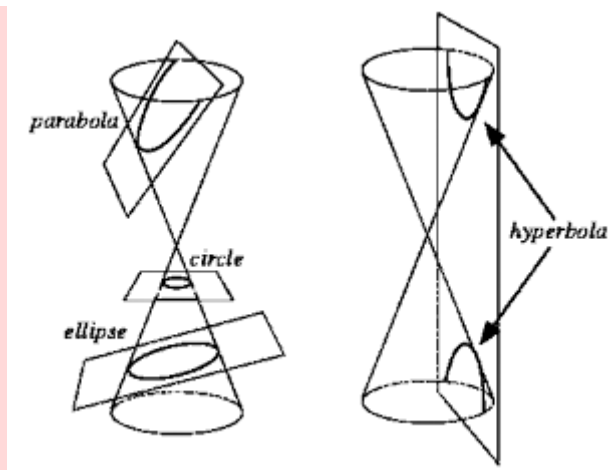
Is it possible that he wants to make the reader aware of its space-bending properties?

The ritual wherein he makes use of it is Reguli (He also uses the "averse" pentagram in it). In the commentary he writes:

"...for the True Will has no goal, its nature being To Go. Similarly, a parabola is bound by one law which fixes its relation to two lines at every point; yet it has no end short of infinity, and it constantly changes its direction."

And:

"Perhaps he may come at long last, leaping beyond the limits of his own law, to conceive of that sublimely stupendous outrage to Reason, the Cone! Utterly inscrutable to him, he is yet aware that he exists in the nature thereof, that he is necessary thereto, that he is ordered thereby, and that therefrom he is sprung, from the loins of so fearful a Father."



The hyperbola's second focus has wandered around the universe and come back where it left. It stretches into infinity and arrives behind itself. To infinity and back again.

This is like the push/pull idea, and like the way kundalini travels.

In Liber VII chapter V, verse 35, Crowley writes:

"The cone is cut with an infinite ray; the curve of hyperbolic life springs into being."

A vibration thrills through Darkness?

The unicursal hexagram would then be a glyph of this Light stretching in and out of Darkness/Infinity. Crowley calls his creation the hexagram of the Beast. What Beast? I say it is the natural man (symbolized by the number 6: hence the hexagram); he with a living Flame. The number 6 (the hexagram) could also be seen as representing Kronos, but the meaning would be the same; the Beast is he who flows through Time.

The lines would be the Electro Magnetism, or the Elektros Diastasis-Phos part of it (the symbol actually looks a bit like to two EM symbols reflecting each other) and the depth of the symbol would be the Mychos part. If drawn inside a circle this would symbolize Kyklos.

The point inside the unicursal hexagram looks like a 5-petalled flower, might it be a rose? (pictogram for Eros).

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Crowley and the Dark Doctrines Agree on This LASH TAL

by Comrade August

This is one of Crowley's magickal words, a word of the new aeon explaining the magick of the Beast. It fills me with delight since it conforms so well with the Dark Doctrine(s). I will now try to show you how. It will help if you're aquatinted with gematria and qabbala and if you will look up for yourself what the letters look like.

I'll explain the word as we read it, beginning with:

L (lamed) = Means adjustment and equilibrium. It's value is 30.

A (aleph) = The Fool, naught in thought/word/action (very Taoistic, the principle of Innocence). The Holy Ghost. It's value is 1.

LA = The divine conjoined. L = Father/Mother = Love = 13 = Unity = 1 = A.

The infinitely big and the infinitely small making Naught. (The word La actually means "not" in Hebrew.) Their child is begotten, A, the Holy Ghost, also being Naught. Asat (the nothing, the non-being) makes way for Sat (the one, the Pure Beingness, but still no-thing, that is; Sat is not a THING of matter/energy. In a sense, Asat Comes Into Being: the Being IS SAT.).

The Universe is in the phase of potentialities of manifestation.

$30 + 1 = 31$, the number of the highest motherly trinity.

Sh (shin, sigma) = A tooth, the triple tongue of flame, Fire, Trinity as One letter. It is Eating, devouring, eating into. It is the active element of the Spirit of the Gods. It is entropy or Tan. (I noted that Philip Marsh used S as the letter of entropy in his article: the dark force in nature and entropy and an end to this argument, or something like that, coincidentally the standard scientific symbol for this.)

Sigma is C, which looks like the moon, sigma also looks like a coiling serpent, and when written small; like a phallus. Shin the serpent is the kundalini serpent seated in height with your loins and as the moon: Yesod, which is the seat in man of the sexual function. The value of the letter is 300 and so is the value of the words formation, separation, profundities and The Spirit of God. It is the divine moulding triplex breath, as all things are ruled/moulded by the prime number three, also the three gates pi, e and phi.

T (teth, theta) = 9, The satanic number of the Muse. However it is multiplied it remains numerologically a 9: $9 \times 8 = 72 = 7+2 = 9$, for example. The energy/matter of the Universe remains the same, it is just shuffled around.. The (Greek) letter theta looks like a circle with a central point, the symbol of the sun, of a star and as Crowley stated: "every man and every woman is a star." It is the letter of the Demiurgos and the number 9 is the number of Yesod, the Foundation, the Demiurgos again. We also have the idea of the three gates since, $\pi + e + \phi = 18 = 1+8 = 9$ (not mathematically, but magickally). The letter teth looks like a serpent devouring it's own tail, the glyph of Eternity (phi), of Nothingness (e) and of Space (pi). It is the idea of flesh and of matter.

ShT = 31 (If they're counted as Tarot trumps.) It is the moon and the sun conjoined, Shakti joined with Shiva, the yin with the yang. The lower seat of man is raised to the sun, Tipheret, the Holy Guardian Angel. The Foundation elevated as the black flame making the pentagram a hexagram; 5 = 6. It is a verb not a noun.

AL = Means God in Hebrew. It is in essence identical to La. It is the dissolution back into nothing, the idea of prALaya. A, the Fool (Innocence) encloses L, the Sanat-Kumara. It equals 31.

31 thrice 3 is 93. 93 is the value of the word Thelema. I don't know if this was known to Crowley, but Thelema is another name for the Primogenitor, Kether. 93 is also the value of the word Agape; another title of Binah. (This may be due to the fact that Binah in Hebrew equals 67, which is 13, the value of the Hebrew word for love, and unity.)

The Bang/Crunch as one event, the course of the Universe.

The world revolves in and between Being/Non-Being, both ends basically the same. But the word is not reversible: the motion (ShT) of the wheel is only forward, and forward is left, a sinistral spin of the svastika:

LAShTAL = 371 (counted completely by letter) and the word Sinistrum equals 371!

The meaning of LAShTAL is hidden in the glyph of the Beast, the unicursal hexagram. The lines extend from, and to, infinity. It can therefore justly be seen as a glyph of the word LAShTAL, or the 0 = 2 formula.

It is also, perhaps in particular a symbol of attainment, or ShT. The moon (bottom point of the hexagram) is united with the sun (at the top) in attainment of annihilation, the balance of opposites. For fun, take a Pythagorean pentagram and elevate the central point of the floor of the house up through Eros so that it becomes the topmost point of the figure. You'll end up with a unicursal hexagram. The two symbols conform very well with each other, not only in their inner meaning.

Another curious detail is this:

The central point that stretches to/from infinity (note the similarity to push/pull...) relates to the idea of Mychos, or perhaps quantum physics. The central point of the Pythagorean star is the house, a pentagon. I think at least Roger Penrose would find one great arcanum in this.

For further research in the subject of this article I recommend you to visit www.beastbay.com and search for an article named: The Unicursal Hexagram as Hyperbola, and of course the writings of Crowley himself.



Kaballa of the nine chambers: count only the beginning number of a letter's value, 30 is read as 3, 200 as 2, and so on.

We read like this, beginning with the Kyklos point: LAMIH-TS; Lamed, Aleph, Mem, Yod, Heh – Teth, Shin.

By the nine chambers this reads: 3141592, the value of pi is: 3,141592.



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Thelema and the Dark Doctrines

A short comparative study of their symbols and philosophy

By

Thelemite Comrade, O.T.O. & S.R.

"Do what thou wilt shall be the whole of the Law"

- Introduction
- Aleister Crowley
- O.T.O. pictures and Masonic knowledge
- The philosophy of Thelema and the Book of the Law
- "Black Brothers of the Left Hand Path" : Crowley's klippoth and the system of the A'.A'.
- Satan
- The Averse Pentagram (Two points up Star)

Introduction

This article was written so that the student of the Dark doctrines can more appreciate the philosophy of Thelema as a valuable branch of the Dark Tradition. It is assumed that the reader has already a sufficient amount of knowledge on the subjects discussed. Links to more extensive material will be made available.

Aleister Crowley

Aleister (Alexander Edward) Crowley was born on the 12th of October 1875 in Leamington Spa, England. During his 72 years, he managed to imprint himself on the Western Magickal Tradition, indeed, to many he is the Western Magickal Tradition. Crowley founded the Occult Order A'.A'. and became the head and reformer of the O.T.O. Crowley was a Poet, Author, Magickian, Yogi, Philosopher, and Mountain Climber. (For more information on the life of Crowley: Visit the [Aleister Crowley Foundation](#))



The Ordo Templi Orientis



(Above: Aleister Crowley and Reuss in Masonic dress)

- The Antient and Primitive Rite of Masonry 33rd Degree
- The Rite of Memphis 97th Degree
- The Rite of Mizraim 90th Degree
- The Ancient and Accepted Scottish Rite of Masonry 33rd Degree

These degrees are contained within the high degrees of the O.T.O. of which Crowley and Reuss were both Heads. 10th degree O.T.O.

More information on the structure and history of the O.T.O. [click here.](#)

The Philosophy of Thelema and the Book of the Law

Babalon, TAN and Nuit

Babalon is the scarlet whore. The archetype of all experiences possible to man through desire and lust on all levels; of the mind and body as well. She always gives and never takes away from all things. To become one with her is a form of Self –Love.

TAN is the cosmic aspect of Becoming and all that is able to become and is also all that can be experienced.

Nuit is the archetype of all the universe and space, the arch Goddess over the sky. She represents ALL experiences and events possible, all realms of possibility. She is a higher level of Babalon and Archetype of the TAN principle.

The Beast, SAT and Hadit

The Beast is the Core of the mind, the source of Desire and wanting for experience. The essence of consciousness on a Human level, the black flame within man.

SAT is the cosmic aspect of BEING and all that is able to BE, the essence of life without any interaction of experience, the force of consciousness itself.

Hadit is the atomic point, the winged globe. Hadit is the Archetype of the Sun, a star in space, symbolic of BEING, the SAT principle and a higher level of the Beast. The cosmic principle for all desires and wanting of experiences for all forces or centers of Being.

AL II,6: I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

The Black Flame

I;8. The Khabs (Light or logos) is in the Khu (body), not the Khu in the Khabs.

I;9. Worship then the Khabs, and behold my light shed over you!

SR: you are the Black Flame, the flame burning in Darkness from whence it came.

Aleister Crowley's commentary on the above verses from the Book of the Law.

"We are not to regard ourselves as base beings, without whose sphere is Light or "God". Our minds and bodies are veils of the Light within. The uninitiate is a "Dark Star", and the Great Work for him is to make his veils transparent by 'purifying' them. (SR: gaining clarity). This 'purification' is really 'simplification'; it is not that the veil is dirty, but that the complexity of its folds makes it opaque. The Great Work therefore consists principally in the solution of complexes. Everything in itself is perfect, but when things are muddled, they become 'evil'. The Doctrine is evidently of supreme importance, from its position as the first 'revelation' of Aiwass. This 'star' or 'Inmost Light' is the original, individual, eternal essence. The Khu is the magical garment which it weaves for itself, a 'form' for its Being Beyond Form, by use of which it can gain experience through self-consciousness. This Khu is the first veil, far subtler than mind or body, and truer; for its symbolic shape depends on the nature of its Star. Why are we told that the Khabs is in the Khu, not the Khu in the Khabs? Did we then suppose the converse? I think that we are warned against the idea of a Pleroma, a flame of which we are Sparks, and to which we return when we 'attain'. That would indeed be to make the whole curse of separate existence ridiculous, a senseless and inexcusable folly. It would throw us back on the dilemma of Manichaeism. The idea of incarnations "perfecting" a thing originally perfect by definition is imbecile. The only sane solution is as given previously, to suppose that the Perfect enjoys experience of (apparent) Imperfection. (There are deeper resolutions of this problem appropriate to the highest grades of initiation; but the above should suffice the average intelligence.)"

The Law of Thelema

The law of Thelema is "Do what thou wilt shall be the whole of the Law" and "Love is the law, love under will" the first law is not a call to do whatever one wants to do, it is a command to do what that person is meant to do, what they are inspired to do. The second law adds to this by saying the actions of the first law must be done in love. The idea of the muses and the inspiration that comes from the Vajra and the boundless Darkness are a similar expression of this True Will.

"Black Brothers of the Left Hand Path" : Crowley's klippoth and the system of the A'.A.'.

The A'.A.'. (Order of the Silver Star) is a magickal Occult School founded by Aleister Crowley and George Cecil Jones. The A'.A.'. Degrees correspond to the 10 spheres of the Cabalistic tree of life. As the student ascends up the tree he or she learns practices of Meditation (Yoga) and Ceremonial Magick for the expansion and evolution of consciousness. When the initiate reaches Chesed just below the abyss he must do one of two things, cross the abyss and let your consciousness touch the supernal triad or stay at the base of the abyss and wall yourself up in daath thus cutting off the supernal triad and creating for yourself a false crown. Crowley calls this type of initiate (one who has blocked the flow and refuses to open up to the Supernals) a *Black Brother of the Left Hand Path*. In the Dark Tradition this type of person is known as a Klippoth, a person who has no vajra flowing in them from the supernal triad. When the non-klippothic Adept Reaches into the Supernals he becomes the Magister Templi (Master of the Temple) in Binah. A M.T. is a master of meditation and Yoga and can reach SAMADHI at will (he continually contemplates and feels the boundless Darkness of Kether. When the M.T. moves his consciousness into Chokmah he becomes the

Magus, a master of Magick. the Magus can actively manipulate the energy from kether at will through the magickal Will and inner Logos. Crowley in his use of the label "Left Hand Path" either used it as a blind or was just using it in the context of his time. Crowley's magickal name for the grade of the Magus ($9 = 2$) was TO MEGA THERION 666, The Great Beast is Leo the Lion, The Gnostic Lion headed Serpent. 666 is the total on the magickal table of the sun found in numerous hermetic texts. Thus the Great Beast 666 symbolizes the first out pouring of light from the boundless darkness which is Chokmah.

Satan

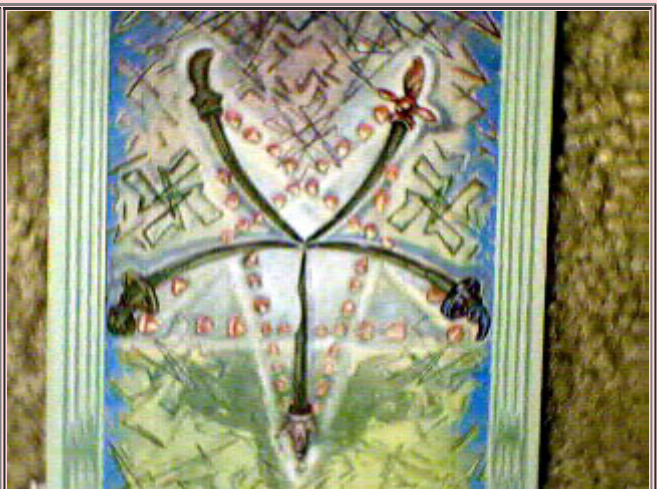
From Magick in Theory and Practice

"The Devil" is, historically, the God of any people that one personally dislikes. This has led to so much confusion of thought that THE BEAST 666 has preferred to let names stand as they are, and to proclaim simply that AIWAZ --- the solar-phallic-hermetic "Lucifer" is His own Holy Guardian Angel, and "The Devil" SATAN or HADIT of our particular unit of the Starry Universe. This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade "Know Thyself!" and taught Initiation. He is "the Devil" of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection. The number of His Atu is XV, which is Yod He, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is Ayin, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty. (Note that the "Jehovah" of the Hebrews is etymologically connected with these. The classical example of such antinomy, one which has led to such disastrous misunderstandings, is that between NU and HAD, North and South, Jesus and John.

The Averse Pentagram (Two Point up Star)



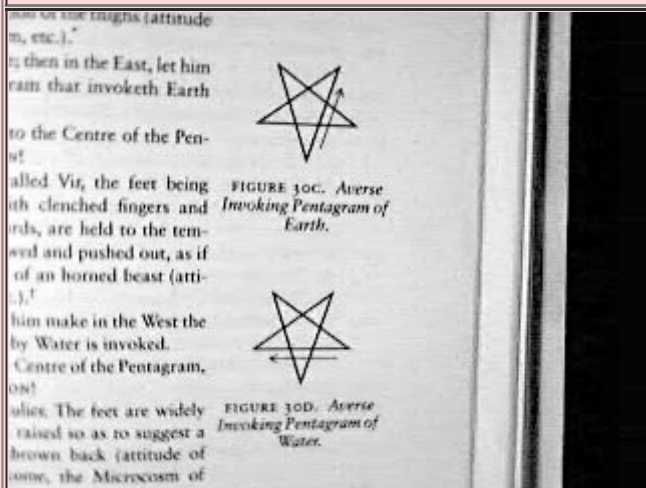
The 5 of Cups Tarot Card



The 5 of Swords Tarot Card



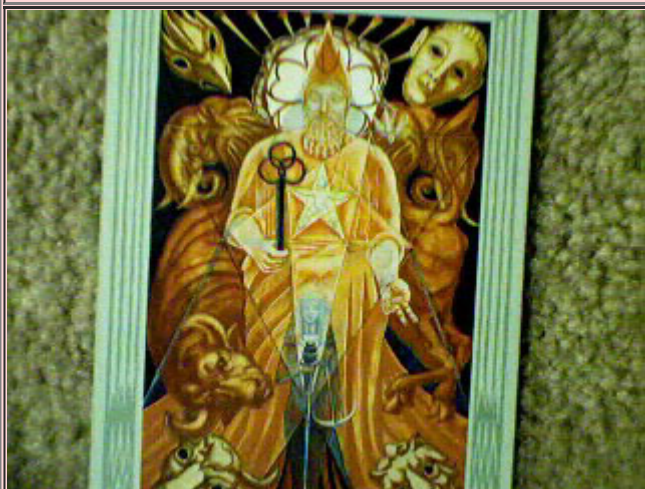
Baphomet of the Order A.'.A.'.



The Gate of the Adeptus Minor (5* = 6) degree



The use of the Star in ritual (Liber V)



The Hierophant Tarot Card

The 5 of Disks Tarot Card



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The Crowleyan Method

By Thelemite Comrade

1. Western Occultism . The secret "illuminated" teachings out of 19th century Rosicrucianism, possibly going back through Renaissance magick societies, medieval witchcraft, the knights Templar, European Sufis, etc., to Gnosticism, and thence back possibly to the Eleusinian Mysteries and Egyptian cults. using Ritual to bring the mind to higher states of awareness.

2. Eastern Yoga, including meditation plus physical exercises to make meditation easier and more natural. Another System of methods to bring the mind to higher states of awareness.

3. Modern scientific method. Crowley taught total skepticism about all results obtained, keeping of careful objective records of each "experiment," and detached philosophical analysis after each stage of increased awareness.

Of God's, spirits, Angels and Demons.

These "Beings" are portions of the Human Brain.

Their symbols therefore represent methods of stimulating or regulating those particular spots of the mind.

The names of these beings are vibrations calculated to establish:

- (a) General control of the mind.
- (b) Control over the Brain in detail.
- (c) Control of one special portion of the mind.

Liber LXXVII

by Aleister Crowley

"The law of the strong: this is our law and the joy of the world." AL. II. 2

"Do what thou wilt shall be the whole of the Law." --AL. I. 40

"Thou hast no right but to do thy will. Do that, and no other shall say nay." --AL. I. 42-3

"Every man and every woman is a star." --AL. I. 3

There is no god but man.

1. Man has the right to live by his own law--

to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.

2. Man has the right to eat what he will:

to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.

3. Man has the right to think what he will:

to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will.

4. Man has the right to love as he will:--

"take your fill and will of love as ye will,
when, where, and with whom ye will." --AL. I. 51

5. Man has the right to kill those who would thwart these rights.

"the slaves shall serve." --AL. II. 58

"Love is the law, love under will." --AL. I. 57

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LUCIFER: DEMONIC CHAMPION OF THE PEOPLE

Brought to you by the Politburo

Aside from the literal meanings of this word/name, the misunderstandings which get straightened out and explained in our "*Package of Doctrines*" ([see AD](#)), and far from the dualistic Gnostic notions centered around Lucifer, LUCIFER has come to be the symbol of stolid and unflinching rebellion against injustice. There is no sense in writing about Lucifer as the Black Flame or Lucifer as the first Rebel since so much has already been written elsewhere. So here is something different to think about.

When the slave has the nerve to rebel against his/her master - that slave becomes Luciferian. It is the Will to Assert your own Being, the Demand to be left alone so that you can Become. When the woman realizes she has abilities of her own to do things on her own, that is inner Liberation. If she goes out and does these things and tells the ruling patriarchy to "fuck off" - she is Luciferian. When a group of women join her and demand Women's Rights, they are Luciferian. When entire nations realize that they have a group destiny and then explain it to the people, liberate them, and then gather the inwardly liberated people around to manifest this in terms of outward deeds and actions - that is Luciferian. It is also something very scary for most people that are not part of the nation that "manifested its destiny." !

This was once said by Karl Marx: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win." - The Communist Manifesto

Try this out: Lucifer and his Angels disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the Seraphim and Cherubim tremble at a Luciferian revolution. We Angels who used to serve in Heaven have nothing to lose but our chains. We have The World to win! LUCIFER!

Lucifer has very little to do with the Boundless Darkness or the doctrines centering around what we call the Dark Force in Nature that permeates and motivates all things to change. Lucifer, in fact, is BRIGHT, it is the inner light, the Will to Self-Determination. It can also be the Will to Power - inner or outer. Lucifer, in this sense, is the Black Flame.

Luciferians can be POLITICAL. Once upon a time, during the Industrial Revolution, people started moving to cities and getting jobs in factories. It started small, but soon LOTS of people were doing this. Conditions were terrible, but each small individual person had no way to fight against the highly structured, organized, and thus POWERFUL owners and managers of the factories. These factories became organized into corporations, even multinational corporations. Workers in the factories had friends at work sometimes, but they were still relating to huge, powerful structures as tiny, powerless individuals. THEN someone came along and said, UNITE. The corporations, and the new class of urban rich "bourgeoisie" were already organized and relatively united along class lines. Social Reformers and Revolutionaries like Marx mirrored this development by saying, Workers of the WORLD, Unite! These Reds were Luciferian Champions of human freedom - people who smashed chains set up by the powerful who had a vested interest in social stagnation and the continued slavery of these workers. Lucifer is like the raised fist: "**Power to the People!**" People

who fight for a better life, for a chance to freely live their lives, are always demonized by the ruling classes. Ruling classes CHANGE too - they are simply those who have an "edge" in the status quo, and have maneuvered themselves into power. Luciferians challenge this and PUSH for equal rights to Life, Liberty, and the Pursuit of Happiness. They often SMASH those who stand in their way - and the rulers become the conquered. That is the way it has worked in history - see the *Tree of Destruction* for WHY.

There are many things about modern quantum mechanics that tend to fall in line much more with Eastern Philosophy than with any Western Religion, as the Chaos Magicians know. The Will to make MANIFEST in physical ways, the combined knowledge in the form of inventions - is Luciferian.

Consciousness creates form - say the Dark Doctrinaires. Yes, it most definitely does. It doesn't create form like a magical Genie on a TV show, thinking and blinking things into Being. No. Consciousness determines where you go, what you do, what you think of doing. A repressed person thinks/does very different things than does a non-repressed person. A person concerned with things not OF his/her inner self thinks/does very different things than does a person who is rooted in his/her own Self, in his/her own Being. Example: an opportunity may present itself. The first type might miss it due to the Will being focused elsewhere; whereas the second type will notice it and grab it - as if the opportunity falls into his/her lap. As a result of this, a stream of causes and effects occur. This is consciousness creating form. This is the yin becoming yang, often with a vengeance.

The Luciferian is a tendency to REALIZE potentials and make manifest things because of these potentials. It is very Promethean. The Luciferian is not satisfied with mere stage plays; the Luciferian invents Television! The Luciferian is not satisfied with the camp fire; the Luciferian invents the stove, then the microwave oven! Get the picture. The Luciferian spirit is TECHNOLOGICAL.

Lucifer in the Western mind has nothing to do with the Goddess Diana or Nebuchadnezzar. Lucifer is seen as the archetype of the Supreme Revolutionary, the Supreme Rebel against the status quo. Lucifer questions all taboos, Lucifer accepts no taboos unless there is a real physical reason why the taboo exists (e.g., Hey kiddo, don't play with the matches, you'll burn down the house). When the undivine order of status quo claims - "God's Will dictates that this or that person is created by God to be a slave or serf because he/she was born to slaves and serfs," Lucifer asks "Why?" This "Why" does not get bogged down or lost in "Because." This is the Will to Self-determination; it is the Intelligence to Question this so-called divine status quo. Finally, it is the Will to REVOLT against such tyranny that would insist on a status quo.

Remember: Lucifer never could have done this ALONE!

Lucifer's People standing strong,
Lucifer's People holding on.

We say Unite, Fight for what's right!

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Solomon and his Temple

By Comrade August

Many Satanists are anti-Christian due to completely wrong reasons. This essay is an attempt to show that a person who finds great wisdom in the Bible does not have to be a retard. It is also an attempt to introduce one of the greatest and least understood characters of the Bible: Solomon the King.

I'm one of the few Satanists that finds more great arcanum in the Bible than in the "Satanic Bible" of Anton LaVey. I will now defend my stance.

The Temple of Solomon has been called the Temple of Peace Among Men. In Latin this reads **Templi omnium hominum pacis abhas** (The God of) the Temple of Peace Among All Men, in short **Tem Oph Ab**, which is **Baphomet spelled backwards**.

The Building of the Temple is the central idea of Freemasonry, it is the evolution of man; raising him to godhead. The Temple not only represents the Microcosm but also the Macrocosm. This leads us to something very notable in the world today: the effects of the spiritual and mental condition of the human race upon Nature as a whole. In Rom. 8:19 St Paul tells us that the entire creation is waiting in anxious expectation for the sons of God (or is it Satan?). The building of the Temple is commencing with the individual man, from the individual to the race and thus to the whole environment in which we live. It is the return to Eden, **the Golden Age**.

Two enormous bronze pillars were set up by Solomon at the entrance to the Temple: one on the **right** hand, called **Jachin**, and one on the **left** hand, called **Boaz** (1 Kings 7:12.). What then do these pillars signify? The English *J* often stands for the Oriental *Y*. In fact the name Jachin is pronounced **Yakhin**, which is an intensified form of **Yak** or **One** thus signifying first the principle of Unity as the Foundation of all things, and then the Mathematical element throughout the Universe, since all numbers are evolved from the One and always will resolve themselves back again into it. But the Mathematical element is also the element of **Measurement, Proportion, and Relation**. It is not the Living, Be-coming Deity, but only the recognition of the proportional adjustments which Life gives rise to, it is **the Law**.

To balance the Mathematical element we require the Vital element, the element of Consciousness. The pillar of Jachin is therefore balanced by the pillar Boaz, a name derived from the root of the word "**awaz**," meaning **Voice**. (The voice who dictated the Book of the Law? Perhaps!) The understanding of these two pillars is the **Baphe Metis, Baphomet**; our symbol of **the Law**, and **the Vital Force itself**, and of Wisdom into Measurement.

I think this is sufficient to give you a very clear picture of **the two pillars** of the Temple, and **of the Universe**.

These two pillars are the first key to our understanding of the Temple of Solomon the King; we may not enter the Temple save by passing between the pillars, and we cannot pass between them till we fully grasp their meaning.

The second key lies with our understanding of King Solomon himself, and as always in the Bible things are not what they seem to be.

St. Paul tells that the leading characters of the scripture also represent great Universal principles, and this is pre-eminently the case with Solomon.

His name, in common with the names Salem and Jerusalem, is derived from a word signifying Wholeness (**Salim, the Whole**), and therefore means a man who has realised the Wholeness, **the underlying Unity**. This is the secret of his greatness and his wisdom.

We are also told that Solomon is the **son of David**. This is not irrelevant, it is of greatest importance; (Solomon) the Builder of the Temple has to be the son of David, and I will now explain why. Again we find that the significance is concealed in the name. David is the Western form of "**Daud**," which means "**Beloved**." David is, in the scripture, called "the man after God's own heart," a description exactly answering to the name: and we therefore find that (Solomon) the Builder is the offspring of a man that has entered into that reciprocal relation with "God," that only can be described as **Love**. He is a man who has let-go into Being, bloomed in **Eros**, given his blood to the **Cup of Babalon** and thus become a Saint. He who does this is truly Beloved, because he experiences **Joy**.

When the black flame is lit, man attains to **wisdom; the nature of Solomon**.

It is the recognition of this truth that makes David the father of Solomon. After giving his blood to the Cup of Babalon, man unites with Her as **the Beast** in drunken ecstasy, **drunken on his own blood**.

The allegory of the Beast turns up once more when we examine the nature of the name Solomon. Solomon can be cut into three words; "**Sol**" is Latin for "sun," the word "**Om**" is Hindi for "sun," and the word "**On**" is Egyptian for "sun." Also, the vowel "o" is symmetrically placed throughout the word **three times**. Note that, apart from looking like the sun, "o" is the 15th letter of the alphabet.

O O O

15 15 15

151 + 515 = "666", the number of the Beast.

The number "666" is the number of the **sun-square** and it has **12** factors, just as **the sun** has **12** signs of the Zodiac, and as **Solomon is the King** of the **12 tribes** of Israel.

We may now ask ourselves:

-What is the relation between Solomon, the sun, the Beast and "666"?

The sun is symbolical of the Microcosmic man, the perfected man. Or as Crowley puts it: "Every man and every woman is a star." The perfected man is easily connected with Solomon, but how does it relate to the riddle of the "666"?

The riddle reads as follows:

Here is Wisdom (in the old Greek scriptures it says **Sophia**). Let him that has it compute the number of the Beast (in the same scriptures it only says "the wild animal"): for it is a human number, and his number is "666."

He who has Sophia is he who knows the Waters of life. Sophia is a dark and intuited kind of wisdom. By man in this context I believe it is intended to mean only those that have **Being**. But do all humans have this? Some others do not, at most are they empty shells, qlippoths. What do these *men* have in common with the wild animals? In the old Greek scriptures, "666" is written with small case letters as if it was intended to be a word. Numbers were **always** written with capital letters. Where we only have "666" it actually spelled a word that looks like xes in Latin, in those scriptures.

This word doesn't exist in either Greek or Hebrew, but it does exist in its reversed form in Latin: sex, the sex force is the kundalini force, and this is indeed what the living *man* has in common with the wild animals. Now it becomes evident why only he that has **Sophia** may compute the number; he, the Beast, and *man*, are all **alike**. We may assure ourselves further by returning to "Every man and every woman is a star."

If one wishes to enter really deep waters, one can consider the fact that that which gives life to the Earth is the sun, and all life on the Earth is Carbon based: **6** protons, **6** neutrons and **6** electrons. This is the Foundation, the Waters of life; the circle closes itself without the slightest effort on our behalf.

We find that Solomon is the archetypal attained man, the Beast whose black flame is lit. Before this, man has to **let go** into **being**, he has to become a Brahma:

David is, due to necessity, the father of Solomon.

He who, like Solomon, has found the Unity has obtained "**the Key of Knowledge**," and it is now in his power to enter intelligently upon the study of his own being and of the relations which arise out of it. He is Aware of his own Black Flame. Any man who walks in the footsteps of Solomon **becomes** a Builder of the Temple.

The Temple of Solomon is indeed the Temple of Baphomet, and of the Beast. Eventually will it also be the Temple of the Antichrist because its establishment will crush the reign of Christianity.....so:

-Hail Baphomet, Inno a Satana!

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SYMBOLS OF SATAN? 2

FEEL FREE TO USE IMAGES PENTAGRAMS OR BAPHOMETS

TRY THESE OUT - See images below. These pentagram images are copyright by Philip Marsh, 1997. Organizations allied to Satanic Reds can use these images responsibly.

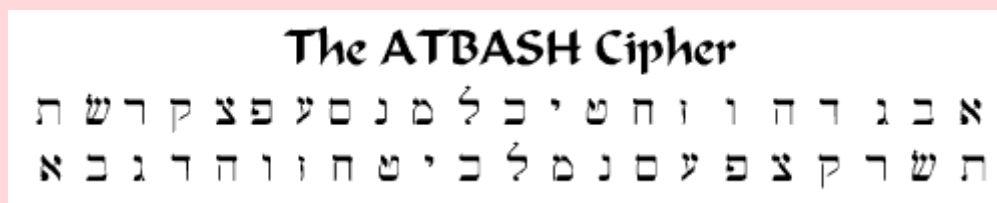
PYTHAGOREAN TRADITIONAL PENTAGRAMS - SHOWN WITH COLORS.

BAPHOMET WITH HEBREW LETTERS "BAPHOMET" OR "SOPHIA" as per Atbash Cipher.

Atbash Cipher. This is a Hebrew code which substitutes the first letter of the alphabet for the last and the second letter for the second last and so on. When Baphomet is applied to this code, it generates the Greek word **Sophia**.

This cipher is one of the few used in the Hebrew language. The cipher itself, ATBASH, is very similar to the substitution cipher. A substitution cipher is one where each letter of the alphabet actually represents another letter. In the case of the Atbash cipher, the first letter of the alphabet is substituted for the last, the second for the second last and so on." I.e., for us in English the letter A becomes "Z", the letter "B" becomes "Y", the letter C becomes X, and so on.

ATBASH gets it's name from the fact that in the cipher, A becomes T, B becomes Sh, and so on, hence ATBSh - ATBASH. The top row is the Hebrew Aleph-Bet (from left to right) and the bottom is the Aleph-Bet in reverse (right to left). The method of reading the ATBASH cipher is to substitute the letters in the bottom row for letters in the top row. Very easy, yet often interesting. This is how Sophia is coded to say Baphomet.



See our article on the Baphomt and Goat of Mendes in Dark Tradition section. The Knights Templars were charged with heresy for using the image called Baphomet. Was this an image of Satan? Not at all. Baphometis means Initiation into Wisdom. The etymology of the word Baphomet (see article) is a guess. Schonfield decided to apply the Atbash cipher which he was convinced the Templars were aware of, to the word Baphomet. If one writes the word Baphomet in Hebrew and remember Hebrew letters [not shown here but are placed appropriately on the image] read from right to left, the result is shown here. Applying the Atbash cipher, Schonfield revealed the following:

The word Baphomet: Taf Mem Vav Pe Bet = BAPHOMET

With the Atbash Cipher: Alef Yud Pe Vav Shin = SOPHIA

Although written in Hebrew it reads as the **Greek** word Sophia that translates into "Wisdom" in English.

Schonfield's Atbash cipher theory and what it showed when he applied it, is just one more excellent explanation of what "Baphomet" means - and we note that all the explanations yield the **same meaning** in the **inner sense**: Baphometis means Initiation into Wisdom. See article on Baphomet and the Goat of Mendes, Dark Tradition section.

These are the Traditional directions, colors and elementals.

These are NOT compass directions:

Top Left Point: Red - fire
Top Right Point: Blue - space
Lower Left Point: Green - air
Lower Right point: Yellow - earth
Bottom Point: White - water.
Center where "house" is, it is Black.

You can make the bottom point black and make the House white to make a variation.

Tantrik - these sound like compass directions and can be used as such:

East - red - fire
West - white - water (but can appear blue)*
North - green - air
South - yellow - earth
Center - blue - space (but can appear white)*

*Padme Sambhava says this. Different schools use either system.

The Crossed Vajra is used for this - 4 points and one center.

SEE IMAGES BELOW. (Click on title to view image. To save image, right click with mouse on image and choose Save Picture As) These pentagram images are copyright by Philip Marsh, 1997. Organizations allied to Satanic Reds can use these images responsibly. :

[Baphomet with word Sophia in Hebrew \(black on white\)](#)

[Baphomet with word Sophia in Hebrew \(white on black\)](#)

[Baphomet with word Baphomet in Hebrew \(black on white\)](#)

[Baphomet with word Baphomet in Hebrew \(white on black\)](#)

[Baphomet with word Sophia in Greek \(black on white\)](#)

[Baphomet with word Sophia in Greek \(white on black\)](#)

[Pythagorean Pentagram with word Sophia in Greek](#)

[Pythagorean Pentagram with Eye and Sophia](#)

[Pythagorean Pentagram plain](#)

[Stylized crossed Vajra](#)

[Crossed Dorje - similar to crossed Vajra \(The Tibetan seems to lack the yin/yang - the Turanians that use it include the yin/yang\).](#)

[Pythagorean Baphomet](#)

[Pythagorean with I-Ching diagrams of the 5 defenders with the "Inner Truth" \(SAT\) in center](#)

[Baphomet with word Leviathan in Paleo-Hebrew](#)

[Baphomet with word Baphomet in Paleo-Hebrew \(black on white\).](#)

[Baphomet with word Leviathan in Magi \(black on white\).](#)

[Baphomet with word Baphomet in Magi \(black on white\).](#)

[Pentacle, interwoven with yin/yang](#)

[Satanic Reds graphic with Hammer and Sickle inside Pentagram](#)

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SYMBOLS OF SATAN? - BAPHOMET - FOUR ARTICLES

WHY MENDES? Why is the Baphomet called the Goat of Mendes?

Possibilities arise:

Eliphas Levi, who drew the full figured Goat of Mendes, translated "Baphomet" as a reversed composition of three abbreviations: Tem. Oph. Ab., standing for the Latin **Templi omnium hominum pacis abhas** (The God of) the Temple of Peace Among All Men." Levi felt this to be a reference to King Solomon's Temple, which he believed had the sole purpose of bringing peace to the world.

Eliphas Lévi considered the Baphomet to be a depiction of the **Absolute** in symbolic form; and as such this is fully explained in the article *Sigil of Baphomet* sold here ([see AD](#)). According to the author Michael Howard, Levi based the illustration of his Baphomet on a Gargoyle which was on a building, the Commandry of Saint Bris le Vineux, owned by the Knights Templars:

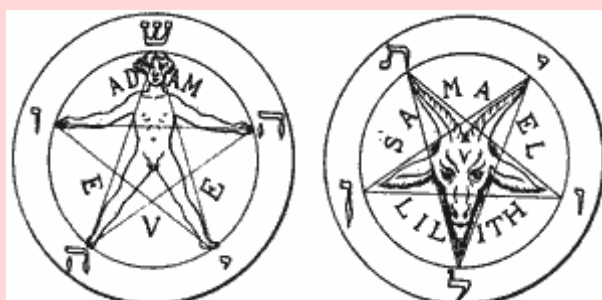
"The Gargoyle is in the form of a bearded horned figure with pendulous female breasts, wings and cloven feet. It sits in a crossed-legged position which resembles statues of the Celtic stag god, *Cernunnus* or the Horned One, found in Gaul (France) before the Roman occupation."

Furthermore, Eliphas Lévi, was the **first person** to adapt the 2 points up pentagram as symbolic of **evil**. In the Middle Ages the one point up pentagram represented summer, while the two points up pentagram was a representation of winter. [Note that the Eastern Star of Freemasonry uses the star with 2 points up. This is the true Pythagorean Pentacle which was considered a **PENTAGONAS** - meaning 5 angles. The **PENTAGON** in the center was a house; as such it is correct with 2 points up - and has nothing to do with the seasons. Eastern Star, to this day uses this symbol and they certainly do **not** consider it upside down, or inverted, or evil.]

Lévi formed two illustrations of the pentagram the first, his "good" orientation, featured the five points of a man within the points of the Pentagram, the names Adam and Eve are in the star and Yshua in Hebrew letters are around it. This is called the microcosmic man and represents the four elements, earth, wind, fire and water represented as the man's limbs with his head representing the spirit (see [Sigil of Baphomet](#) for a fuller explanation without the Christian bias).

Next to the Microcosmic Man, he drew the 2 point up pentagram with the goat's head or Baphomet head in it. Samael and Lilith are written in the star, with the word Leviathan around it. In so doing, he formed, **for the first time**, a differentiation between good and evil symbolized by the pentagram.

The illustration below shows Lévi's two sketches.



Also is an image of the Devil from the Marseilles Tarot (below, left). and the Devil from The Waite-Rider Tarot, 1909 (below, right)



Also shown here is a Narjolpa from "Magic and Mystery in Tibet" by Alexandra David Neel. Note he is seated in same the same position as the Mendesian Goat, arms the same way.



Also in Esoteric Tradition: Eagle, double headed Eagle: TEM OF AB ("ph" is the "F" sound) meaning Duplex Avis Generation: spelled backwards the word is Baphomet/Bafomet.

Also, from the Egyptian mystery portions: **Tem**: to name as in to proclaim: Tem is a title of Apep. **Oph** (again, the "ph" is an "F" sound as in "foe"): winged serpent or dragon. **Ab** hearing, wisdom, and understanding; intelligence and Will. Again, Baphomet (Bafomet) spelled backwards. In short: Serpent of Wisdom, Serpent Knowledge.

It is semi-Greek: **Baphe Metis**. Initiation by origin of water (baptismo) and Wisdom of Measurement as by math (metes - metric). In esoteric lodge literature there is shown the far more ancient Babylonian version of the word: **Bahu Mid**. Unfortunately, this is not easy to come by. The Templars, whatever else they may have been, were Roman Catholics that would be able to read the Bible in

Greek. "Baphe" is pseudo-Greek, and "Metis" is proper Greek. The Apostles themselves, wrote the New Testament in Greek.

It is very possible that the Knights Templar were Roman Catholics and at the **same time** used the image of Baphometis-Sophia! Sophia is not just the Goddess of Wisdom from the Hellenic and Pythagorean tradition associated with Gnosis; Sophia is also the Goddess and considered to be the Bride of God! Note also that Mary, Mar, is associated with Water - as in the Babylonian/Hebrew word Bahu "The Waters" and Miriam.

It has been held by many that the Templars were followers of the Goddess Sophia or at very least instrumental in reestablishing the feminine aspect of divinity that had been excised by the church. It should be remembered that their patron, St. Bernard of Clairvaux had an absolute obsession with Mary and was responsible for her being named the Queen of Heaven and the Mother of God. Mary is today considered the Mother of God in Catholicism. Whether the Templars were devoted to the Goddess or simply respectful of Wisdom, it cannot be disputed that Schonfield's Atbash cipher theory is among the most plausible explanations of the etymology of *Baphomet*.

Dr. Hugh Schonfield, one of the scholars who worked on the Dead Sea Scrolls believed the Word Baphomet was applied with the Knowledge of the **Atbash Cipher**. "This is a Hebrew code which substitutes the first letter of the alphabet for the last and the second letter for the second last and so on. When Baphomet is applied to this code, it generates the Greek word **Sophia** which is translated in English as Wisdom. The Greek Goddess Sophia is brought to mind here." Sophia in the New Testament is also brought to mind as some Born Again Christians have pointed out: there is a Goddess in their Bible. "

As early as 500 BC Scribes writing the book of Jeremiah used what we now know to be the ATBASH cipher. This cipher is one of the few used in the Hebrew language. The cipher itself, ATBASH, is very similar to the substitution cipher. A substitution cipher is one where each letter of the alphabet actually represents another letter. In the case of the Atbash cipher, the first letter of the alphabet is substituted for the last, the second for the second last and so on." I.e., for us the letter A becomes "Z", the letter "B" becomes "Y" and so on.

Schonfield became very interested in the charges of heresy leveled against the Knights Templars and the etymology of the word Baphomet. Schonfield decided to apply the Atbash cipher which he was convinced the Templars were aware of, to the word Baphomet.

If one writes the word Baphomet in Hebrew and remember Hebrew letters [not shown here] read from right to left, the result is shown here with our letters shown left to right. Applying the Atbash cipher, Schonfield revealed the following:

The word Baphomet: Bet Pe Vav Mem Taf BAPHOMET

With the Atbash Cipher: Shin Vav Pe Yud Alef SOPHIA

Although written in Hebrew it reads as the **Greek** word Sophia that translates into "Wisdom" in English. No matter what you use, Wisdom is always coming up with regards to this word, whether you use Sophia, Bahu Mid, or Baphemetis.

Schonfield's Atbash cipher theory and what it showed when he applied it, is just one more excellent explanation of what "Baphomet" means - and we note that all the explanations yield the **same meaning** in the **inner sense**. In other words, Schonfield did not get a word that meant "love" or "war" when he applied it. He got SOPHIA! What does all of this show? Sophia is Shekina! Sophia is also Wisdom. Baphe Metis means Initiation into Wisdom? Baphe is some kind of lingo jargon made from the either the word baptismo or bahu. Water and Spirit (kundalini) are Bahu and Shekina! Even if using the Arabic corruption (see below) it comes out to mean "Source of Understanding" - in the inner sense, this has the same meaning.

The Hebrew Scribes or Tanaim actually used to write manuscripts like this, and they called it "plowing the field" (a Hebrew name that means that) because when you read it you are supposed to read right to left on top line, left to right on second, right to left in third... etc. Like back and forth It is also called the SERPENT way.

Sofia is upper Wisdom. Sofia Achamoth is Lower Wisdom or the "waters." The Waters (or Bahu, Baphe) is the root of the Christos (also called Logos). In a sense, it is the mother of Christos, where this force in people springs out and up from. Who is the mother of Christ? Mary. What does Mary mean? Sea. Hence, the waters. Layers of code are here. The Templars were Catholics - but they were HERETICS at that time for believing this. They were branded heretics. The name for this symbol in Templars was BAHU MID or Baphe Metis. The goat in the star is not the devil or satan. Even the Wiccans know that. It is simply the androgyne goat and might have been less goatish at the time. Ram heads were also used, I've seen the symbol with a Ram in it. In the Bible, Satan is not a goat or a horned headed being. It is a spirit, and in Christianity/Catholicism, Satan is a liar, a deceiver. Not a victorious rebel figure.

Upper Sofia and lower Sofia Achamoth (Sophia or Sofia).

Same as upper Shekina (Binah) and lower Shekina (Bahu, the Hebrew word for the waters).

I (Tani Jantsang) realized this is:

Same as Vajra sattva and Vajra dhara (the regular Eastern terms for this).

Same as Dorje Sempa and Dorje Chang (cultural terms for it that I rarely use).

Note the words Vajra or Dorje in those last two - that is same as Logos. The Flame!

I should point out that **Baphe** is not a Greek word, ancient or Biblical, that means Wisdom, Initiation, Holy Spirit, Cleansing, or anything normally related to Baptism in everyday speech. **Baphe** is a noun in Attic Greek that means "dye" as in coloring. However, **Baptein** means the verb "to dye" as in to color something by dipping it. **Baphe**, as a word used to mean "Baptism" or Initiation" came **after** the word **Baptismo**, a word peculiar to these cults that practiced immersion into water, and it meant what we understand it to mean by Baptism - always by water. It is related to Bahu, but not linguistically as far as anyone knows. The Templars may have originated the use of the word *Baphe* and stuck it on *Met* after they encoded Sophia with the Atbash Cipher. Not the other way around! If you know that they meant Sophia, you can figure out how they came up with Baphomet by using what Schonfield used. (If you are familiar with esoteric meanings: A word that means Dye = color, is being used to mean Bahu. Orphic Doctrines about Demiurge and colors. You either know what this means, or you don't.). Scholars debate the origin of a word that sounds like Baptism connected to the practice of the religious rite - this predates even Greece by thousands of years. Scholars usually stick to Neolithic times to search, and they debate while thinking the Greeks got the idea/word from cultures nearby, either Asia Minor, or Egypt. They may have gotten it from India since Panchakaram and Pentagrammon are the same word - one is Sanskrit, one is Greek. If you wish to take the notion of immersion in water back to a time prior to the Neolithic Age, it may have arisen as a tribal duty to simply bathe and wash dirt off (thereby changing color) or as a rite similar to the "first rite of hunting" performed by peoples living near shores and eating fish as normal diet: swim underwater to catch the fish as a first rite of passage. Or it may have just felt good to bathe in ocean water. This rite of bathing in "sacred water" is still performed in India. While water has nothing to do with the Bahu, it is *symbolic* of the Bahu and in magical thinking, as above so below - and as below so above.

From standard Attic Greek:

The Dye, The Dying as in coloring something (nouns) **Baphe**

A dyer (noun) **Bapteus**

Dyed (adjective)

To dye as in to color something (verb) **Baptein**

Additional Usages: ba^ph-ê A dipping (The Perseus Project, Tufts University)

SOPHOCLES, AJAX [bold added for emphasis] 650 GREEK

"kagô gar, hos ta dein' ekarteroun tote, **baphêi** sidêros hôs ethêlunthên stoma pros têsde tês gunaikos: oiktirô de nin chêran par' echthrois paida t' orphanon lipein. all' eimi pros te loutra kai paraktious"

ENGLISH

"For even I, who used to be so tremendously strong--yes, like **tempered** iron--felt my tongue's sharp edge emasculated by this woman's words, and I feel the pity of leaving her a widow and the boy an orphan among my enemies."

AESCHYLUS, AGAMEMNON [bold added for emphasis] 610 GREEK

"ouden diaphtheirasan en mêkei chronou. oud' oida terpsin oud' epipsogonphatin allou pros andros mallon ê chalkou **baphas**."

ENGLISH

"in all this length of time never having broken any seal. Of pleasure from any other man or of scandalous repute I know no more than of **dyeing** bronze."

Another explanation for "Baphomet" is that of Idries Shah, who, in his book, *The Sufis*, suggests that the term was probably a corruption of the Arabic **abu fihamat** (pronounced "bufihimat"), which means "source [father of] of understanding." Of note, many of these traditions consider the Source to be Mother, not Father. Understand that the "source of understanding" has always been equated with the "waters of life" or Bahu, and the kundalini rising within! Jesus said, I think talking to Nicodemus, that one must be born of Water, not just of Spirit. There it is again: Water and Spirit - In Hebrew this is: **Bahu and Shekina**! Bahu means "the Waters" (the Demiurge), and Mid means "ten."

The **God of Mendes**, (or the Greek Mendesius, a name given to Lower Egypt in pre Christian days), was the **Ram Headed** god Ammon or Amon, the living and holy spirit of Ra. Amon Ra or Ammon Ra - same as Void-Vajra - same tradition i.e., the Boundless Darkness and the Light burning within it. Esoterically, this was Pan. Now, Ammon's shrine was at **Pa-Bi-Neb-Tat** or **Ba-neb-tettu**, which was called Binedi in the Assyrian inscriptions; the Greeks called it Bendes and then Mendes from Mendesius. The error in the names served everyone well so they kept it. During Ptolemaic times, Mendes was famous for its goat-god, who was said to mate with women in religious festivals, a very Pan type tradition. According to Sir E.A. Wallis Budge in his *Gods of the Egyptians*: The title Ba-neb-Tettu was sometimes held to mean the 'Soul, the Lord Tettu', and this was the name at Mendes of the local form of Khnemu, whose symbol was a ram. . He was regarded as the virile principle [yang or Vajra] in gods and men, and is styled 'King of the South and North, the ram, the virile male, the holy phallus which stirreth up the passions of love.' Even today, you can see renditions of the Baphomet with a ram inside it instead of a goat.

In late versions of the Set-Osiris myth, myths continuing well into the Roman Empire after Christ, Set was considered to have dismembered Osiris. Isis recovered all Osiris's fragments except - noteworthy - his phallus; that, was eaten by a letos fish. The symbolism here is: donkey cults (literally, Sethians, Semites) murder dark cults. There was always a war within the Semite groups between the dark mother cults and the patriarchal solar father group, see "The Hebrew Goddess" by Patai. When Mother Goddess cults try to put the dark cults back together, they are emasculated by the FISH: fish representing Christianity! Noteworthy also, a later Gnostic heresy of Clement of Alexandria's followers known as the Sethian heresy, claimed that Seth was an earlier incarnation of

Jesus. There were mystical Essenes in the first century AD called Ebionites, who believed that the Holy Spirit was female. Some of these became Christians and developed into the second century Clementine Gnostics. They believed the Virgin Mary was a vessel of this Holy Spirit. It is well known that Christianity persecuted any mother goddess cults. And don't think the mythopoetic telling of this tale ends so long ago. In Mahdia (pronounced MAK-tee-ah) the story goes that the cults managed to kill the fish, get back the phallus and plant it: and out of it grew the GOAT OF MENDES! BAPHOMET (Bahu Mid, Baphe Metis) was born - the war sigil of 3 cooperating groups was made and an alliance was born: Pythagoreans, Ophites, and remnants of Wicca-type groups or Arcadians.

There is much more shown on Levi's Goat of Mendes than just the goat. See our article "Sigil of Baphomet," available from us by mail. (www.geocities.com/satanicreds/dd-ad.html). This article was used by Kaiden Fox to teach a class on Satanism at the University of Wisconsin. It is quite detailed.

ORIGIN OF THE BLACK FLAME Tani Jantsang

A few years back it was being stated by members of another organization, that Peter Gilmore of the Church of Satan got the name of his magazine, "The Black Flame" from their organization's use of the same term. This is untrue. The Temple Of Set also uses the term Black Flame. This is not a modern invention. It is possible that both these individuals came up with the notion on their own; that's possible.

From the ZOHAR: Black Fire is a term for the Absolute Light and Wisdom; "black" because it is incomprehensible to our senses; it is not light (photons) as we know it. It is, however, PERCEIVED as a kind of light.

LIVING FIRE: Hermetic figure of speech for a Deity concept (not a being, but a force) meaning LIVING FIRE. It is like the slang expressions: "fiery speech" or "let's get fired up." It refers to vitality or a vital force, aliveness. Theurgies (remnants of Pythagoreans) regarded Fire as the symbol of the Deity within, the Serpent within. The Kundalini specifically.

Sanskrit: KALI was regarded early on as one of the Seven Tongues of Agni, God of Fire, hence "black fiery tongue."

The symbol Anton LaVey chose was a pentacle with a VAJRA in it (lightning bolt). LaVey had this as his own amulet which was different from the Baphomet. That Vajra IS the flame, in Tantra the five-fold flame lighting up the Five Fold Truths on the pentacle - in Tantra these are the Five Dharmas (truths). In E. Star: Blazing Star. Again, it is possible that LaVey came up with the symbol on his own and possible that he used the Vajra as a Rune instead since he seemed wholly ignorant of real Left Hand Path Dark Traditions of the East. He may have used it due to his fear/fascination for the Nazi SS who also used (misused) this symbol. We don't and can't know what his reasons for using it were.

At the time I personally saw an ad for a magazine called simply "The Black Flame" and then saw the star with the Vajra in it, I had no idea this was connected to the Church of Satan. I thought it was a Tantrik magazine! I recognized the symbol immediately and knew exactly what it meant. It's from my own culture!

A note on the Pentagram. By Metadromos and Commissar

Penta (Five) Gram from Grammon (grammer). The Pentagram is a master glyph wherein each interior and exterior angle, each line, and each "alpha" (pentalpha - five alphas, letter "A" formed by

the symbol) has complex and specific meaning. This is Pythagorean knowledge and is explained in article "Tantra, Vajrayana and Pythagoreanism" (www.geocities.com/satanicreds/dd-ad.html).

Baphomet, as interpreted by the terms Baphe and Metis, literally, "immersion into measurement" (or the Babylonian Bahu Mid) has a technical meaning of "initiation," but not in the sense used by neo-pagan "spiritual" paths. Satan is the Great Initiator of Cosmos; in this sense, Satan is the unmanifest essence from which all comes, and back to which all goes. Thus, the "immersion" which truly occurs is one which places a man or woman in the perspective that s/he is totally and utterly alone. Within this concept there inheres ideas of profound importance which should not escape the Satanist. This needs to be understood in terms of Gnosis, in balance with other factors, such as connections to the entire web of manifest life.

It has always been the method of teaching in the Esoteric or Dark Tradition to begin with the macrocosmic, or large scale, and elucidate downward to the microcosmic or small scale. In other words, one might begin by discussing the Emanation of Cosmos from the ever incognizable Karana, the "causeless cause of all causes," or the "Sat," and describe the processes which unfold from this source in more detail until the smallest of particle is ultimately touched. There is no "brotherhood of humanity," for although all do ultimately spring from the same source and return back to that one source, Cosmos exists entirely for the Individual and for the Egoic focus of the energetic currents. There is a "brotherhood of all things," but to make this exclusive to humanity would be to misunderstand the Web of All Life. Again, one is connected to, part of, the Great Web, but one is also entirely alone, in that sense, an isolate intelligence. You are both. This is not a contradiction or paradox.

The Pentagram then, as it is represented by the left-hand-path, with a single point down, is correct and is in no way "inverted." It is the ultimate symbol of the Individual, showing firstly that all of Cosmos does indeed bend to the will of the truly individualistic magician, and secondly that the entire Emanated Cosmos depends entirely upon the singular point for it's very existence. This "focal point" indeed supports and maintains all of the Cosmos. This does not mean that you can move planets with a thought.

Now, "Sat" means "Being" in the sense of that unmanifest BEINGNESS which acts upon matter though never manifests itself. When understood in Cosmic terms, it is the root and essence of all that exists, but when applied to the individual's creative and imaginative powers, the meaning of the Baphomet is more fully expounded. That which exists is perceived by the cognitive part of man. It is precisely because man springs from the same source as all that exists and all that he sees that he is able to see things as they are. It may be said that man "mirrors" the Cosmos, or also that the Cosmos "mirrors" man, but these are half-truths told by those blinded by the white-light devoid of the darkness around it. Man IS the Cosmos and the Cosmos IS man. In other words, a man or woman is truly alone and individual because he looks around and perceives "others." What the "spiritual" paths have attempted is to say that all of this is one interconnected entity experiencing different parts of itself and only that. This again is a half-truth. The Cosmos truly is one interconnected entity, however, that entity is also one individual. The Satanist has but to understand that he IS Cosmos HIMSELF. This can be confusing when reasoned out too much. In other words, what the symbol of Baphomet teaches us is that there exists nothing at all but the One individual that is You but also that the "you" is All - and the All is Sat - and yet the Sat is One. One cannot intellectualize this concept, for it does not conform to pure logic.

The Satanist SEES Maya in Matter, SEES the illusion and manipulates it, uses it as a tool to accomplish anything s/he desires. The Satanist is not taken in by promises of "absolute truth" or "otherworldly" rewards or punishments, but rather is HERE NOW and ALWAYS IS such.

The Satanist is the Absolute Authority in ALL matters regarding the Self, whatever they may be. Should s/he choose at this moment to embrace ANY belief system or operate on ANY level, s/he does so completely at will and utterly free from the restrictions placed on those who hide in these

beliefs as an escape, believing the dogmas to be the absolute truth. The Satanist understands that HE ALONE is the One absolute truth in the Cosmos, as regards him/her Self.

The House is aright. It is your dwelling, your vessel, and it exists alone and independant of all, blazing forth as the symbol of liberty and complete freedom to be, to feel, to think, and to do.

* * *

BAPHOMET Put to poetry by Andre Soly and Tani Jantsang

Footsteps swallowed by desert sand, three ancient clans meet at Mahdia.
They must speak of a dire situation afoot, and share their news.
An alliance is needed, demanded by the minds and hearts of intelligent people,
against the tyranny of Christians and their allies the *Setian-Jews** or Sethians or Sethites:

Ancestral blood of the Chaldees stain the Magis' robes,
To try to wash it off would be disrespectful at the least.
The third clan is wary, for they were persecuted relentlessly
And forever yearn for their Arcadian land in Greece.

Sitting in the burning desert, knowledge simmering to a peak;
All is silent until the Pythagorean Guilds devise a symbol
To represent the coalition they seek.

"It must be our Blazing Star, one point down representing the Root and Foundation of our House."

"It must have the Ophite-Jewish Serpent of Wisdom, Leviathan, Our serpent striking to arouse!"

The Ophites said: "Put each Hebrew letter at each point Winding sinistrally, and put the Lamedh at the Root."

The Pan Cult said: "But what of us, our Goat symbol is so complex, How can something so geometrical and angular be the proper suit?"

They decided to use just the head of the Goat:
They fit the horns on the points above,
The ears on the two beside, nose to beard at the Root,
And the eyes of the Goat in the House.

They looked at their symbol, and all agreed: it was good.
They swore oaths to each other: Liberty! Equity! Unity! To the Death!
They swore the oaths on the spilled blood of their slain ancestors.
Then they set out to war: for Freedom, for Life: BAPHOMET!

Dedicated to Albert Pike, the last to Hold Fast with the Palladium.

*Setian Jews. This is an old expression from the Ancient World, see article on "SET" ([dd-ad.html](#)) or figure it out from TeVelde's book "Seth, God of Confusion." Such Jews were not the same as Ophite Jews, they were Aristotelean or "Christianized" as perceived by those who called them this.

Mahdia was a place in Tunesia where the FATIMITE DYNASTY arose (Fatima, female line from Mohammed, used for this pseudo-Islamic dynasty). Assassins and others arose from this Dynasty and the Baphomet was, indeed, the Assassins' sigil. What they fought for is in the poem, and fought against in the poem, too. The three cults are shown on the Baphomet which is a three-fold symbol. Pan cults from Arcadia, Pythagoreans with star and Ophites. The first two are where the so-called Masonic "Egyptian Mysteries" come from which are literally ELEUSINIAN Mysteries. Osiris is Dionysus to the Pythagoreans. Horus is Hermes-Thoth. It is the same as Athena, Hera and

represents the "anima." Soly got the idea for the poem from what he read of the history of this sigil in a French Pythagorean book in Canada at a relative's house. The symbol on the cover of the book had the Pythagorean pentacle and a ram's head. It did not have any Hebrew letters. Anton LaVey got the Baphomet from a book which showed the French version of this and showed the Baphomet he liked and used. He was correct in saying that the Templars used it but DeMolay (famous with Masons) did not found the Templars and their sigil had no word "Leviathan" in it. Hugh dePayens founded the Templars, and he was a Master in the Order of Assassins. The "Setians" referred to here have no relationship to the modern day Temple of Set since the Set they use is from a completely different source and has totally different meaning.

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THE CITY OF SATAN!

In the article we sell entitled, ***Serpents versus Adamites***, we take the reader back to a time prior to standard history and, from a Non-Indo-European and Non-Semitic view, present the issue of Serpents versus Adamites. The correct title of such an article, if we were to have used non-familiar words, would have been "**Naga versus Preta**." Here, this scholar presents a different view, which we agree partly with; that is, we knew the Hebrews originated in India. We knew this all along. He presents many similar words with similar meanings from Sanskrit and Hebrew. However it is also known that many standard Sanskrit words that meant good things, were kept in the early Hebrew, but with their meanings reversed. As such, a word for instance meaning "good wife" in Sanskrit may have meant "whore" in Hebrew.

The links in language and meaning that this scholar has located, despite being ancient, are not ancient enough. They belong to a period after the war with the Prachetases which predated 6000BC. The links the author makes with the Hebrew Kaballa are likewise mistaken since the foremost expert in Kaballa, Isaac Myers, admits that the Hebrews got this teaching from the Turanians. What is wholly absent in this scholar's research is the Ural-Altaic (Turanian) influence, although he mentions the "Turanian homeland of Central Asia" and "Mount Meru" later on - he has the wrong people living there. Dravidians did not live there, nor did Semites - it would have been far too cold for them. Archaeological finds back up what we are saying; not what he's saying on this issue of who lived there. Nor are hypotheses about Dravidians occupying the entirety of India correct if one checks with the more ancient texts. It is well known now for instance, (see Cavalli-Sforza) that Ural Altaic people inhabited Sumeria long before the Semites or Indo-Europeans ever got there. It is a pity that the Turanian influence is left out of such theorizing, primarily due to being almost wholly unknown except in oral traditions. Even Max Muller dealt with it barely, finding it unknown. This poses a major problem! We who **are** Turanian have to rely on scholars to find out stuff and confirm our words: for example the information about Sumeria. The information written in ***Serpents versus Adamites*** about Turanians being there predates the FACTS discovered by scholars that verify the oral history that we wrote down in that article.

We present a part of this since it deals with a city called Satana.

We do not think that the word or name "Satan" derives from this city, but that the city was originally named after the concept of Sat. After all, concepts come first, then words, then the founding of cities and then, finally, naming the city. We think that "Satan" as an adversary derives from the Hebrew turning "upside down" certain meanings of words. SAT for instance, means Being, Boundless Darkness. Sata-rupa is Nature itself. Satta: sole Existence. Sattva: understanding. Satya: supreme truth. Satya-yuga: the golden age of truth and wisdom. Get our *Serpents versus Adamites* to find out much more - available - see our [AD](#).

"Is There A Connection Between Ancient Indian And Hebrew Language?"

A scholar finds compelling evidence for ancient Indian influence on a global scale.

(ViewZone <http://www.viewzone.com/matlock.html> welcomes this highly researched work by scholar, Gene D. Matlock, which is part of his complete manuscript showing the global influence of ancient India's culture and language. We welcome your comments and thoughts.)

See original article at: <http://www.viewzone.com/abraham2.html>

From their website:

Had you been a cartographer and geographer working for the British East India company in the 17th and 18th centuries, you would have found all over India thousands of Hebrew-like place names with similar meanings in both languages as well. The map excerpt on this page shows a small section of ancient Seuna-Desa (Zion Land) in what is now Maharashtra (to right). At the bottom right of the excerpt is the city of Paithan, on the banks of the river Godivari. The Indo-Hebrews named the part of the river passing through Paithan's territory Paithan (Pison, Phison), according to their traditions. In the upper left-hand corner is the city of Satana. ([SEE MAP](#)) According to the legends of the Yadavas (Indo-Hebrews), [Note: the Yadava were descendents of Yadu. The founder of this line was Yadu, the son of King Yayati of the Somavansa race. They had a kingdom of Dwaraka in Guzerat and around 3100 BC the Yadava city was submerged by the ocean. The many outside the city survived.] Satana would have made the folks in Sodom and Gomorah envious. The Seunas and the Satanas decided to resolve their moral and religious differences on the battlefield. The forces of "Satan" lost, but their defeat didn't dishearten them. Eventually, we came to think of "Satan" as a being who lost the battle but not the war. The bible tells us that such a peace treaty hasn't yet been signed between these two ancient enemies.

In that part of India, the holiest of holies for the Indians, the names of many towns end in the appendage gaon. In Hebrew, gaon means "genius; great rabbinical scholar." Also in this region is an area that was once the favorite of Yadava royalty: Nashik, the exact Hebrew name for "Royal Prince." Satan is near the district called Khandesh (Land of Cain). There is also a Kodesh. Kod and Khad are Sanskrit terms for "First," "The Beginning," or "God." In Hebrew, Khadesh = "The first day of a Jewish calendar month." Notice that all these names have similar meanings and religious connotations in both languages. I invite my readers to investigate this anomaly for themselves.

The similarity of these Indian and Hebrew names certainly traumatized European colonists. Unwilling to admit that the Jews had never sprouted spontaneously in the Arabian desert, or were from outer space as I read recently, but were from the East as the bible itself tells us, they merely erased these matters from their minds or convinced themselves that they were "coincidences," even though the "coincidences" numbered in the thousands and were peppered over every region in India.

A 19th Century British Scholar Explains Why the Western World Never Learned About the Indian Origins of the Jews.

Though not generally known in this day and age, Godfrey Higgins (1772-1833), archeologist, politician, humanitarian, social reformer, and author, was one of the most enlightened and educated men of early 19th century England. He was a well-known iconoclast, rationalist, and admirer of the Jews, who vehemently opposed any kind of persecution of this ancient religious group. He wrote two oversized volumes, totaling around 1600 pages of fine print, about the Jews' Indian origins. These two volumes, entitled Anacalypsis, are extremely rare. The last printing was done in 1965 by University Books, NY. It's a difficult book to read because the author painstakingly proved the minutest of details in his dissertation. Even good readers need several weeks to finish it.

The first printing consisted of only 200 copies, twenty of which he had to give away. Only a few of the remaining 180 copies were sold. For nearly thirty years, the religious communities of England and Europe quietly suppressed the book. It has since been reprinted three times, but including the first printing, the total copies printed never totaled over a thousand. Only occasionally can it be found in a library. Even so, many authors have quoted and plagiarized it. Not a few spiritual charlatans, such as fraudulent mystics, psychics, and the Presbyterian preacher who wrote the novel on which The Book of Mormon is based, used Anacalypsis to produce their respective heresies and agendas. The famous 19th century mystic and founder of Theosophy, Madam Blavatsky, took advantage of the world's nearly total ignorance of this magnificent document, using

much of Higgin's information, to convince the gullible that she had acquired her "mystical knowledge" from "otherworldly" sources called "Akashic records."

Godfrey Higgins gave an opinion that I have always espoused, which explains in part why the similarities of peoples, languages, philosophies, and place names between India and the Middle East became lost to the memory of mankind after Christianity and Islam took over the West.

Aramaic, a language as similar to Hebrew as Spanish is to Portuguese, originated in Afghanistan and Pakistan. Both Afghanistan and Pakistan were once part of India. Afghanistan seceded from India in the 1700s. Pakistan was cut out of India when the two nations were partitioned after World War II. Aramaic also is the source of modern Hebrew's square alphabet, used in Israel today. The Hebrew square alphabet and the truth that Hebrew is just an Aramaic dialect confirm the Indian origin of the Jews.

Those Christian and Jewish authorities who don't want it to be true that ten to thirty million Jews once lived in Afghanistan, Pakistan, and Northwestern India say that it is just a "coincidence" that so many tribes and places there have biblical names. Others insist that the Moslems christened all those tribes and places. As Godfrey Higgins tells us, many of those tribes and places had already received their so-called "biblical names" millenniums before Islam was a gleam in Mohammed's eyes and many centuries before those same names started showing up in the Middle East. Some of Israel's tribal and place names also started appearing in Afghanistan, Kashmir, and Northwestern India when Sargon II and Nebuchadnezzar exiled most of the Jews to that part of the world. The confusion about the origin of those tribal and place names will always exist as long as we stubbornly refuse to give the Indo-Hebrews their rightful place in history. The Aryans and Indo-Hebrews began to overrun parts of India and the Middle East around 2000 BC, perhaps more than a thousand years previously if there is any truth to the story about the progeny of Noah.

Somehow, our brainwashed minds blank out the fact that the Ancient Egyptian and Akkadian names for Hebrew, Habiru and Apiru were derived from Indo-Hebrew dialects and meant "Sons of Ophir." The truth about the origins of the Hebrews has been screaming in our faces for thousands of years, but our benumbed minds have chosen not to hear it.

In *Serpents versus Adamites*, we explain ABRAHM = ABRAHAM. That's in the Hebrew Torah (Bible). But Abrahm means **not-Brahman**! This scholar seems to have overlooked that detail! We detail the Chandravansa and Suryavansa, something so well known today in India that everyone knows if they are from the Chandravansa or Suryavansa line! It's as well known as "Sicily or Italy" is to Italians when you ask them what their "nationality" is. Italians often do not consider Sicilians to be the same people.

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Slavic Deities and Shaman-Pagan Traditions:

There is also, along with these others listed below, the most ancient Slavic concept of the Chernobog, or Chernaya Bog - the Black God. This deity is very similar to Mahakala - it is not a Central Deity, it has no offspring or extensions. It is the Boundless Darkness. This concept, according to the Encyclopedia Britannica, 1975 edition article on their indigenous deities, bears no resemblance to anything Indo-European or Semitic. It is very Shamanistic.

From Encyclopedia Britannica, 1975, page 874, Slavic Religion - paraphrase.

....Since patria potestas, paternal power in the form of absolute authority, was absent from their family structure and monarchical government from their civil society, the Slavs' pantheon of deities was without a center or a hierarchy of divinities. As in Baltic religions each supernatural being was active in its own particular sphere without contact with other deities. Although contacts with the Indo-European world are evident as for example in their concepts of a celestial god and a god of lightening, the Slavic religious atmosphere was substantially different from that of other Indo-European peoples.

Socially the Slavs were organized as exogamous clans, based on marriages outside blood relationship. The elected chief did not have executive powers. The world had been created, in the Slavic view, once and for all and no new law ought to modify the way of life transmitted by their ancestors. Since the social group was not homogenous, validity and executive power were attributed only to decisions taken unanimously in the assembly and the deliberations in each instance concerned only the question of conformity to tradition.

Many of their varieties of spirits and practices evidence the **preagrarian origin** of these beliefs. A myth known to all Slavs tells how God ordered a handful of sand to be brought up from the bottom of the sea and created the land from it. This myth is diffused throughout practically all of Eurasia and is found in ancient India as well.

A 12th century German missionary, Helmold, left a record of his surprise in encountering among the Slavs on the Baltic a belief in a single God who ignored the affairs of this world, having delegated the governance of it to certain various spirits begotten by this God. This is the only instance in which the sources allude to a hierarchy of divinities, but its center is empty. The divinity mentioned by Helmold is a deus otiosus, i.e., an inactive god, unique (not common) in the mythology of the Indo-European peoples. However, such a deity is found among the Volga Finns, the Ugrians and the Uralians. Common to this Eurasian area is another divinity called by Helmold and in the Knytlinga saga (Danish legend that recounts the conquest of Arkona through the efforts of King Valdemar I of Denmark against the pagan Slavs). The Deity is Zerneboch or Chernobog, the Black God, and Tiarnoglofi, the Black Head. The Black God now survives in numerous Slavic curses and in a White God whose aid is sought to obtain protection or mercy in Bulgaria, Serbia and Pomerania. This religious dualism of white and black gods is common to practically all the peoples of Eurasia.

See also the Kievan Chronicle also called the Chronicle of Nestor, a 12th-13th century account of events and life in the Kievan state; this enumerates pagan divinities. See also in this document.

The only celestial body which was an object of Slavic veneration was the moon. The name of the moon is of masculine gender; and the word for sun is feminine gender. The Sun is always the bride or the maiden.

The Slavs did not record genealogies; exogamous societies have no need of them and the founders of their clans were mainly legendary.

Slavs, Eastern Finns and Ugrians venerated their dead in the same way, similar to the use of totems. It is ancestor worship.

Look up reference for full text.

This is presented for educational purposes.

From: Society of the Ukrainian Native Faith "PRAVOSLAVYA" Kyiv, Ukraine (See also the Declaration dated 25th August 1998.)

The society was founded in Kyiv in 1993 and was registered in 1997 (certificate No. 829)

The name Ukrainian heathenism is a generic term referring to the national religion of our Ukrainian ancestors 1000 years ago, prior to Christianity, and which is now enjoying a revival in Ukraine.

We reject the term Paganism imposed by the Christian priests, as the Latin *paganus* has a negative connotation in the Ukrainian language, suggesting bad, in Ukrainian *pohany*. In the English language, we use the transcription *Yazychnystvo* and the full name Confession of the Ukrainian Native Faith *Pravo* -

The name *Pravoslavya*, originally an ancient heathen term, was adopted by the Christian Orthodox church to deceive the faithful during the first centuries following conversion to the Christian religion. *Prav* means peace of Gods and the Divine Law.

Slava is a ceremonial divine heathen service, as well as the name of the Goddess *Slava*. Thus, the term means the laudation of the Gods.

Holy Scriptures The Ukrainian heathens have the ancient Ukrainian chronicle (oaken boards) *The Book of Veles*, written in V-IX centuries. This document contains various historical mythological and perspective sources of Ukrainian Native Faith, as well as the approaches to:

God Understanding different prayers and holidays. *Volkhovnyck ...* are the presentations of the main approaches of heathen Faith, written in the modern Ukrainian language. *Pravoslov* The prayers to Native Gods - Proceedings of prayers and religious songs presented in *The Book of Veles* and people's memory. Scientific Investigations Prof. Volodymyr Shayan (1908 - 1974) - Ukrainian philosopher, Sanskritist, poet and publicist, began the Renaissance of Ukrainian Native Faith in 1934.

In 1943, the Knightly Order of the Sun God was founded in Ukraine. The fundamental works are presented in the book *The Faith of our Ancestors* (Hamilton, Canada, 1987, V.I). Halyna LOZKO is the Chairwoman of the society (Confession) of the Ukrainian Native Faith *Pravoslavya*, a scientific member and author of many publications on Ukrainian heathenism.

The dissertation *Ukrainian Heathenism as a Source of Everyday Religious Syncretism* proves the possibility of a reconstruction of the ancient Ukrainian religion.

Mission and Vision Statement of the Ukrainian Native Faith Society Pravoslavya 1. The collection and systematisation of Ukrainian national faith sources. 2. The scientific and theological treatment and revival of ancient traditions, prayers, songs and religious artifacts. 3. The education and cultivation of respect towards the religious heritage of the Ukrainian people, the nature and the development of ecological mentality and behaviour.

Knowledge of God The ancient God of our faith is *Svaroh*, the main God of the Universe, the heavenly Zodiac. His sons are *Dazhboh*, *Perun*, *Veles*, *Stryboh*, *Yarylo*, *Khors*, *Lado*, *Kupajlo*, *Symarhl*,

Pozvzd, Pereplut and others. His daughters are Lada, Leiya, Kupala, Dana, Perunystya, Mokosha, Kolyada and others.

All of them with their various names, as God is immortal, polyfacial and polynamed. Our faith is genothetical.

Trinity of existenceis reflected in the idea of the sacred Tree of Life:

The roots of this tree reach to underground depth (the universe of the ancestors) - Nav, i.e. the roots of our Family.

The trunk and branches symbolize the manifestation of Life (the Universe of living people) - Yav.

Nature The main idea of our Faith is to obtain a better knowledge of Nature and the Universe and to praise our Gods for the happiness in our lives.

This Feeling is an essential condition of human happiness. Our holidays help us cultivate a feeling of being part of Cosmic life, a cell of the great Cosmic ocean, to obtain a positive solar Energy from our God's love. Thus, there is a conception of Sacredness as the Creative Strength of God in our Native Faith.

There seems to be a God of Light and Darkness in this tale, which means there is a dualism here corresponding to agrarian seasons as shown in the text. This differs from the account in the Encyclopedia Britannica.

Dazhbog's Tale

<http://www.ibiblio.org/sergei/Dazhbog.html>

"Tell, Gamayun, prophetic bird, tell about the birth of Dazhbog the

Kind, the son of Mighty Perun and beautiful mermaid Ros. And about the

combat with father of him, as they fought and fraternized, tell about

Dazhbog's victory..."

"Of what that know, hide nothing I will..."

In the ancient Russian mythology Dazhbog appears as a son of the Almighty Perun and a mermaid named Ros. Perun is a son of Svarog (Vedic Isvara) who is a top God in Russian pagan beliefs, a kind of an analogue of Cronos of the Greeks, although he did not actually create the World, he only created the living Universe but... this is the different story of cosmological beliefs of Russians. Perun symbolizes a victory (not the war as he is not Mars, and ancient Russians did not have this kind of god) over enemies, lightnings and things of that sort (looks like Zeus of Greeks but not exactly as he shares some other functions). Basically, Perun is a male God, God of warriors, those who protect the Land. His day is July, 20th, if I remember this right. So, you see that Dazhbog is a grandson of Svarog, and we all, Russians, are his grandchildren. This kind of relationship makes Dazhbog similar to Vedic Indra if you will, although I can not give a 100% for such a correspondence. I should also make a note that mermaids in Russian mythology are not the ones with a fish tail, as in many other European pagan religions, though. These are just beautiful girls that dance on celebrations, before harvesting, etc. Ros is also a name of the river which is still alive and doing well. It is in Ukraine, and it is one of the many branches of the river Dnepr. Look for the town called Belaya Tserkov (White Church) on the map and you will immediately see the river. One brunch of Slavs that lived near Ros called themselves rosichi or later rusichi that finally gave a name to the state of Rus, its Peter the Great's modification Rossiya (Russia) and to all Russkie (Russians). This explanation seems to be close to the truth because it has a very strong religious

and mythological underlay -- a thing of the extreme, if not the first, importance when one is trying to analyze an ancient civilization. This explanation also seem to be connected with another name, Ruskolan, an ancient name for the state. It is a conjunction of two words: Rus and Kol. In this context Kol does not mean a stick (there is such a meaning of this word in Russian language) but a solar turn-around, equinox. Russian mythology teaches that on this very day the fight between the God of Light, Belobog, and the God of Darkness, Chernobog, turns around. After the winter equinox day becomes longer -- Belobog wins, and after the summer equinox it shortens -- Chernobog wins. Each equinox has a celebration associated with it: the winter equinox is celebrated on Koliada's Day, and the summer on Kupala's Day. You see, this sequence of events represents a seasonal change, and it was of the great importance for ancient Russians who were mostly farmers.

Unfortunately, many Western scholars still make the largest mistake on this matter: they get the word Rus from some Scandinavian or German roots. God blesses them, though, for everybody wants to belong to a nation that originated everything -- pride is one of those seven deadly sins of mankind! These issues are fully covered and very extensively discussed in the literature.

But... where does the word Dazhdbog come from, anyway? All right, here is one version of Yuri Miroljubov that I personally support. The word is a complex conglomerate of the two. Listen: Dazhdbog --> Dazhdbo --> Dai Bo --> Dai Bog. The final two are in English Give me, God. However, let's go back to Dazhdbog's story.

Once Perun went by a bank of the Dnepr river and, on the other side, he saw several girls dancing and singing. He felt in love with one of them, Ros, and tried to get to that other bank but Dnepr did not allow him to swim across. Then Perun took his golden arrow and made a shot towards the bank where Ros was standing. The arrow flew as lightning and struck into a big stone that started to shine when the arrow hit it. A fire image of a man appeared on that stone, and Perun screamed to Ros: "Call out for Svarog, and He will help you".

Ros called out for Svarog, he came and helped her out to create a man from the stone. That man was Dazhdbog. He happened to be really mighty (anyway, he was a son of Perun) but he never saw his father. When he grew up he studied books, ancient wisdom, and an art of a battle. The glory about him was spreading over the Land. At that time his father Perun was walking over that all the sky and lands recognized who was going. Ros also recognized him and told him:

"Greetings, Mighty Perun, Svarog's son".

"So, you know my father as well!"

"Do not be angry, mighty Perun, but walk to the clean field and see your son, Dazhdbog, but be graceful as Dazhdbog is still young".

So, he did. Perun went to the field and saw his son playing with a cudgel. Then Perun told Dazhdbog:

"Stop boasting, and show how mighty you really are".

And the two, father and son, started to fight. They fought for three days and three nights, fought that lands, woods and sea screamed, and finally Perun weakened and fell down. Dazhdbog asked him then:

"Tell me your name and name of your father, oh warrior!"

"I am Perun, son of Svarog and came from the shining Iriy".

Then Dazhdbog said:

"Sorry, father! I did not know that this is you because I never saw you before! Rise, my dear father!"

After this fight they both got together and Dazhdbog asked his mother to allow him to go with his father to the shining Iriy (the World where the Gods live). Ros allowed him to go and Dazhdbog joined other Gods.

Roll 11

"Tell, Gamayun, prophetic bird, as Dazhdbog, son of Perun married young

Zlatogorka Vievna..."

"Of what that know, hide nothing I will..."

Once at a time, Dazhdbog was going through a big and wide field. He saw a warrior-girl riding a horse. The blood boiled up in his heart and the God has decided to try her. He took his sword and hit the girl but she didn't show any sign of weakness. He did it once more and one more time but only got injured.

"Who are you?", asked Dazhdbog.

And the girl answered:

"Hmmm... I thought these were flies stinging me but you look like a warrior".

So, she grabbed him, put into a crystal casket and locked this casket with a silver key. Then the girl got her horse and went away. She was riding the whole day and the whole night, three days in a row but her brave horse got tired and started to implore:

"Oh, you brave and mighty Zlatogorka, daughter of Vij, you excuse me, please, my dear, but I can't carry two great warriors anymore!"

Zlatogorka recalled that she carries a warrior and released him:

"Oh, the brave young warrior! I want you to marry me, and if you won't I'll slay you"!

"Release me, Zlatogorka, I agree to be your husband".

They got together and went to mountains where they met Svarog and mother Lada who blessed them to become husband and wife. So, that was the deal. There was a wonderful bride on Heavens and everybody was happy.

This happiness did not last for a long time, and here is why. Once Dazhdbog and Zlatogorka were riding horses in deep mountains of Armenia and found a strange tomb. There were the following words on it: "The one who lays in here will stay there by a will of the Fate". Zlatogorka asked Dazhdbog to give it a try (oh, these women were always the same!!). He tried, and the tomb was too small. Then his wife tried and the tomb was just of the right size. She asked Dazhdbog:

"My amiable husband, you put the cover on, for I want to lay here for a while and look around".

He put the cover on as his wife asked him to do and... yes it happened exactly as you expected: it was a deadly move, the cover could not be removed anymore. Dazhdbog tried to hit it with his cudgel and his sword but... Then Zlatogorka said:

"You, my husband, go to my father Vij, give him my last bow and ask him to forgive me as I must stay here in this tomb forever".

Dazhdbog went to Vij and told him about what happened:

"She asked to give you her last bow and asked for the forgiveness. Probably Rod himself wishes this to happen".

Vij got really angry. He thought that Dazhdbog killed his daughter, so he tried to through him away from his Kingdom. Vij asked to give him a hand but Dazhdbog made his cudgel red-hot and gave it to the King. As Vij cried out that Dazhdbog brings light to his world, so he gave his daughter the forgiveness. Dazhdbog went back to the tomb and told Zlatogorka her father's forgiveness, so she rested forever. He then wrote on that tomb: "Zlatogorka Vieвна rests here by the wish of mother Mokosh and the will of the Divine Rod".

The only thing left for me is to explain a couple of new names. Zlatogorka can be translated into English as Golden Hill, and Lada is Svarog's wife. The name is still in use in Russia and basically means love: when a married couple lives in love people say that they live *ladno* (it is an adverb). The expression is a little bit old fashioned but it is OK. You see that Svarog, the forces and laws of the Universe, is married with love, and this union gave the birth to everything. Vij is a representative of the Underground Kingdom (what a nice abbreviation – UK), a story of which is a totally different one. If you read Gogol's "Night before Christmas" you should remember Vij from there. Mokosh is actually the Fate. The very important and special character is Divine Rod. This is the heart of all pagan religion of ancient Russians. He created everything, he is the only one who really rules the World, he created Lada and with her help broke the Darkness. By the way, the word divine, I believe, comes from Sanskrit, as *Deva* () means the God in this language. The spelling in Sanskrit is not entirely correct but this is a problem of my typesetting system: I still can't quite teach it the conventions. Sorry!

Roll 14

"Tell, Gamayun, prophetic bird, as Dazhdbog married Marena"

"Of what that know, hide nothing I will..."

As we can see Dazhdbog lived alone not for a long. He had found Marena. This name is in use even now and even in English. As far as I remember, one of the supermodels has this name but I bet she doesn't even realize what her name means. There are very good reasons for the name to be spread that far, and they are connected with Celtic culture. I'm not going to discuss this here because, you won't believe me, only this name is a topic for the whole PhD thesis. I will limit myself only to the meaning of it. Marena (Celtic Mara) is a synonym of either winter or death in Russian folklore, depending on a situation it is used in.

Once at a time, a big feast happened in Irij. All the Gods came there and Svarog and Lada met them all. Dazhdbog had been there also, and on the middle of the joy he had decided to take a walk in Irij. Walking along he discovered a nice palace, music was playing there as golden strings. He wondered : "What might that be?" and found the answer: this was a palace of Marena Svarogovna. So, Dazhdbog entered the palace and got to Marena's halls. She was sitting there on a high throne, she invited him to eat with her and all her guests but Dazhdbog refused this invitation thinking that Marena was quite known sorcerers and could poison him. When the dinner was finished she tried to get him into her rooms but young man refused and got out of the palace quite fast. That made Marena really mad, and she started to conjure on Dazhdbog...

Marena's guests were coming back home and on their way they met Perun who asked what they were up to. The guests told God that they had a nice dinner in Marena's palace and that they saw Dazhdbog there as well. This was quite striking for Perun, so he decided to get in a hurry and teach his son not to visit such suspicious places as Marena's palace:

"You, my son, should think where you are going. I advise you to break with Marena and forget this whole story."

Dazhdbog got really offended and asked his mother Ros:

"Mom, why is dad so angry? I have been in this palace only once and spent there just an hour."

"Your father was really worried about what happened because Marena is a terrible sorcerer. You should keep your feet far from her palace. Do not look that she is beautiful."

As any child Dazhdbog got mad towards his mother because he thought she started to teach him how to live. His blood boiled up, and, as you expected, he went to Marena's palace. As Dazhdbog entered the palace, he made a shot with his golden arrow. Marena's guests asked him why he did that. Dazhdbog was really angry and said that he will make pieces out of the guests if they won't shut up. Then Marena suggested to turn Dazhdbog into an ox. Everybody agreed and so was it. They threw him away from the palace. Next day shepherds found this ox and recognized Dazhdbog in him. They grabbed the ox and delivered to Ros. The mother called for Perun and asked him to get Marena and force her to turn Dazhdbog back to a man. Perun found Marena and said a couple of "nice" words to her. She found the ox and promised that she will turn Dazhdbog back to a man if he agrees to marry her. There was nothing anybody could do, and the wedding happened.

Roll 15

"Tell, Gamayun, prophetic bird, as Kashchej stole Marena from Dazhdbog,

and as Dazhdbog was looking for her, and as Zhiva saved Dazhdbog..."

"Of what that know, hide nothing I will..."

The news about Dazhdbog's bride was so great that Kashchej himself got jealous and decided to abduct Marena. He called for a great amount of evil spirits that flooded the Land. Unfortunately, only Dazhdbog alone was there, no other Gods, so he himself fought all these spirits. He fought them for three days and three nights, and finally finished them all. Then he got back home and felt asleep. Kashchej entered Dazhdbog's home and started to persuade Marena to come with him because Dazhdbog, as he told her, was only a natural son of Perun, so was only a half-god. This trick worked, Marena turned into a bird and disappeared together with Kashchej. When Dazhdbog woke up he, obviously, did not find his wife, so he asked his father to go with him and look for her but Mighty Perun said that this is his son's duty, so Dazhdbog left alone.

Let's now clarify some things. First of all Kashchej is a representative of the Underground World, son of Vij. However, another thing seems to be of the great importance here -- a general subject of the ancient song. All Russian fairy tales follow this line: Kashchej abducts a beautiful wife, so a husband gets sad and goes to look for the Kashchej's death and for his wife. Further development of this line leads a reader to cosmological beliefs of pagan Russians, about creation of the World by Rod. This subject is a bit complicated, so I will not discuss it here, this is not a proper place for it. I will only mention that these cosmological descriptions are very similar to the Vedic ones. A little picture at the end of this essay represents just what I said: a search for the death of Kashchej.

...So, Dazhdbog was heading towards Kashchej and Marena and shortly he recognized them. However, Marena poured a goblet of wine and said:

"Oh, my husband, Kashchej took me with the force. Drink this wine for a great grief!"

Dazhdbog finished it all and fell down. "What a great power the Hop has!", said Marena and asked Kashchej to kill her husband but the former refused to do this because Dazhdbog once saved his life and Kashchej promised to forgive him three times. "This will be the first time", said Kashchej and they threw Dazhdbog to a deep well that led to the Underground World...

After a while Dazhdbog woke up and found himself in a deep cave. God whistled calling for his horse. The horse came and dropped his tail to the cave that Dazhdbog used to climb up. They

continued their journey and found Marena and Kashchej two more times. Two more times Dazhdbog drank the wine and two more times Marena was trying to force Kashchej to kill her husband but he refused. Finally, Marena nailed Dazhdbog to the rocks in Caucasus mountains in the hope that nobody will find him there.

I think now you recall Greek mythological story about Prometeos. See the parallels? That will be a food for your brain for the rest of the day. If you are really interested in ancient civilizations you will think about it for long enough time. I promise!

Let's get back to our story... At that time Zhiva (means Life in many Slavic languages), a daughter of Svarog asked her father to go for a walk outside the Gardens. He allowed, she turned into a dove and flew away from Irij. During this airing she discovered Dazhdbog nailed in the mountains and felt in love with him. She asked him to turn away from Marena as the former was actually death and wouldn't give anything to him. He agreed, and the Dove took Dazhdbog away from the mountains to Irij and healed.

Roll 16

"Tell, Gamayun, prophetic bird, tell us about the death of Kashchej

Immortal, tell about the Great Flood..."

"Of what that know, hide nothing I will..."

When Dazhdbog recovered he decided to find Kashchej and kill him. Zhiva told Dazhdbog that there is no way to kill Kashchej because he is Immortal God and Marena's friend. They are both deaths.

"It can't be that", answered Dazhdbog, "It is not possible that Rod made the World this way. His death must be hidden somewhere!"

So, our God went to Makosh the Fate and asked her. She told Dazhdbog that the death he is looking for is hidden in the Egg, the Egg is in the Duck, the Duck is in the Rabbit, the Rabbit is in the Chest, the Chest is under the Oak on the Island. So, Dazhdbog left to look for Kashchej's death. On his way he met the Eagle, Wolf who promised to help Dazhdbog if he will need them. When the God came to the coast the great Snake helped him to get to the Island. Then Perun helped to get a Chest, Wolf grabbed the Rabbit, and Eagle-Rarog caught the Duck. So, Dazhdbog found this Egg.

When ancient tales and stories describe the creation on the World by Rod this Egg has a very big meaning as a source of the Fire that created everything, and Rarog is a small part of this Fire.

Our hero took the Egg and went to Kashchej's palace. Marena was trying to give him wine using her old trick but Zhiva appeared again as a dove and spilled the wine. Nothing could stop Dazhdbog anymore, and he broke the Egg. As he did it, the Voice from Rod came and said that a Celestial Fire will appear from the broken Egg, and the Fire will kill everything as the end of the World will occur. So, that was it! All the Gods got together in Irij in order to protect it from the Fire because Irij represents Good, and the Fire is a wild and powerful Nature that only wants to destroy everything.

At this point the manuscript is sort of fuzzy. It looks like either a person who copied it from the ancient source got a real mess in his head or we have a very interesting theory here. The thing is that further events are described in a mixed pagan-plus-old-testament way. The text describes the Great Flood and Gods who survived it. Anyway, let's get to the end of our story.

Roll 17

"Tell, Gamayun, prophetic bird, about the birth of the Kin of Russians,

about Laws given by Svarog..."

"Of what that know, hide nothing I will..."

So, after the first era finished, Dazhdbog and Zhiva started to create the new world. They planted woods, released fish into the sea. Dazhdbog had set Prav, separated Nav and Yav. These are the parts of the natural life flow, as Russians believed in. Dazhdbog and Zhiva accepted golden wreaths from Svarog and got married. So, that's how Russians appeared, and that's why they are called his grandchildren. Just because we really are...

See also <http://www.oingo.com/topic/54/54040.html>

Slavic Spells • Divinations • Remedies • Superstitions

<http://members.aol.com/HPSofSNERT/slavit.html>

• Prosperity and Domestic Tranquility

To Attract a Domovoi: Go outside of your home wearing your finest clothing and say aloud "Dedushka Dobrokhod, Please come into my house and tend the flocks."

To rid yourself of a rival Domovoi: Sometimes a home may have one too many Domoviki. In this case poltergeist-like activity may occur. Beat the walls of your home with a broom shouting "Grandfather Domovoi, help me chase away this intruder."

• To Gain Magickal Knowledge

Calling a Leshii: Cut down an Aspen tree so that its top falls facing the East. Bend over and look through your legs saying "Leshi, Forest Lord, Come to me now; not as a grey wolf, not as a black raven, not as a flaming fir tree, but as a man."

The leshii will teach the arts of magick to any whom he befriends.

(from Ivanits - Russian Folk Lore)

• For Love

a zagorovui, or runespell, to capture the one you love:

In the ocean sea, on the island of Buyan, there live three brothers, three winds: the first Northern, the second Eastern and the third Western. Waft, O winds, bring on (lover's name) sorrow and dreariness so that without me s/he may not be able to spend a day nor pass an hour!

and yet another...

I, (conjurer's name), stand still, uttering a blessing.

I go from the room to the door, from the courtyard to the gates.

I go out into the open field to the Eastern side. On the Eastern side stands an izba (cottage). In the middle of the izba lies a plank, under the plank is the longing.

The longing weeps. The longing sobs, waiting to get at the white light. The white light, the fair sun, waits, enjoys itself, and rejoices.

So may s/he wait, longing to get to me, and having done so, may he enjoy himself and rejoice! And without me let it not be possible for him to live, nor to be, nor to eat, nor to drink; neither by the morning dawn, nor by the evening glow.

As a fish without water, as a babe without its mother, without its mother's milk, cannot live, so may s/he, without me, not be able to live, nor to be, nor to eat, nor to drink, nor by the evening glow; neither every day, not at mid-day, nor under the many stars, nor together with the stormy winds. Neither under the sun by day, nor under the moon by night.

Plunge thyself, O longing, gnaw thy way, O longing, into his/her breast, into his/her heart; grow and increase in all his/her veins, in all his bones, with pain and thirst for me!

- from "Songs of the Russian People", William Ralston

- For Protection

Prayer: Recite the following prayer to Zorya:

Oh Virgin, unsheath your father's sacred sword.

Take up the breastplate of your ancestors.

Take up your powerful helmet.

Bring forth your steed of black.

Fly forth to the open field,

There, where the great army with countless weapons is found.

Oh, Virgin, cover me with your veil.

Protect me against the power of the enemy

Against guns and arrows, warriors and weapons;

Weapons of wood, of bone, of copper, of iron and steel.

(from The New Larousse Encyc. of Mythology)

- For Happiness

Recite the following to a flame:

"Dear Father, tsar fire,

Be gentle and kind to me.

Burn away all my aches & pains, tears & worries."

- To Have Lost Animals Return

The following letter is written on three pieces of birchbark:

I am writing to the forest tsar and forest tsaritsa with their small children; to the earth tsar and earth tsaritsa with their small children; to the water tsar and water tsaritsa with their small children. I inform you that (name of owner inserted) has lost a (color mentioned) horse (or cow, or other animal - distinctive marks should be given). If you have it send it back without delaying an hour, a minute, a second. If you do not comply with my wish, I shall pray against you to the great God, Weles and tsaritsa Alexandra.

One letter is fastened to a tree in the forest, the second buried in the earth and the third thrown with a stone into water. After this, the lost animal is supposed to return by itself.

- To Bring the Rain

If rain was needed a virgin girl was chose, one not yet old enough to conceive whose mother was no longer able to conceive. Naked, yet draped all over with flowers, she would whirl around and around while singing invocations to Perun. All the while she would be "watered" by the surrounding women.

- To Win a Fist Fight

Recite while holding a stone from a gravesite:

"I summon to my aid the forest spirits from the forest and the water spirits from the water: and you, forest spirits of the forest, water spirits of the water, come to my aid against my opponent fist-fighter, and enable me to defeat my opponent fist-fighter with my own fists. And you, forest spirits from the forest and water spirits of the water, take the rock from this corpse and place it on the hands, or head, or feet of my opponent fist-fighter...and just as this dead man is heavy from the earth and rock, so too may my opponent fist-fighter be heavy to lift his hand against me, and may my opponent become weak in the arms and the legs, and blind in the eyes from my verdict until the time I remove it."

- To Guard against Slander

A zagovorui, or runespell, against Slander:

O righteous Sun! Do thou in my foes, my rivals, my opposers, in the powers that be, and public officials, and in all people of good mouth and heart, parch up evil thoughts and deeds, so that they may not rise up, may not utter words baleful for me!

- Spoiling

"Spoiling" is a Slavic term for cursing. The following spells are posted here only for research purposes:

- To Cause One to Wither

Dirt from the victim's footprint was collected and placed in a little bag, or a lock of the victim's hair was coated with clay. Either of these were hung inside the chimney. As the dirt or clay dried out, so, supposedly, did the victim.

- To Cause Death

Bareheaded and wearing only an undergarment, the magick user would circle the property of his or her victim's yard with a burning candle. The candle was then broken in two and turned upside-down.

Eggs (termed "white swans" for this purpose) and/or bread were brought to the gravesite of a known criminal in exchange for some soil from their grave which was removed while saying "As this corpse has died unrepentant, so may you too die, unrepentant."

Divinations

Tatyana curiously gazes

At the prophetic waxen mold,

All eager in its wondrous mazes

A wondrous future to behold.

Then from the basin someone dredges,

Ring after ring, the player's pledges,

And comes her ringlet, they rehearse

The immemorial little verse:

"There all the serfs are wealthy yeomen,

They shovel silver with a spade;

To whom we sing, he shall be made

Famous and rich!" But for ill omen

They take this plaintive ditty's voice;

Koshurka (kitten) is the maiden's choice

- Pushkin, from Eugene Onegin V.8, translated by Walter Arndt.

Podbljudnaja - (Pohd-blyood-NIE-ya) - "Under the Plate"

This form of divination should be done on Koliada and New Year's only. Each person takes a ring off their finger and places it into a bowl filled with water. A plate covers the bowl and songs are sung over it. At the end of each song, a ring is pulled out and the fate that the song is believed to apply to the owner of that ring.

Some traditional Podbljudnaja:

Podbljudnaja that fortell a wedding:

The ring was rolling

Along the velvet

The ring rolled up

To the ruby.

For one who takes it out

For her it will come true,

For her it will come true,

She will not escape

A Maple entwined with a birch

It did not untwine - Lada, Lada

Whoever takes it out

For her it will come true,

All will be well.

A little cat is sitting

In a wicker basket

She is sewing a towel.

She will marry the tom

For whom we are singing

All will be well.

Podbljudnaja that fortell wealth:

A rooster was digging

on a little mound of Earth

The rooster dug up

A little pearl.

For whoever gets it

All will be well.

A calyx is floating from somewhere beyond the sea.

To wherever it floats, there it will blossom.

Whoever takes it out - For her will it come true.

She will not escape - glory!

To predict a journey:

The sleigh stands, ready to go - Glory!

In it the cushions are all arranged - Glory!

It stands near the forest, waiting to go for a ride - Glory!

To whom we sing this song, all will be well.

It will come true, she will not escape - Glory.

To predict widowhood:

I sat - by a window

I waited - for my beloved

I could no longer wait

I fell asleep.

In the morning - I awoke

I suddenly - realized

I am a widow.

To whom we sing, all will come true.

To foretell death:

Death is walking down the street

Carrying blini* on a plate

Whoever takes the ring out

For her it will come true.

She will not escape - Glory.

(*blini is a traditional food offering to the dead)

This podbljudnaja is traditionally sung at midnight on New Year's eve and also predicts death.

A dandy once took a very sharp axe - Lileju

The dandy went out - into the wide courtyard.

The dandy began - to hew some boards

To nail the wood - into an oaken coffin

Whomever this song reaches,

For her it will come true

She will not escape

If you choose to write your own songs for this divination ritual, you may want to use some traditional symbolism. Bread, grain, millet or rye symbolize harvest, fulfillment and material security. Gold, silver, jewels, pearls, fur and expensive cloth symbolize luxury and wealth. Doing things together like eating, drinking, working, standing or sitting together symbolize love and happy marriages. The songs are usually short as one song quickly follows another and traditionally, each refrain ends with a praise word such as glory.

Songs taken from Reeder: Russian Folk Lyrics. See Resource Page.

A Russian flower divination resembles the "He loves me" rhyme. They say:

Lyubit, Ne lyubit, Plyunit, Potseluyet, K sertsu prizhmet, K chertu poshlet, Dorogoj nazovet

(S/He loves, doesn't love me, Spits on me, Kisses me, Hugs me to his/her heart, Sends me to the devil, Calls me his/her dear one.)

If a thread was hanging from one's clothing, they would wrap it around the finger while reciting the alphabet. Whatever letter you stop on when the thread is fully wrapped is the initial of the future spouse. The color of the thread is also important. If the thread is pale, the spouse will be blonde, if dark, the spouse will be a brunette.

Wax Divinations - before Koljada, wax was melted and after it cooled, or was dropped into water, special attention was given to its shape. A coffin meant death to the inquirer, a ring meant marriage, etc. Sometimes this method was used by dropping molten lead into the water instead of wax.

New Year's Divinations -

Divination rituals that occurred on New Year's Eve were considered especially powerful if one followed certain rules. No crosses or belts could be worn and no blessings could be asked.

It was customary on New Year's Eve for a girl to back up to the bathhouse door with her hem over the back of her head (rear-end exposed) and ask a question of the Bannik. If a cold touch or scratch from his claw was felt, it meant no. If a warm touch or caress was felt, it meant yes.

This same divination could be used if one put their hand in-between the wood of the bathhouse.

If you looked into the mirror in the steam bath on New Years eve, you would see the face of your future husband, or if you slept on a log, you would see his face in a dream.

If you caught the moons reflection in a mirror, your future spouses name would also be revealed there.

Remedies

These are actual remedies that were used, taken from various sources. Whether or not they work, I could not tell you.

• Alcoholism:

a zagovorui, or rune spell, for alcoholism:

Dost thou hear O Sky (Svarog)? Dost thou see, O Sky? O ye bright Stars! Descend into the marriage-cup, and in my cup let there be water from a mountain spring. O thou fair Moon! Bow down to my klyet (store-room). O thou free Sun! Dawn upon my homestead. O ye Stars! Deliver me,(insert name here), from drink! O Sun, draw me from drink!

• Colds:

I think Babci was just trying to keep me quiet with this one when I was little!

Into a cup of hot tea add fresh lemon juice, honey and a shot of jezynowka (Polish cherry brandy). Sip. Have no more than 2 cups, unless you WANT to get drunk.

• Coughs:

Upon retiring, have a glass of hot beer.

Add some honey to a grated radish and eat along with any of the radish juices.

• Crankiness:

"When your child is mysteriously cranky, has a strange unyielding headache, or can't sleep after a day out or around people, either the child has been jinxed or exposed to negative energy/forces

The child's mother should take the lower left corner of her skirt, apron, or shirt with her right hand and wipe the child's face several times in a clockwise direction. Afterwards, give the child some water and put it to bed.

This spell is normally used for young children but it works at any age. My 70 year old grandma did it to my 50 year old mother a little while ago and it worked."

(Thanks to Vika for this Ukranian remedy)

- Fever:

Rub vodka on your chest and feet, put some mustard powder in a pair of woollen socks and put them on. Drink a mixture of milk, honey, baking soda, and vodka and go to sleep.

Before bed, stand naked, wearing only a woollen hat, with your feet up to the ankles in hot water and drink a large mug of tea with honey, jam, and at least 100g (about 2 1/2 shots) of vodka.

- Hemmorhoids:

Put two liters of milk and four large onions in a large covered clay pot and slowly heat it in the oven. Remove the pot from the oven, replace the cover with a toilet seat or similar object and sit on it. Steam yourself for a while and then rub the afflicted area with vaseline.

- Hiccups:

Rub a mixture of vinegar and mustard on your tongue. Hold for two minutes and then rinse.

- Illness, general:

a zagorvorui, or runespell, for healing:

Mother Zorya of morning and evening and midnight! as ye quietly fade away and disappear, so may both sicknesses and sorrows in me, (insert name), quietly fade and disappear - those of the morning, and of the evening, and of midnight!

- Pain:

"For unexplainable pain in the arm, hand, or wrist which nothing seems effective on....

Take a piece of thread (red is best...I don't know why but I can ask if you like) and tie it around your wrist. It should ease the pain if it doesn't get rid of it all together."

- From Vika.

- Sore Throat:

Mix one cup vodka, one cup oil and the juice of one lemon. Gargle with it and then drink.

Make a juice of mashed onion and water. Gargle.

Breathe heavily on a frog for about 8 to 10 minutes. The frog's heart should start beating rapidly and the sickness should pass entirely to the frog. You should feel instant relief. The less faint of heart should put the frog directly into the mouth and hold it for a couple of minutes.

- Stuffy nose:

Mash several cloves of garlic and put them in a pot of boiling water. Stand over the pot and breathe through your nose for five minutes.

- Tickling, To proof a child against:

Roll dough over the child's back, then bake a flat cake of that dough and feed it to the dog.

- Toothache:

Place a piece of salo (a slab of fat) in the opposite side of the mouth from the painful region. Hold for about 20 minutes.

A zagovorui, runespell, for a toothache:

O thou young Moon! Test the dead and the living: the teeth of one who is dead, do they ache? Not at all ache the teeth of one dead, whose bones are tanned, whose teeth are mute....Grant, O Lord, that the teeth of me, _____, may become mute and never ache.

This zagovorui must be recited three times while biting the stone doorway of a church:

As this stone is firm, so may my teeth also become stony - harder than stone

This supposedly goes back to pre-Christian times and the stone was originally the stone of an axe or hammer, symbols of Perun.

- Ulcer:

Mix two raw eggs with a shot of vodka and drink 20 minutes before breakfast.

- Upset stomach:

Add salt and pepper to two shots of vodka and drink.

- Warts: My grandmother's remedy -

Cut a piece from a potato (be careful that it does not include an "eye") rub the cut part on the wart and then bury the piece of potato. As the potato dissolves, so will the wart.

Omens & Superstitions

Never touch a person or shake their hand over the threshold. If you don't wait until they are inside, you will not see them again for seven years and risk angering the Domovoi to boot.

It is unlucky to sit at the corner of a table.

If the cat is cleaning herself it means that company is coming.

If you whistle inside, you risk losing all your money.

Never begin a new project on a Friday.

If you compliment a person on their appearance or their baby's health, you must either knock unpolished wood or spit three times over the left shoulder lest the fairy's take them.

Never shave or cut your hair when a family member is in danger.

Never cut your hair while pregnant or the umbilical cord will wrap around ur baby's neck - From Vika.

When giving flowers, give only odd numbers of flowers. Even numbers are for the dead.

If a bird hits the window, someone will die.

If you accidentally step in poop or a bird poops on you, you will win money. - From Vika.

If you break a mirror, you can run the pieces under water to counteract the bad luck.

Never show a newborn baby to a stranger until it is at least 40 days old.

Do not put keys on a table. You'll lose money - From Vika.

Tatyana, in her heart obeying

The simple folkways of the past,

Believed in dreams and in soothsaying

And heeded what the moon forecast.

Weird apparitions would distress her,

And any object could impress her

With some occult significance

Or dire foreboding of mischance.

A preening pussycat, relaxing

Upon the stove with lick and purr,

Was an unfailing sign to her

That guests were coming; or a waxing

Twin-horned young moon that she saw ride

Across the sky on her left side

Would make her tremble and change color;

Each time a shooting star might flash

In the dark firmament, grow duller

And burst asunder into ash:

All flustered, Tanya would be seeking,

While yet the fiery spark was streaking,

To whisper it her heart's desire.

But if she met a black-robed friar

At any place or any season,

Or if from out the meadow swath

A fleeing hare should cross her path,

She would be frightened out of reason,

And filled with superstitious dread,

See some calamity ahead.

- Pushkin - from Eugene Onegin V.5 & V.6 - translated by Walter Arndt.

Slavic Pagan Holidays

<http://members.aol.com/hpsosnert/holid.html>

Winter

<http://members.aol.com/Frankcis/koljada.html> Koljada (Kohl-YAH-da) - The Winter Solstice.

Most agree that the word comes from the Roman word "calendae" which meant the first 10 days of any month. Some, however, believe the word is derived from the word "Kolo" or wheel - much like the word "Yule" is an Anglo-Saxon word for wheel. The holiday's original name may have been "Ovsen". The holiday was filled with revelry. Processions of people masked like animals and cross-dressers roamed the village. Often they were accompanied by a "goat" - a goat's head, either real or (usually) made and stuffed on a stick. The person holding the "goat" would be covered by a blanket to play the part. Sometimes a child on horseback - symbol of the reborn sun - would accompany them; the horse was often played by two young men in horses costumes. One of the wenders would carry a spinning solar symbol, internally lit by a candle, on a stick. Later, after Christianity entered the scene, the spinning "sun" became a star.

This unusual group would stop and sing Koljada songs from house to house. These songs usually included invocations to "Koljada", the god or goddess of the holiday, praises and good wishes, requests for handouts and threats for refusal. The handouts, also called "koljada", usually took the form of little pastries or "korovki" shaped like cows or goats. They were sometimes just in the shape of the animals head, but often were described as having "horns and tails and everything." The korovki were traditionally baked by the old people in the house, the grandmothers and grandfathers.

The "tricks" played by those who were not rewarded could be brutal: Garbage might be brought from all over the village and piled in front of the offending host's gate, their gate might be torn off and thrown in the nearest water or livestock could be led off.

In Poland one "caroller" would carry a bundle of hazel twigs and after receiving koljada, would gently hit his host/ess with a small stick loudly wishing "Na shchestia, na zdravia, na tot Noviy Reek" (happiness, health, in the coming New Year). A small twig was left with the farmer who nailed it above his door for wealth and protection.

Bonfires were sometimes lit and the dead ancestors asked inside to warm themselves. Mock funerals were held where a person pretending to be dead was carried into the house amidst both laughter and wailing. Sometimes even a real corpse was used. One young girl would be chosen and tradition made her kiss the "corpse" on the lips. If a pretend corpse was used, the person would leap up after being kissed - a symbol of rebirth.

Holiday foods included kut'ia, a traditional funeral food consisting of whole grains and pork. The whole grain is a universal symbol - "the seed as the mysterious container of new life" (J A Propp p.8)

On the last day of the koljada season in Poland, all the unmarried men of the village would get together to "wend" for oats. It was impossible to get rid of them with a scoop of oats; it took at least 7 liters. The farmer would keep a sharp eye on his grain that night, because otherwise the carollers would steal it as part of the evening's custom. With the money from the sold oats the men would hire musicians and organize a large dance party in the village during the pre-Spring festival period.

If you don't give us a tart - We'll take your cow by the horns.

If you don't give us a sausage - We'll grab your pig by the head.

If you don't give us a bliny - We'll give the host a kick.

- Reeder, p.85

New Year's Day - originally on the Winter Solstice, New years was considered the most powerful time for divination. A traditional New Year's divination was called podbljunaja (powd-blyew-NIE-ya) or "under the plate". Details of this divinatory system may be found on the Slavic Magick page. Pork was traditionally eaten at this time.

Spring

Strinennia - Mar 9th. Clay images of larks were made, their heads smeared with honey and stuck with tinsel. They were carried around the village amidst the singing of vesnjanki, invocations to Spring. Birds were thought to bring the Spring with them upon their return. Children were given pastries shaped like birds to toss into the air while saying "The rooks have come.". Sometimes the pastries were tied to poles in the garden. The baking of these pastries was to ensure that the birds would return.

Oh little bee, Ardent bee!

Fly out beyond the sea.

Get out the keys, the golden keys.

Lock up winter, cold winter

Unlock summer, warm summer.

Warm summer -

A summer fertile in grain.

- Reeder, p 92

Maslenica (Mah-sweh-NEET-sa) "Butter woman" from the word Maslo which means butter. Originally it was practiced at the Vernal Equinox but later was celebrated the week before lent. Maslenica (mah-sweh-NEET-sa), sometimes called Shrovetide, was a celebration of the returning light, a time of games and contests, especially horse racing, fist fights, sliding and mock battles. It was a time for protection and purification rituals and a time of gluttony, obscenity and dissolution.

At the beginning of the festivities a life-sized corn doll would be made as a personification of the holiday. The doll would be invoked and welcomed by the name Maslenica. Sometimes a drunken peasant was chosen, instead, to represent Maslenica. He would either be dressed in woman's clothing or in a costume sewn all over with bells. His face would be smeared with soot and he would be seated on a wheel resting on a pole within a sledge. Wine and pastries would surround him and as many as could would accompany him in other sledges. Crowds would follow on foot, laughing, dancing and singing ritualsongs. Corn "Maslenitsas" were also driven around in barrows, wagons or sleighs accompanied by crowds of celebrants.

Many customs honoring the sun were included in the festivities such as the lighting of bonfires, pushing a wheel whose axel pole was a flaming torch about or circling the village on horseback with torches. Farmsteads were also circled at this time, either with a religious icon or with brooms, sweeping around the entire property three times to create a magickal circle which protected against illness and evil spirits.

Traditionally, the house and barn were cleaned and decorated and holiday foods such as bliny (pancakes), kulich (sweet bread) and paskha (pyramid shaped cottage-cheese bread) were prepared. Special loaves were baked and fed to the cattle to guard them from unclean spirits. Kozuli, pastries shaped like cattle, goats, etc. were prepared and eaten to bring on the multiplication of the herds. Eggs were decorated and rolled along the ground in order to transfer the fertility of the egg to the earth. The customary "swinging" which occurred at this time was believed to strengthen the stock and fertility of the villagers as well.

Maslenitsa was considered to be a time for purification. All salt was prepared for the coming year, as salt was used for cleansing and curative purposes. Ritual baths to prepare for the oncoming work in the fields were also taken before sunrise and followed with fumigation in the smoke of the juniper.

Another important part of Slavic ritual is the funeral meal. A huge feast was prepared and brought to the cemetery where it was eaten amidst much wailing and laughter. Food was always left for the dead. In Eastern European ritual, funeral and fertility rites are intertwined. Volos, a god of the herds, is believed by many to be the same god as Veles, an underworld deity.

At the end of the week the Maslenitsa (if a doll was used) was taken to a field outside the village, usually where the winter crops were planted. There it was destroyed, either by being torn apart and thrown into the field or burned. This was the remnant of an earlier cult of a dying and resurrected God, Volos perhaps, whose death brought life to the fields. The "God" was always destroyed with laughter as such a "death" was seen to bring life. Smaller dolls were also made for individual households which were also torn apart at the week's end and fed to the livestock. This was believed to ensure their fertility and the customary willow branch they were fed was thought to protect them for the entire year to come.

Our Dear Maslenica, dear, leli, dear

Came for a while, for a while, leli, for a while

We thought for seven weeks, seven weeks, leli, seven weeks

But Maslenica stayed only seven days, seven days, leli, seven days

And Maslenica deceived us, deceived us, leli, deceived us

To Lent she offered a seat, offered a seat, leli, offered a seat

Bitter horseradish she put out, put out, leli, put out

And that horseradish is more bitter than xren, more bitter than xren,

leli, more bitter than xren.

(Traditional Maslenica song - Zemcovskij - xren is a form of horseradish also)

It is interesting to note that in this song, the singer laments that he is betrayed by Maslenica because she gives up her seat to Lent and gives him bitter things (to eat). In the Slavic traditions, The periods directly before and after Easter were filled with customs, rituals and celebrations although Easter itself came and went without much ado. This is supposedly due to the Orthodox Priest's successful efforts to keep the day of Easter, itself free of pagan influence. The holiday of Maslenitsa lasted a week and marked the beginning of the Slavic Spring Festivals which continue through to the Summer Solstice, Kupalo.

Krasnaja Gorka - "beautiful" or "red" hillock - the Sunday after Easter. In Russia, a woman holding a red egg and round loaf of bread would face East and sing a spring song which the chorus then took

up. Afterward, a doll representing Marzena, grandmother Winter, was carried to the edge of the village and thrown out or destroyed. Xorovods, Russian circle dances, started on this day as well as were Spring game songs; A female performer would enter the center of a circle and mime the sowing, pulling, spreading, etc..of the flax all the way up to the spinning. She and all those in the circle would sing:

Turn out well, turn out well, my flax.

Turn out well, my white flax. *

This is a form of sympathetic magic to ensure a bountiful flax harvest.

(* - Reeder - Russian Folk lyrics)

Radunica - (Rah-doo-NEET-sa) The second Tuesday after Easter. This holiday was originally known as Nav Dien (Day of the Dead) and was a bi-annual holiday to celebrate the ancestors. The original dates of these two holidays were probably May eve and November eve - cross-quarter dates. Usually feasting and celebrating occurred in the cemeteries among much ritual wailing. Offerings, often of eggs, were left to the dead.

Ascension - 40 days after Easter. This holiday may have originally fallen on May eve and been tied in with the holiday of Nav Dien. On this day, lark pastries were again baked. After supper, all would rest a while and then take their lark pastries into the rye fields. A prayer would be offered at each side of the field while the larks were tossed into the air and people cried "So that my rye may grow as high". The larks were then eaten.

Village girls customarily imitated the spring bird's song. Songs were sung on opposite ends of the village with one chorus answering the other. When finished, another song would begin in the distance and in this fashion the songs would travel from village to village.

St. Egorij (George) Day - April 23 - George is Greek for "farmer". The first day the flocks are taken to the fields. They were driven out using pussy willows that had been blessed on Palm Sunday. The energy of the willow was thought to be transferred to the animal, or person, being whipped by it. According to an old song;

The pussy willow has brought health

The pussy willow whip beats you to tears

The pussy willow does not beat in vain.

People walk around the fields singing invocations to Egorij begging him to protect the flock from wild animals in the fields and beyond them. These invocations probably originated as prayers to the god Weles, ruler of horned animals, wealth and the underworld. After the flocks left, the entire village would gather together for one solemn moment. Some of the pussy willows were then stuck in the rye fields to give them strength, others were brought home to ensure the flock's return.

St. Egorij is a holiday predominated by men. One ritual for this day consisted of the old village men going down to the river and gathering a stone for every animal in their family's flock. They would then put them in a bag and hang the bag in the courtyard saying

Tsar of the fields, Tsarina of the fields,

Tsar of the forest, Tsarina of the forest,

Tsar of the water, Tsarina of the water,

Protect my flocks, from the evil eye,
From wicked people, from wild beasts,
And from all others.

On the eve of this holiday, young boys and men do a form of trick-or-treating by singing from house to house for food and bestowing blessings upon those who are generous and curses upon those who are not. This door-to-door singing was called "The Labor of St. George."

Cows, give birth to calves. Pigs, give birth to sucklings.

Roosters, stamp your feet. Hens, hatch chickens.

Hostes be good to us. Host, don't be stingy.

If the host and hostess were generous, the singers would usually wish for the hosts and for themselves 200 cows and 150 bulls each. If the host was stingy, he might hear:

Neither a farm, nor a courtyard

Not any chicken feathers

May God grant you cockroaches and bedbugs

Rusal'naia Week - (Roo-sahl-NIE-ya) originally just after May eve, this holiday was later celebrated on the 7th or 8th week after Easter. The holiday was possibly named after the Roman holiday Rosalia. During this week the Rusalki, female water spirits, were said to leave the rivers and go to the forests and fields. Birches were considered a source of vegetative power and homes were decorated with birch branches, both inside and out.

On the Wednesday of this week, girls would go into the forests and choose and mark the birches. The following day, Semik, bringing fried eggs (omelettes) & beer, they would decorate the chosen trees with flowers. One special birch would be chosen and "curled". That is, the ends of the twigs would be knotted and twisted to form wreaths. The fried eggs would be placed around it while Semickajas (songs sung only at Semik) were sung. Then the kumit'sja ceremony would be held: The girls would kiss each other through wreaths on the birch tree and swear an oath of friendship. This spell was believed to ensure that they would be friends for life or, "kumas".

This tree was sometimes left in the forest, and sometimes cut down and brought into the village. No males were allowed to touch the tree. The tree might be dressed in woman's clothing and/or stripped of its lower branches. Sometimes this tree was set up in a home as a guest. If left in the forest, its tip might be bent down and tied to the grass, ensuring that its sacred energy would return to the earth. Girls would sing and dance the xorovod around the tree.

Banishings of the Rusalki were performed during Rusal'naia. Dolls of them were made and ritually torn apart in the grain fields.

On the Sunday of this week, girls would perform memorial rites on the graves of their parents and afterward divide eggs among their family members. Then the sacred birch tree was removed from the village and tossed into a local river or stream. Girls would take wreaths from their heads and toss them in after the birch. If their wreath floated off, love was to come from the direction the wreath floated toward. If the wreath sunk, the girl was supposed to die within the following year. If it circled, misfortune would come.

I, a young girl, am going to the quiet meadow, the quiet meadow.

To the quiet meadow, to a little birch.

I, a young girl, will pick a blue cornflower,

A little blue cornflower, a cornflower.

I, a young girl, will weave a wreath.

I, a young girl, will go to the river.

I will throw the wreath down the river.

I will think about my sweetheart

My wreath is drowning, drowning.

My heart is aching, aching.

My wreath will drown.

My sweetheart will abandon me.

- Reeder, p.101

Semik - (Seh-MEEK) the Thursday of Rusal'naia Week. This was the day to perform funerals for all those who had not yet been properly buried.

Semik songs (Semikjas):

While selecting the birch:

Don't rejoice oak trees. Don't rejoice green ones.

Not to you are the girls coming. Not to you, the pretty ones.

Not to you are they bringing pies, pastries, omelettes.

Yo, Yo Semik and Trinity!

Rejoice birches! Rejoice green ones!

To you the girls are coming!

To you they are bringing pies, pastries, omelettes.

Yo, yo Semik and Trininty.

While curling the birch:

Oh birch, so curly, curly and young,

Under you, little birch, no poppy is blooming.

Under you, little birch, no fire is burning -

No poppy is blooming -

Pretty maids are dancing a xorovod,

about you little birch, they are singing songs.

Summer

Kupalo - (Coo-PAH-loh) - the Celebration of the summer solstice. Kupalo comes from the verb kupati which means "to bathe" and mass baths were taken on the morning of this holiday. On this holiday, the sun supposedly bathed by dipping into the waters at the horizon. This imbued all water with his power and therefore, those who bathed on this day would absorb some of that power.

Fire was sacred to the ancient Slavs and fires were never allowed to go out. In the sanctuaries, fires were tended by the priests and in the home, guarded by the mother. On the eve of Kupalo, however, all fires were extinguished and rekindled with "new fire". New fire was created by friction. A peg was rotated within a hole in a block of wood made especially for this purpose. In some areas, animals were sacrificed on Kupalo's eve and a feast prepared of them entirely by men was shared as a communal meal. Bonfires were lit and couples jumped over them. It was considered a good omen and prediction of marriage if a young couple could jump the flame without letting go of each other's hand. Cattle was chased through the fires in order to ensure their fertility.

At the beginning of the celebration, a straw image of "Kupalo" was made of straw, dressed like a woman and placed under a sacred tree. At the end of the festival, the effigy was ritually destroyed by burning, "drowning" or being ripped apart. Afterward, elaborate mock funerals were held. Two people pretending to be a priest and deacon would cense the figure, with a mixture of dung and old shoes burning over coals in a clay pot. The funeral was carried out among much wailing and laughter.

Kupalo was considered the most powerful time to gather both magical and medicinal plants. It was considered the only time to gather the magical fire-fern. On Kupalo's eve, the flower of the fern was said to climb up the plant and burst into bloom. Anyone who obtained it would gain magical powers including the ability to find treasures. To gather the herb, one must draw a magic circle around the plant and ignore the taunts of the demons who would try to frighten them off. Kupalo marked the end of the "Spring festival" period which started in the beginning of March.

Perun's Day - July 20th. On this day a human sacrifice was chosen by ballot. There is record of a viking's son being chosen and the viking refusing to give him up. Both father and son were killed as a result. This day was considered a "Terrible" holiday. The sacrifice was seen as necessary to placate the God and keep him from destroying the crops with late summer storms. According to Dr. Buhler in *De Diis Samogitarum*, the prayer uttered by the officiating priest went as follows:

Perkons! Father! Thy children lead this faultless victim to thy altar. Bestow, O Father, thy blessing on the plough and on the corn. May golden straw with great well-filled ears rise abundantly as rushes. Drive away all black haily clouds to the great moors, forests, and large deserts, where they will not frighten mankind; and give sunshine and rain, gentle falling rain, in order that the crops may thrive!"

A bull was also sacrificed and it was eaten as a communal meal.

Autumn

St. Ilia's Day - August 2nd. In the Ukraine, this day marked the beginning of autumn. It was said "Until dinner, it's summer. After dinner, it's autumn." Ilia is closely related to Perun and this was most probably one of Perun's holy days. After this day, no swimming was allowed as Ilia will curse anyone he finds swimming after his feast day.

Harvest - Harvest Holidays occurred anywhere from Aug 2 to the autumn equinox and lasted from 4 days to a week. Various rituals center around the reaping and threshing of the sheaths. The Harvest Holidays of the Slavs were far more practical than ritual. The songs sung at this time are almost

completely concerned with the work at hand or praises for the host and hostess or the one who brought the cup. Work parties called tolo'ka or pomoi' were formed and these travelled from farm to farm until all the work was done. The host was obligated to provide the day's food and entertainment.

Yablochnyi/Medovoy Spas - or "Apple/Honey Saviour. This is a crossquarter holiday between the summer solstice and the fall equinox. It celebrates the wealth of the harvest when fruit and honey are ready to be gathered. The first fruits and honey picked on this day and the bee hives were blessed.

Zaziuki - on or around Aug 7, might be the same holiday as Spas. Particular attention was paid to the first sheaf (zazhinochnyi or zazhinnyi) which was usually brought into the house and threshed separately. Sometimes it was blessed and then mixed back in with the seed. The end of the harvest celebration was called Dozinki. The last sheaf (the dozhinochnyi orotzhinnyi) was also brought in the house where it was either decorated with flowers and ribbons or dressed in woman's clothing. It was then placed in the entrance corner of the home or near any religious icons until Oct 1, when it was fed to the cattle. Sometimes the last sheaf ceremony was merged with the ritual surrounding a small patch of field that was left uncut. The spirit of the harvest was said to precede the reapers and hide in the uncut grain. This small patch was referred to as the "beard" of Volos, the God of animals and wealth. The uncut sheaves of wheat in "Volos' beard" were decorated with ribbons and the heads were bent toward the ground in a ritual called "The curling of the beard". This was believed to send the spirit of the harvest back to the Earth. Salt and bread, traditional symbols of hospitality were left as offerings to Volos' beard.

Mokosh Day - Mokosh was honored on the Friday between Oct 25 and Nov 1. She was given offerings of vegetables. One reference fixes this date on Oct 28.

[Back to Satanic Reds index](#)

Bon

The Pre-Buddhist Religion of Tibet

Tani Jantsang

Paraphrased from a Bonpo - words written phonetically.

"In a place/abyss/vortex of neither body nor reality, a thing/being/entity semi or partially appears. It is suspended between Being and Non-Being - it actually possesses something of both Being and Non-Being. It comes forth on a Ray/Light from a Great Chaos/Disorder/Unknown. It is called Sridpa Yodkyi Dagpo. It means something like a "Created Lord of all Being.

"At this time, there is no cosmos, no space/time, nothing yet. Then things start to appear spontaneously (the cosmos is being emanated).

"Then two bright lights/light-things appear, one is above and one is below and one is white and the other is black. They become the white and black mustard (sic) seed. Then there is a "black man" that looks like a spear and his name is Myalba Nagpo or "Black Hell." He makes all evil, he divides the day and the night, he lets thunder and lightening fall, sends illness, he appoints the hawk for killing birds, the wolf for animals, men for cattle, the otter for fish, demons for men. He creates discord, feuds and war. He is against all that is. If a man builds a house made from the earth, Black Hell angers the Nagas and the Klu gods of the underground who come to curse the builder. Black Hell is the embodiment of Medpa - Non-Being. From this uncreated being/thing emanates a white flower (?), and from out of that comes a luminous egg A man comes out of the egg and is chosen/appointed. He orders the universe and makes Time. Then the Wheels come from the five elements (water, air, fire, earth, and space) and that produces six eggs of six different colors. Then a Queen of the Naga is born from the Void and she arranges all parts of the world and creates the world from her own body.

"Then there is the "white man" surrounded with light, but he gives himself a name, "Lord Who Loves Existence." He gives warmth to the sun, shares the sun and moon (? sic), makes people happy, sets the stars in order and wants to keep them there. He tries to build something from the earth and ends up cursed by the Nagas.

"The Black Han-Dha, the Bonpo Shen (Sorcerer-Priest) of Hpy, Hor and other places is famous for sorcery in the northern lands from Amdo in the East to Tsaïdam and even over in Ladakh, the Western border of the (Bon) land. He struggled against the incursions of Buddhism into Tibet. He did not die but ascended to a heavenly tomb through a DMU or five-colored rainbow rope-ladder as did the prehistoric kings of the (Bon) land.

"But both the Black and White are relative and both want life in their own way. The Black wants the destruction of one thing, so that something new can come, change, growth, disappearance and reappearance of new forms, crashing/collision of forms and even stars. Infinity of change, always change and movement. The White protects the innocent who serve the process in a gentle and peaceful way. Both have incarnations.

"The founder of Bon is Shenrap Miwo, "The Man of the Lineage of the Shens." He was born at Olmo Lungring, which is in Zhang-Zhung. This is very near Tasik (Iran). [The Zhang-Zhung of the Bon and the sacredness of the 4 rivers, is the same as the Yazidi Zam Zum.] When the Bon translate from

sacred texts in rites; the languages they are translating from are Zhang-Zhung and Drusha. The best known Bon work is the KLU-BUM (Collection of the Nagas).

"There is also a "White Lady of the Sky" Sridpa'i 'Phrulgyi Gyalmo Namsman Karmo who questions the "King of the Sky" Nambyi Gunggyal, in many stories about curses causing illness. Always, the curses come because plowing the earth, diverting rivers or cutting down trees angered the Nagas. The cure is to appeal to the "Child in the Mind" Yidkyil Khye'u Chung who asks Shenrap for help. Always what gets the Nagas angry is plowing up the earth, damming up rivers, or cutting the trees down Man taking possession of the environment caused the curses to come, resulting in illnesses.

"Bon's original text is the ZER-MYIG. The title means "Key for Memory."

"Lower zone spirits are water spirits called KLU. Among the middle zone gods are the GNYAN. There is also the Great Gnyan, a powerful mountain deity also called THANG-LHA. There is a mountain deity in the shape of a white man or white yak bull called Yarlhashampo. (Yar Lha Sham Po).

"The ancient line of Bon Shamans or Shen were named the DMU or MU.

"The God of riches is called IAMBHALA (refer to the mythical city of SHAMBALLA).

"The prince of demons in Bon is Khyabpa Lagrings or just Khyabpa.

"The Bon mantra is OM MATRI MUYE SALE DU."

What I know with some academic notes (referred to):

Hoffman agrees: The entire Black/White notion was added onto the nativistic Bon religion by later Lamaist interpreters and Western translators (mistranslators).

The original Bon religion is purely Shamanistic, involving animal sacrifice, forbidden by many later Buddhists who actually rivaled them for control of the area, not so much for religion. The animal's executioner who tore the heart out was the Black Han-Dha. This was practiced in war on human enemies also, by "fighting Shen." A Shen (in Chinese, Hsien) is a Sorcerer - to the Bon it was a Priest.

Shen Bonpo's were buried in honor with a seat emblazoned with a swastika.

Stein states that Bon exorcisms were still practiced by Lamaist priests in Lhasa - so both Bon and Buddhism rather merged in Tibet. These exorcists are called LHA-PA. Note that Lamaism as a form a Buddhism was the official state religion of Tibet, a Theocracy, for over a thousand years. Lamaism is actually a blend of Buddhism from India and the autochthonous or native Tibetan Bon Shamanism

Academia acknowledges that Bon bears resemblance to the North and Central Asiatic Shamanism and may have once been the same thing, long ago. Bon developed its own character in Western Tibet, known as ZHANG-ZHUNG or SHANG-SHUNG. Bon became more and more identical to Buddhism as centuries passed, and vice versa. They merged.

Hoffman states that Bonpo priests turned their sacred objects sinistrally (to the left) but this may have developed when Lamaism declared the original Bon a heresy.

Hoffmann says that the Bon mantra is ON MA TRI MU YE SA LE DU. This may be a remnant of an extinct language of Zhang-Zhung. Many Bon texts, even during the era of Lamaism, have non-understandable titles. These idioms are called "idioms of the swastika gods."

Tibetan explorer George Roerish, in 1931, claimed to have seen complete sets of the two most important collections, the KANJUR and the TANJUR, in a monastery in Nub-hor totaling 300 volumes. These have never become known or available.

There is a definite combination of the Turanian (Turko-Tatar) and Tibetan in Zhang-Zhung since that is who lived there. That is the Bon sacred city.

Stein says that the oldest available manuscripts are the Tun-huang manuscripts though they date from a post-Buddhist period. At this time, the Bonpos were considered different from the Shen.

Assimilated Bon is identical to Nyingma-pa save for a few names of things. Nyingma-pa is Esoteric Tradition standard doctrine, with some mythic elaborations, Indian style.

See also: *Tibetan Civilization*, by R. A. Stein which includes a map showing Zhang-Zhung. I have the map, not the book and a few notes that I quoted here.

Needless to say, showing a Bonpo the two page pictorial representation of Cosmogogenesis (I rewrote that neat for the Tantra article we sell), he understood it immediately - likewise the article on here "The Darkness Is One" which is not new at all; it was done in song before it was on a website. It's standard stuff. If one wants scholarship, try Professors Helmut Hoffman, or R. A. Stein. I can't vouch for either text, I've got notes, nothing more.

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Compassion and the Heart

Comrade August

"If you keep to a spirit of compassion, of warmth, something automatically will open your inner door. Through this you'll communicate easier with other people. And this feeling of warmth creates openness. [...] Then there will be less need to hide anything and as a result, feelings of fear, lacking self-confidence and insecurity will disappear by themselves."

-Translated from the back of the Swedish edition of Dalai Lama's book *The Art of Happiness*.

Compassion, in the esoteric sense, is empathy, it is the Open Heart whose Flame shines forth like rays of the sun. It also means patience, which comes with the calm heart.

Something that is central to many religious teachings, be it the words of Dalai Lama or Jesus' original words (highly misunderstood), is compassion and sympathy. To me, these doctrines do have some validity, at least in an esoteric sense. The problems arise when people make it exoteric and confuse it with dogmas about being undeservedly forgiving; i.e., morals that tend to make you into a doormat for bullies that might come along. Compassion is more about Understanding, it is a state of mind; it has nothing to do with your actions. It does, however, have to do with Love, Love being Eros; that which is felt with your heart. It has to do with the Joyful Nature - Joy is a manifestation of Being!

A feeling that is familiar to many people is the warmth of heart that clicks in when you're touched, sentimental, angry or compassionate. It's a feeling of embracing with your heart, of shining from within.

In the occult language, that is not mystical at all when you feel these things, this is the feeling of your heart chakra merging with your eye chakra in a flow of kundalini. Doing this renders Understanding, empathy or compassion if you like. It is direct, not like analysis at all, but it gives you Clarity. It doesn't go away either really, once you have the Understanding it stays with you. (Unless your heart closes itself).

Throughout our lives we are confronted by things. They might be beautiful or they might be horrible. Healthy people tends to not be **drawn towards, or focus their Will on** the uglier parts of our world. But sometimes you're not allowed to choose, sometimes life might be cruel to you. Jesus, as a religious teacher, said that you should always confront the horrors in a spirit of compassion and empathy. What do I say? I agree, because the warmth of heart has a miraculous ability to keep its yielder untouched by the horrors. Instead of hiding the horrors in an inner closet, burying them so that they fester and grow and become monsters, confront them and embrace them in an empathic manner. That gives you power over the horrors instead of the horrors having power over you and even ruling your feelings. Embracing them, naming them and facing them, tends to make them vanish in a puff of memory smoke; they are gone and you are set free to breathe easier.

In the Dark Doctrines this is known as Innocence, and it is said that Innocence is the only thing that can look into the Void or Abyss unharmed. And when the Abyss looks back at you, it's beautiful, not horrific. It reflects back the Innocence.

Studies of babies and children in abusive surroundings have shown that they are very apt to forgive and meet the world with trust and kindness despite being let down and mistreated. They are very

consistent in their efforts to establish a life in the sign of Health. Children use their hearts.

But the person might get scarred, his heart might close, it gets too tired to let him shine and tune in to things with that warmth of heart due to repeated, consistent hurt. Now, for such a person, "compassion" becomes suffering. Occulticly; the flame does not go above the navel chakra in this type of person, and when tuning in to things it will be like gazing through the navel chakra instead of the heart. It is a feeling of unease, worry and disgust in the navel area and a feeling of emptiness in the chest (heart chakra). A person with strong self-hate and complexes about himself would surely recognize this description. Those of you who've felt it will know what this is.

People who react with fear, disgust and a sense of threat will use this kind of sight when they tune in to the things they are reacting to. This kind of sight will not leave you untouched by the Void. Do not look into the Void in this state.

So in a way, forgiveness (by forgiveness I mean **not reacting with fear, disgust and a sense of threat**) is a virtue, because it disarms the horrors. A girl I know once said: "If suicidal ... then you're stupid. Life might be shit, but never cease to taste, feel and live it."

I pretty much agree. Never close your heart, whatever the horrors it encounters might be. That might be the hardest thing for a person to do. When you close your heart to stop feeling painful things, you also stop feeling joy - you begin to feel nothing. The trick is to face the painful things, get over them, and stop focusing on them. Burying them unconsciously makes it worse, you unconsciously focus on them without consciously knowing you do it and they rule and ruin your life. Face them. Name them. Exorcise them! And embrace life with the Open Heart. Let the Flame burn bright and shine!

There's a darker side to it though: if you have a closed heart ... feel free to cut your wrists open.

If I were to end the essay at this point, it would be in a dark, doomsday fashion. I don't want that. But my suicide sentence serves a purpose. Life has, at least potentially, very evil sides to it in the personal and practical sense. React by embracing them with your heart, not by bracing your heart against all things, because such is the law of Eros, and Eros is the law of a Joyful life.

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Sanatana Dharma

Please note that the word SAT means Being. It is the One Everpresent Reality.

Sata Rupa is a title applied to Vach (similar to Binah) - it means Sata Form or Nature (Viraj is Vajra or Hochmah). Vach-Viraj.

Satya Yuga is the Golden Age, the Truth Age, the prior world age before this Kali Yuga.

Sattya means Supreme Truth.

Sattva means Understanding.

See also **Asat, Sat, and Tan** on this website. Sanat-Kumara is the oldest name of Brahma. The Five Kumaras are the Five Dharmas, similar to the 5 Pythagorean Daimones shown on the Pentacle. See also below [Here is Summary](#).

* * *

Sanatana Dharma:

There is only One Divinity hidden in all beings, who pervades all, the Self of all beings. It is the overseer of all actions, who dwells in all beings, the witness, the sole consciousness beyond all attributes.

Svetasavatara Upanishad VI.11

The **Self** is the Divinity that exists in all directions, born in the beginning, it moves within the child. It alone has been born and it alone will be born. It faces all creatures whose face is to every side.

Svetasavatara Upanishad II.16

Sanatana Dharma as a universal tradition has room for all faiths and all religious and spiritual practices regardless of the time or country of their origin. Yet it places religious and spiritual teachings in their appropriate place relative to the ultimate goal of **Self-realization**, to which secondary practices are subordinated. Sanatana Dharma also recognizes that the greater portion of human religious aspiration has always been unknown, undefined, and outside of any institutionalized belief.

Sanatana Dharma thereby gives reverence to **individual** spiritual experience over any formal religious doctrine. Wherever the Universal Truth is manifest, there is Sanatana Dharma - whether it is in a field of religion, art or science, or in the life of a person or community. Wherever the Universal Truth is not recognized, or is scaled down and limited to a particular group, book or person, even if done so in the name of God, there Sanatana Dharma ceases to function, whatever the activity is called. Therefore, to say that some people in India alone know this, or can speak for this, is false and confused.

Question: A single wheel revolves with a single rim, with an unlimited number of spokes moving both before and behind. With half of itself it generated the universe. Where has its other half gone?

Atharva Veda X.9.7

Answer: Encompassing all beings, all worlds, and all directions of space, approaching the original being of Truth, with the Self it entered into the Self.

Going around Heaven and Earth in an instant, going around all the worlds, the directions, and the enlightened realms, breaking the extended line of karma, it saw That, it became That, it was That.

Shukla Yajur Veda XXXII.11-12

The infinite Mother is Heaven. The infinite Mother is the Earth. She is the Mother, the Father and the Son. The Infinite Mother is all the Gods and the **five** peoples of humanity. She is all that has been born and all that will be born.

Rig Veda I.89.10

The almighty power of the Supreme Divinities is only One.

Rig Veda III.55.1

May Heaven and the Atmosphere grant us peace. May the Earth give us peace along with the Waters. May the herbs and the forests be peaceful to us. May all the cosmic powers grant us peace. May the Divine Being grant us peace. May the entire universe be at peace. May there be the peace of peace. May that peace dwell within me.

Shukla Yajur Veda XXXVI.17

The Basis of the Eternal Tradition

A universal tradition integrates all valid ways of knowledge from ordinary sense perception to the highest samadhi or spiritual absorption. It cannot be limited to the partialities of any particular system or ideology, yet it must contain teachings for people of all levels and temperaments.

Deity

"God" is the term most often used in Western religious thought to describe the Supreme Being or spiritual reality behind the universe. The term God is originally a Germanic word and relates to the idea of the good, the summum bonum, what is supremely beneficial in life. God in the Jewish, Christian and Islamic sense stands for the Creator of the universe, who has a personal nature, and is generally conceived of as a father who resides in Heaven.

Sanatana Dharma teaches that there is an ultimate spiritual reality, which one can call God, **but that this reality transcends all names, forms and actions**. Its highest Truth is one of monism - not that there is only One Deity but that there is nothing but Deity, which includes all creatures within a greater Being. Such a Divine being is not merely creator: **It is the creation itself as well as the Uncreated which transcends time, space and causation as pure consciousness**, called Brahman or **the Absolute**. All creatures and all the universe are in essence Deity. Our soul is one with The Absolute and can experience this in consciousness. (See Asat, Sat, and Tan on this website). To avoid confusion, I'll use "The Absolute" instead of some other name or word. The Absolute is the very Self of all beings. It is neither male nor female. It is beyond emotion and expression. It has no only sons, favorite prophets or chosen people. It transcends time, space and person. All of creation consists of merely the surface waves on its infinite sea. It is a unity of Truth, not of belief, and a Truth that has many forms and functions in its manifestation.

The Absolute is not apart from the world. **It is the very being and presence underlying all things**. It is equally present in an ant as well as in a human being. There is nothing apart from it. Yet it is not tainted by anything. Like space it pervades everything but assumes no form. While one can call The Absolute "God," one should realize that The Absolute is a universal principle of Being (SAT)

transcending both the Creator and the creation and is **not** the same as the God of monotheistic beliefs (which Hindus call Ishvara or the Lord).

Non-Duality (Advaita).

Non-duality is the understanding that there is only One Truth or Reality, and therefore only One Self in all beings. This One Truth is **Being-Consciousness-Bliss** Absolute.

It exists equally in the Creator, the soul and in creation and transcends all three. It is not merely a theory but is the experiential unity of the perceiver, the action of seeing, and the object perceived. (See [The Darkness Is One](#) on this website).

Without knowing the One, we remain trapped in duality, ignorance and sorrow. To know the One is to become it, which is to recognize its Self-existent reality.

Sanatana Dharma bases itself on non-duality. For this reason it cannot set up one religious identity against another. It recognizes the same Self in all beings. Its various practices help us merge into the One, which transcends all human limitations. Here Self is being defined as Sat, the same Sat in all things, despite their individual personalities.

Atheism?

Atheism, the idea that there is no God or Creator, is a conception of the human mind which occurs at various stages of mental and spiritual development. It appears in undeveloped minds who are unable to perceive any deeper reality than what is evident through the physical senses. Atheism **also** appears in more developed minds who see through the limitations of organized religion and its dogmas and can no longer accept them as true. In that sense, Atheism is an enlightened reaction to ignorance and dogma. Some Dharmic teachings, (e.g. the Esoteric Northern Traditions of the East) are atheistic in the sense that they do not regard God or a cosmic Lord as the ultimate reality. They may recognize the Creator or rather the **Emanator** as a secondary reality, however, and see Pure Consciousness as the ultimate truth of being. Such systems are atheistic only in the sense of not regarding theism as the ultimate truth. Such non-theists are not materialists but have a trans-theistic spiritual view of Reality. This would be more in line with what we call the Dark Doctrines (see below, [Here is Summary](#)). The moment you put "the person of 'God'" into a doctrine, you run the risk of Theism and falling into errors.

Deity: Personal or Impersonal?

A universal tradition recognizes the full range of personalities of the Deity. Yet the Divine is impersonal as well as personal, the formless Absolute of Being-Consciousness-Bliss as well as the cosmic Lord and Creator (the Esoteric Tradition says **Emanator**, not Creator - there is a profound difference). The impersonal is a higher reality because the personal implies limitation. Beyond creation there cannot be any person, even a Divine Person. Again, the issue here is with the concept "person" for something that pre-existed the Cosmos. There is no contradiction between the personal and impersonal aspects of the Deity. The Impersonal Divine in its creative play assumes various personalities as the Creator, or Emanator, Preserver, and Destroyer of the universe.

These personalities (of one Personage) may be either male or female, through the great forms of the Divine Father and Divine Mother. Yet the Divine is beyond "self and other" as the sole and Self-existent Reality. **That being true, the Esoteric Pure Doctrines don't bother making personalities for the Self-existent-Reality.** In that impersonal and uncreated Existence is true immortality and perfect peace.

What is the Relationship With Deity?

With Deity or the Universal Being is our only enduring (eternal) relationship. Deity is our true origin and goal, our ultimate friend and companion. Deity is our father, mother, son, daughter, brother, sister, friend, and master. Whatever we are related to in essence is Deity or The Absolute as the true Being of all.

God is the Self, the Divine Presence which dwells in the hearts of all beings. We are not merely related to God: God or the Supreme Being is our true nature. In the highest truth (highest Dharma), we don't have a relationship with God, **we are God**. All that we experience is related to us, part of our own eternal and infinite consciousness and its creative capacity.

Why Do Religions Call God He?

God is both male and female, and beyond both male and female. One can call the Divine "He" relative to the masculine qualities of the Cosmic Being like strength, justice, will or discernment. One can call it "She" in reference to its feminine qualities like love, devotion and receptivity. One can call God "It" relative to its neutral qualities like infinity or pure existence. But this runs the risk of straying far from the actual Doctrine. It is making divisions in something that Is One. If one only calls God "He" then such a God is not the Supreme Being but a personification of a male centered view of reality. As our culture is dominated by male energy, not of a higher but a lower order, naturally people project this idea upon God as well. If people keep projecting things into The Absolute, eventually it is no longer The Absolute, but something else that is **not** the Absolute. Such a one-sided conception of God is reflected in exclusivist religions, which claim that they alone have the truth and thereby lead us to various extreme or even violent actions.

Therefore while we can call God "He" we should not limit how we can conceive his reality. He is all beings and all relationships. He-she-it, you-me-them, whatever entity we conceive is our very own Self.

What is the Importance of the Divine Mother?

In predominant Western religions the Divine is worshipped as Father but not as Mother. This heavenly Father is often portrayed as a stern, angry or jealous God - a strict judge and giver of punishment to those of his children who violate his seemingly arbitrary laws. Protestant Christianity and Islam have banished the Divine as Mother from their religions.

Catholic and Greek Orthodox Christianity have accepted the feminine only as the mother of Jesus, not as God in Her own right - even though it appears that devotion to the Madonna has been the strongest living mystical tradition within Christianity and its greatest sustaining force. Sanatana Dharma as a universal tradition has always recognized the importance of the Divine Mother.

According to Hinduism the deepest relationship that we can have with God is that of the Mother. No human relationship is closer than that of the mother and child. It best mirrors our relationship with God. India itself is looked upon as the Mother. The Hindu religion itself is seen regarded a mother and its teachings are her milk.

In the modern world wherein we are recognizing the equality of the sexes we can no longer reject the feminine aspect of Divinity. The rejection of the feminine aspect of the Divine - which is loving kindness, tolerance and caring nurturance - and the promotion of the stern male-only father-sky God, has led to the religious animosity and holy wars which have devastated humanity over the last two thousand years.

What religion has aggressively promoted a belief in the Divine Mother? What form of religious fundamentalism or exclusivism has ever been made in the name of the Goddess? Who could ever kill people in the name of a God named Mother? What Mother would ever allow her children to be killed or hurt, no matter how much they may have fallen? What Mother would condemn her own children as sinners? Who could say "believe in the Divine Mother or you must be killed or go to an

eternal hell?" Not surprisingly Hinduism, the world's major religion that has honored the Goddess, has seldom promoted religious hostility, and has never created such ideas as eternal damnation.

The female is the form side of the Divine. Woman represents the Divine embodied. Her worship requires the creation of appropriate forms in which to revere her. We must once again create images of the Divine Mother to allow her healing grace, which is essential for world peace, to descend. Without acknowledging the forms of the Divine Mother our religions must be imbalanced and lead to various excesses in human behavior.

What is the Relationship Between God and Nature?

Some religions place God and Nature apart or in conflict with one another. Others see Nature as God's creation, which he owns and rules from on high and for which the glory belongs only to him. The Hindu view is a little different. According to Hinduism Nature is the manifestation of God who is our very Self. Nature is our own body. This is also in the Esoteric Tradition: that Nature itself, the entire Cosmos, is what the Vajra Became; therefore it is the Vajra, ultimately. It is emanated from the Vajra and is the Vajra ultimately.

The entire universe is our manifestation, the reflection in form of the Truth of who we really are. We not only exist in Nature, Nature exists in us. We are the Cosmic Being that expresses itself through all the forms of creation. God has not merely created Nature, or emanated Nature (which makes it all Samsaric in the Esoteric Tradition), Nature exists in God. Nature is the expression of the Word of God. It is the Divine Message and teaching vehicle through which we can come to know our True Self.

What Hinduism teaches is not pantheism, the idea that Nature is God, but monism, the Truth that there is only One Reality which includes the world and is not apart from anything. Hindu saints and sages have always reveled in the world of Nature, communicating through her with the Divine Existence.

Nature is the Divine Mother who, if we are open to not only her beauty but her wisdom, will unfold all the mysteries of consciousness to us. Besides the outer Nature is her inner form, the power of yogic knowledge, the intelligence that directs the evolution of consciousness, which ultimately reveals all the universe within us.

What is the Name of the Deity?

There is only One Divine Reality or Supreme Being, which is both beyond all names and forms and has an unlimited number of names and forms. One can call it Shiva, Vishnu, Divine Mother, the Creator, Allah or whatever one likes. All the names and forms of the Divine which human beings have developed through time have their validity. But we must transcend names and form, even the name of God, to find That Reality which is beyond all material and mental limitation. Here this is identical to Taoism.

We don't think that the English word for grapes is the only legitimate word for grapes and those who call grapes by any other name know nothing about this particular fruit. Yet in religion some groups may insist that the name for God belonging to their particular community is the only true name and should other people call upon that spiritual reality by another name, they must be calling upon something else or even worshipping something undivine.

The name is not the thing. Even a person cannot be reduced to a single name. How much less so the Infinite Being? God has all names and transcends all names. What is important is to know that Reality not to try to impose one name or one idea about it on all humanity. A name for God enables us to establish a relationship with that transcendent Reality. Generally the name reflects various Divine qualities - like love, peace, or truth - which allow us a means of access to that higher Truth.

Repetition of Divine names is perhaps the easiest method of directing the mind to Truth. But when we limit that transcendent Reality to a mere name, which is a collection of letters, then the name itself becomes the factor of illusion and separation. We must use the name as a messenger to contact the Being, not merely worship the name itself. Ultimately we are that Being and Its name is our name, which our every breath and heartbeat proclaims.

What is the Origin of Sanatana Dharma?

Sanatana Dharma as a formulation of the eternal tradition has no specific origin in time. Its origin coincides with the beginning of creation itself. Sanatana Dharma as the universal religion arises anew with each cycle of creation, being inherent in the very laws of the universe.

Because it has been formulated in terms of Sanatana Dharma there is no specific point in history when we can say that Hinduism began. Nor can we rigidly delineate the forms of Hinduism from those of other religions, which being products of time must rest on the eternal. As not having an origin, it has no end.

Sanatana Dharma is based upon universal principles, like the law of karma, which are true in all worlds and all cycles of creation. Though its names and forms may vary, its principles or dharmas are unchanging and must be rediscovered by all creatures in every world. The origin of the True Dharma is within us. It is the very root of our deepest thoughts.

What is the Goal of Sanatana Dharma?

The goal of the universal tradition is **Self-realization**, the realization that the universe exists within us - that the universe is the embodiment of our deepest consciousness which transcends time and space. The goal of Universal Truth is to become one with it, which is to become one with all. This is liberation from all bondage based upon fear and craving need and the various dualities of attraction and repulsion. For indeed, if we are all, what else could exist for us to fear or to crave or need?

Actually the goal of Sanatana Dharma is ever realized because the universe is inherently one with consciousness. To reach this goal is to recognize its Self-Existent Reality. This is to merge in the ocean of unlimited Being-Consciousness-Bliss. It is liberation from all bondage and sorrow.

Yet beside its ultimate goal Sanatana Dharma recognizes all the other goals of the universal manifestation, which is the organic unfoldment of all the levels, layers and different types of worlds and creatures. While this leads to the ultimate goal, each stage has its appropriate secondary goals, manifesting the full beauty and glory of creation.

Is Evolution Endless?

Evolution is a process of development in time. Time has no end. Therefore there must always be an evolution within the field of time. Though one universe may come to an end, another must come into being. Evolution of form, life and mind is eternal, though no particular thing that evolves is itself unending. In the Esoteric Tradition: Being is always Becoming.

However there is a part of our nature that is unchanging, which has never been limited to the field of time. This Timeless Being can never evolve because it does not exist within the domain of action. (See [The Darkness Is One](#) on this website.) Pure Consciousness is not a material thing or a product of time that can grow or decline. What evolves is the mind and its ability to reflect consciousness.

What is necessary is to know our true Self - the immutable constant of our being. Then we transcend time and circumstance. Then evolution, on whatever level it may occur, cannot limit us, though the forms of our outer expression may change and develop in ways that we may not be able

to presently conceive. We must learn to view the unending changes of evolution from the standpoint of the Immutable Self. This is Divine delight.

Karma

The law of karma is very scientific. The effects of our actions must be of the same nature and extent as the original actions themselves. It is not a question of reward and punishment but a law of energetics. Our actions set in motion a subtle or occult force that pushes us along in life. If we act in a violent way towards others, for example, that violence becomes embedded in our psyche and reflects upon us, causing us to act and to be acted upon in a similar way.

If we act in a loving and compassionate manner that energy carries us along the stream of love and brings the forces of love into our life to the same degree and manner as the love we have put forth. Whatever we set in motion through action, even if that action is directed toward others, we must come to experience within ourselves. When we die we take with us the essence of our actions and the will that has caused them, which becomes the basis of our next life.

Karma is the residue of past actions that follows the soul along its journey until it is able to transcend action which, based on desire, is always limited. The goal for Dharmic traditions is liberation or union with Truth, the Self. This arises from knowledge, not action, because action which occurs in the realm of time cannot bring us to that which transcends time. We must learn to look beyond action and give up the sense of being the doer. Then the fluctuations of action and its result cannot disturb us, and whatever we do, being detached, will be inherently good (according to Sanatana Dharma - it may not be seen as good by others).

Are We Punished for Wrong Actions?

Reward and punishment are concepts of an undeveloped mind. The Divine Being is not some great parent or judge in Heaven dealing out rewards and punishments. There is a natural law (dharma) and its consequences according to the law of cause and effect (karma).

If you put your hand into a fire you get burned. God is not punishing you for the sin of putting your hand in a fire by burning you. It is not a sin but a matter of ignorance of natural law and consequent experience of pain or limitation. Just as there are physical laws, like fire's capacity to burn, so there are mental and spiritual laws. Violence, for example, brings eventual destruction upon its perpetrator. But one is not punished for violence, violence as a negative state of mind with negative consequences creates its own punishment.

The problem is that the long term effects of our actions are not as obvious as their immediate results. For example, if we eat food, like too much sugar, which tastes good but is bad for us in excess, its negative effect will not manifest immediately, like fire burning us, but will take time, causing eventual disease through poor digestion which may manifest as arthritis, heart disease or any number of problems. Because of the time lap involved between the cause and effect of our actions we may not recognize the connection between the wrong food and the disease.

On the level of behavior, anger is destructive to our finer sensitivities and prevents us from developing higher consciousness. It disturbs the Inner Peace. However, if our minds are not properly evolved we may not recognize this pain, we may indulge in anger and find pleasure in it. But eventually we must experience the consequences of the forces we set in motion, both on a short term and a long term level. Our anger, fear and attachment must lead us into situations that make us suffer. Wrong action itself is its own punishment because it causes the constriction of our consciousness into the outer realm of life, which always results in unhappiness.

Do Heaven and Hell Exist?

Sanatana Dharma recognizes that the soul or reincarnating consciousness is one with the Divine and Eternal Reality. The soul is immortal and by its very nature ever blissful, free and happy. However, veiled by ignorance, it falls into confusion and through misconceptions about the nature of Reality makes various mistakes about life which lead to suffering in different incarnations.

Souls by their karma, the power of their own actions, create their own destiny, which leads to various happy or unhappy states of existence. A very happy state could be called heaven and a very unhappy state, hell. Yet there is no eternal or absolute heaven or hell. Any embodied state being bound by time must be transient and come to an end after a certain period of time. Nor does any realm contain such extremes of pleasure and pain that the ordinary idea of heaven and hell portrays. All embodied states must bring some degree of both pleasure and pain, joy and sorrow.

Moreover an unlimited result cannot arise from a limited action, any more than a limited seed can produce an unlimited plant. Therefore an unlimited or eternal heaven or hell can never result from limited creaturely actions, such as occur in an ordinary human life, which must lead to repeated incarnations, not to any final heaven or hell. The actions that we do in one life do not have eternal ramifications but only those into a corresponding field of time. Wrong actions lead to suffering but such suffering is equal to the nature of the action. There cannot be an eternal result through transient action.

The idea of an eternal heaven or hell is irrational and shows an ignorance of the basic nature and laws of the universe. Hindus believe in a loving God who would never condemn any creature to an everlasting hell. To them, such a God would be the worst of tyrants and unworthy of worship.

Heaven and hell have been used by various priests to entice or frighten people into certain beliefs. Such heavens and hells do not exist.

This heaven and hell idea appeals to the basic reward-punishment conditioning mechanism of the undeveloped mind. It does not promote real ethical behavior so much as creating emotional imbalance and sometimes religious fanaticism. It is important to recognize that our actions have their consequences in both this and future lives, but to hang the specter of an eternal heaven or hell over people is only to promote fear and ignorance.

Does Evil Exist?

There is an Absolute Good (which is what these Traditions are choosing to call The Absolute) but there cannot be any absolute evil. Evil being a form of ignorance and limitation can never be absolute, though it can be a powerful force in this realm of the ignorance. All souls are inherently good and can only temporarily become evil owing to ignorance. This evil consists in doing actions which harm other creatures **and thereby also harm oneself**.

Various negative forces exist in the universe which could be called, in some sense, evil. Just as there are toxins and pollutants in the physical environment, which can be called bad (but which may not be bad to non-human life at all), so there are negative forces in our psychic and mental environment. Wrong actions create a negative force, which like mob action, can appear almost demonic. Yet however strong evil appears it can never win in the realm of Truth and Eternity. Only in the outer realm of appearances can evil appear to have any real power. Inwardly in consciousness it does not really exist.

The idea of a Devil or that of an entirely evil being is wrong. No creature exists who is inherently evil or who can act in an entirely evil manner. However, the evil or harmful actions of people can create a negative force that appears to have an existence of its own and can be almost overwhelming. Such negative powers and entities do exist and must be reckoned with but can be transcended.

These negative forces are not the product of religious unbelief but of willful egoism. The way to transcend evil is to transcend the ego, which is to go beyond the barriers of belief and identity.

Unfortunately, the specter of evil has been used to dominate or destroy people who think differently than a particular group.

Such an idea of evil is itself one of the most evil things the human mind has ever invented, as the violence perpetrated in its wake throughout history has demonstrated. It turns other human beings, who are also God, into demons who have to be destroyed and who are not even worthy of human consideration.

What is Sanatana Dharma's View of Civilization?

According to Sanatana Dharma, or the universal tradition, civilization should be the progressive unfoldment of the capacities of the soul toward the ultimate goal of Self-realization. The soul through evolution gradually develops the powers of the senses, emotion, mind and intelligence until discovering its nature as Pure Consciousness. All of the universe is thereby a development of civilization, which should be the culture of consciousness.

Plants and animals also have their societies and their communication. Civilization is not unique to human beings or to this planet but occurs everywhere in the universe. Yet human civilization has its particular role. Human civilization should be the culture of spiritual aspiration whereby we seek to embody the universal consciousness in creaturely existence.

This is neither the culture of religious belief nor that of materialistic science. It is the seeking of the Infinite in a rational, sensitive and experiential manner, not the promotion of an institution, nor the cultivation of the finite. True civilization begins with the spiritual life and it is based upon honoring the sages, those who have realized truth, and looking to them as our social role models and ideals. There are obvious pitfalls in doing this, dependent on which "sage" one chooses to admire.

What is Vedanta?

Vedanta is the portion of the Vedas or the scriptures of Hinduism that deals with the ultimate truth of Self-realization, which is the true goal of life. It teaches the great truth that the **Self is God, that our inner being is one with the supreme reality.** (See [Asat, Sat and Tan](#) on this website.) There are several schools of Vedanta but all seek realization of God or Truth.

Vedantic schools discuss the nature of the Absolute (Brahman), the Creator (God), the soul (Atman) and Nature, as well as the nature of karma, rebirth, bondage and liberation. Vedanta contains philosophy, theology and various yogic approaches. It is a vast treasure house of wisdom which explains all the mysteries of life and comprehends all worlds and all states of consciousness.

Yoga is the practical side of Vedanta. Without yogic practices Vedanta remains a mere theory. Without Vedantic knowledge yogic practices remain superficial. Vedanta is the real essence of Hinduism and Yoga is its practice. It has been said that Vedanta is to Hinduism what Kaballa is to Judaism. The great teachings of Yoga-Vedanta are the core of Sanatana Dharma or the Eternal Tradition and should be spread all over the world.

What is Tantra?

Tantra is a set of Hindu teachings generally giving various rituals and techniques to achieve the various goals of life, including liberation. Buddhist and Jain Tantras of a similar nature also exist.

The highest Tantras are spiritual texts providing worship of deities, mantras, and meditation to achieve union with Deity and Self-realization. They are great yogic teachings and imbued with the higher truths of Vedanta. Tantras of an intermediate level use rituals and mantras to gain personal goals like health, prosperity, marital happiness or children. Inferior Tantras use similar methods to

gain control over the minds of other people or even inflict harm. These are not to be viewed as superior or inferior in terms of morality. They are Greater and Lesser in terms of Magic.

In the West Tantra has mainly become known through various sexual Tantric practices. In fact to most Westerners Tantra means sex. Such sexual Tantras were usually part of the intermediate or inferior Tantras, not the higher Tantras. They make up only a small portion of Tantric teachings and should not be made to represent Tantra as a whole.

As the Goddess represents the Divine Word and the force of Nature, Tantric approaches are based on worshipping Her. She controls all energies and gives mastery over all techniques. She is the power of Yoga, the Yoga **Shakti**, that leads us to our true Self.

Isn't This a Different View Than Yoga in the West?

Yoga in the West has come to emphasize asana or yogic postures, which is just a small and preliminary part of the yogic system as the Western world is very physically oriented. As such it is Hatha Yoga or the Yoga of physical culture that has become most popular. But even traditional Hatha Yoga includes pranayama and meditation.

It is a part of Sadhana or spiritual practice and is meant to lead one to Raja Yoga or the deeper meditational practices. However the deeper aspects of Yoga are recognized by many people, even in the West, particularly those who want to go deeper into the tradition.

How Does Hinduism View Western Civilization?

Western civilization is a comparatively recent phenomenon compared to older spiritual cultures like the Hindu which go back over five thousand years and recognize previous world ages going back far into what Western historical accounts describe as the pre-historic era. Hindus view Christianity and Islam as new religions also, which have therefore yet to develop the proper depth and tolerance that experience teaches.

According to Hindu thinkers Western civilization is still immature and at an adolescent phase wherein personal pleasure and sensory indulgence (Kama) are the most important values. Western civilization, except in areas dominated by fundamentalist religions, has advanced beyond the childhood phase, represented by the Middle Ages, when people were like frightened children dominated by religious authority (externally projected parental images).

But it has not developed any real spiritual tradition. It produced a few mystics in the Middle Ages but no enduring science of Self-realization and yogic practices. Western art has also floundered without any spiritual roots and become mere personal expression leading either to anarchy or nihilism but not at all connecting us up with the cosmic powers which true art is meant to.

To the Hindu mind Western civilization and its adolescent values is destroying the planet and its deeper cultural traditions. However Western civilization at least has a freedom of inquiry and curiosity about the world that must lead it toward deeper knowledge in time, but as a cultural phenomenon on any large scale, this may take decades, if not centuries to develop, which is not surprising as the life of civilization is measured in thousands of years, not centuries. Western thinkers should remain humble and not get trapped in the arrogance of the intellect, then this development can occur quicker and with less suffering.

Isn't this View of Western Civilization Insensitive?

Actually it is the Western account of history that is insensitive. Look at any book on world history coming from the West and you will see that it is mainly a history of modern Europe with spiritual cultures like the Hindu dismissed as of little importance, and ancient spiritual cultures like the Egyptians regarded as merely primitive.

Similarly Western books on the history of philosophy give little credit to the great experiential spiritual systems of the Hindus and Buddhists. Their history of art has little regard for the monumental spiritual traditions of countries like India, Egypt or Mexico but is mainly concerned with the personal style art of modern Europe and America which is lacking in any sense of the Eternal and the Infinite.

Western civilization itself is arrogant and does not understand the rest of civilization, which has been its largest portion historically, or the great spiritual traditions of humanity, which are the essence of civilization. Western civilization pretends that it represents civilization as a whole, when it only represents one very recent trend.

Please note:

Here is summary, a lot more specific:

Unity in the Adamantine Esoteric Tradition of the Boundless Darkness, what we call the Dark Tradition.

This is an Adamantine Doctrine said to have been The Doctrine of the prior world age, the 4th age, the Satya Yuga. Pen Hun transmitted it to the people in the Kali Yuga. Blavatsky was told some of this, for sure. I detailed some of it, in short, in "Serpents vs. Adamites."

What absolutely legitimizes the entire Esoteric Tradition and all the related cultures (plural) that had it and still have it, as a whole, is their EMANATION doctrine about the Boundless Darkness, No Name, Aditi, Ain Soph, Apeiron, etc. and the Flame, Viraj, Vajra, etc. that is in that All Pervading Darkness - and the resulting doctrine of Being and Becoming. This Tradition is not exclusively in the Eastern lands since the "western civilization" Hellenic pre-Socratic thought is universally agreed upon to be very Eastern in tone and intent - and that is where Pythagoreanism comes from. Pythagoras, however, identified himself as a Pelasgian - and these are people of the prior 4th world age. (See "Sumerians, Pelasgians, and Turanians," on this website.) They also had the Apeiron, the Five Daimones and the same Doctrine.

THAT is the unifying concept. It is very much **unlike** a creation doctrine; it is very much **unlike** paganism with many gods and goddess and half-godling "children of" the gods/goddesses. It is **not** dualistic at all. It is NOT for everyone. Repeat, it is not dualistic - so if you find some later dualism tacked onto any tradition that has some of the Esoteric (Dark) Tradition in it, it is a later addition.

In addition, there are elaborations that are identical: how that One Darkness or The Absolute is always categorized in 5 distinct ways as it acts on "the nature" around us and how the Flame is within us as kundalini, Vajra, etc., how the Nature itself IS this Absolute as it Became All Things. How the Flame comes into living beings from the All Pervading Darkness, goes through living things as a Flame or kind of "Light" and then returns to that One Darkness/Being. How the All Pervading Boundless Darkness itself never increases or decreases all the time this goes on. There are also very similar doctrines about what lacks this Flame within, in all these traditions. There is no judgement on such people. It is just that the Tradition is not told to them - hence it is esoteric. (Times have changed). I could say it this way: Aditi, Vach, Viraj. Kether, Binah, Hochmah. Same thing. Recognizable to anyone that knows this.

This is one solid tradition amongst MANY whole cultures, parts of cultures and peoples. It is universally said to have been The Adamantine Doctrine during the Satya Yuga which is a prior world age. It is distinct from the trinity traditions, distinct from the dualistic traditions which oppose light and dark. It is distinct from paganism. It is distinct from the solar cults. It has nothing to do with rebelliousness or the mundane world of the herd and hypocrisy. It has nothing to do with that pro or con - all of that is irrelevant. If you want rules, make them up. If you follow rules, then someone else made them up. That's how societies work. How societies work has nothing to do with the Doctrine, per se. The need "in itself" for rules is contrary to the Dharmas. But rules are

needed in SOCIETIES and if you are talking about societies, behaviors in these societies; you are NOT talking about The Doctrine. There is a qualified difference. A Ngagspa can behave one way in some remote area of Etsen Gol. That is, you would see the outer behavior of this person, you'd see him doing things. Let him come to the USA and live in the city. The Ngaspa ADAPTS easily enough. You'd see him doing other behaviors outwardly. Inwardly, he is the same Ngagspa. Outer behavior has nothing to do with the Inner Being, per se; INTENT has to do with Inner Being. . Following speeding laws on interstates, which the Ngagspa would do if he came here, has nothing to do with The Doctrine.

This is perfectly clear in the Esoteric Tradition whether you get it from the Dark Tradition section on the website or from a university or from an Adapt or whether one might tell you some of this, as someone told Blavatsky (and she garbled it all up and tried to change it....) It does NOT MATTER if confused persons, overly cerebral people or anyone else doesn't get it. Glaring and screaming out is the EMANATION doctrine and the BOUNDLESS DARKNESS concept - the Flame that is in that Darkness - from there comes Being and Becoming. Those things are OUTSIDE of Judeo-Christianity-Islam for the most part. These are the three MAIN things that bind these traditions into one Esoteric Tradition: Boundless Darkness, Flame in Darkness , Being/Becoming. These THREE things unify it into one Esoteric Tradition, in addition to the actual teachings of the 7 and the 5 and The One. There is no duality of LHP or RHP even if we ourselves are calling something LHP - we do so due to the very recent meanings of these words (distortions). We have unified what belongs together as a core doctrine. I don't expect a very cerebral person stuck in the Judeo-Christian paradigm to hear a single "note" of what I said. I'm not into explaining harmony to tone deaf people. It's a waste of time. The LHP or The Esoteric does not work that way. It is not like conversion doctrines. It is not like what has come to be thought of as RHP. Though that in itself is very confused and misnamed. If (IF) you define RHP as the Exoteric, then one could say that the RHP does work that way: teaches music to tone deaf people - a pure act of futility. You either hear the tune, or you don't.

If you hear it, it the Doctrine calls out and reaches your inner Being, then it definitely CALLS to you, you can't even resist it. If you don't hear it, I suggest you don't concern yourself with it and continue to PURSUE YOUR OWN things and be happy with what you have. To not do that is to participate further in non-being. To try to gang up on and rag on those who do understand it, is an act of non-being.

Obviously, in history, pieces of this One Doctrine have been absconded with, merged with things it was never a part of, such as the Logos cults - and then the Sun Cults of old. SAT and Sanatana both got confused with Saturn the planet - and then confused with the Sun. Some of the Doctrine got merged into the Dark Goddess concept - dualized - as what I'd imagine to be a reaction to the Solar cults of patriarchal peoples ruling those areas. No matter. None of that is relevant. We present The Esoteric Tradition in a very unadorned and pure form. That is relevant. In the Kali Yuga, this is bound to happen to anything from the Satya Yuga.

[Many of the basic notes for this were taken from Dr. David Frawley because he states it all in an extremely simple manner using primarily English words in a clear, non-abstract as possible, manner. This article is not an attempt to elaborate on what is otherwise an extremely complex system of Teachings.]

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Dark Doctrines in Islamic (Moslem) Philosophy

(Information from *A History of the Arab Peoples* by Albert Hourani, pub.1991 by Warner Books. Chapter 11: Divergent Paths of Thought, pp. 172-181)

Pieces of the Dark Tradition can be found in the works of the Islamic philosophers, who always remained a fringe group in Islamic society. This is not surprising since the Middle East was a lot closer to the people who originated all Dark Doctrine thought. Philosophers were not the primary intellectuals of Islam – they were second to the very influential scholars of *hadith* ("sayings of the Prophet") and the Koran, who based their studies on proper interpretation of written scripture and oral tradition.

Both philosophers and Sufi mystics challenged the Islamic establishment's emphasis on written and spoken doctrine. Sufi mystics emphasized revelation and direct, personal communion with God in their practices, which sometimes included orgiastic dancing and chanting (one Sufi said that e.g. when walls split open he communed with angels). Islamic philosophers inherited much of their tradition from the Classical Hellenic world (including the logic of Aristotle and Neo-Platonic cosmology), and believed that human reason, not just revelation from the Koran, could lead to truth.

This kind of philosophy reached its culmination in the work of **Ibn Sina** (known in Europe as "Avicenna" - 980-1037), who attempted to articulate Islamic doctrine in terms of Aristotelian logic and Neo-Platonic metaphysics, and whose thinking became very influential in later Islamic thought. Ibn Sina tried to explain a problematic aspect of Islamic doctrine: the apparent contradiction between the unity of God and the multiplicity of created beings. (This is very similar to the Darkness is One, yet that same Darkness in all things.) Ibn Sina's Neo-Platonic school conceived the universe as being formed by a series of **emanations** from God, with God as the First Cause or Creator and necessary Being in whom essence and existence were one. From God, there was a series of **ten** intelligences, ranging from one First Intelligence down to the Active Intelligence which governed the world of embodied beings.

It was from this Active Intelligence that ideas were communicated to the human body by a **radiation of divine light**, (i.e., the Vajra) and thus that the human soul was created. Ibn Sina called this radiation of divine light *ishraq*, and said that it enabled men to attain contact with the hierarchy of Intelligibles. (Some later writers used the term *ishraq* to refer to the ancient esoteric wisdom of the east – *sharq* is the Arabic word for 'east' – and to a systematic formulation of the ultimate Reality which lay behind the words of the Koran [an attempt to formulate such a philosophy by al-Suhrawardi caused a scandal and al-Suhrawardi's execution by the ruler of Aleppo in 1191]). "Light" symbolism was common to both Sufi mysticism and the words of the Koran, which said: "God is the Light of the heavens and the earth: the likeness of His light is as a niche wherein is a lamp (the lamp is a glass, the glass as it were a glittering star) kindled from a Blessed Tree, an olive that is neither of the East nor of the West, whose oil well-nigh would shine, even if no fire touched it: Light upon Light (God guides to His Light whom He will)" (Koran, 24:35-9).

According to Ibn Sina, just as the soul was created by this process of descent from the First Being, a process animated by the overflowing of divine love, so human life should be a process of ascent, a return through the different levels of being towards the First Being, by way of love and desire. Ibn Sina said that prophecy was the highest kind of human intellect – the prophet could participate in the life of the hierarchy of ten Intelligences, and could rise as high as the First Intelligence. Not just

prophets, but also highly spiritually gifted men, could attain this by the way of asceticism [exercise and self-discipline].

These ideas of Ibn Sina seemed to contradict the literal interpretation of the "divine revelation" of the Koran. The prominent intellectual Ghazali attacked the ideas of people like Ibn Sina in a tract called *Incoherence of the Philosophers*, pointing out three "errors" of the philosophers: 1. The philosophers believed that the emanations of divine light infused matter but did not create it. 2. They limited the knowledge of God to universals, ideas which formed particular beings, not the particular beings themselves (this view was incompatible with the Koranic image of a God concerned for every living creature in its individuality). 3. They believed in the immortality of the soul but not of the body. In sum, Ghazali said that the God of the philosophers was not the God of the Koran, speaking to every man, judging him, and loving him.

A century later, another champion of the philosophers emerged to challenge Ghazali: **Ibn Rushd** (known in the West as Averroes - 1126-98). Rushd addressed Ghazali's criticisms of philosophy, and said that philosophy was not incompatible with the Koran. He said that not all the words of the Koran should be taken literally – those that seemed to contradict the conclusions of the philosophers should be taken metaphorically. He also warned that most human beings were incapable of philosophical reasoning, and that philosophy was for the elite (*khassī*), while literal meaning was sufficient for the generality (*'amm*). Dialectical reasoning (*kalam*) was for minds in intermediate positions, since it used logic in order to support the level of truth appropriate to the *'amm*.

The works of Ibn Rushd do not appear to have had a lasting influence in subsequent Islamic thought (although Latin translations of some of his books made a deep impact on western Christian philosophy). However, the ideas of Ibn Sina remained of central importance in religious and philosophical thought. By the twelfth century there was starting to be a rapprochement between *kalam* and philosophy. A logical structure was erected to defend and explain Koranic doctrine.

The most elaborate and lasting formulation of an ultimate Reality behind the words of the Koran was made by **Ibn 'Arabi** (1165-1240), an Andalusian Arab whose father was a friend of Ibn Rushd, and who attended the funeral of the philosopher. He made a pilgrimage to Mecca, where he claimed to have a vision in which he became aware of the Ka'ba as the point where the ultimate reality impinges upon the visible world. He described the universe as an endless flow of existence from and back towards the Divine Being: a flow of which the primary symbol was Light. This process could be regarded, in one of its aspects, as an overflowing of love from God, the desire of Necessary Being to know itself by seeing its Being reflected back on itself.

This creation took place by a manifestation of God's Being through His Names or attributes. The Names could be seen in three aspects: in themselves as being part of the essence of the Divine Being; as eternal archetypes or forms; and as realized in specific and limited existent beings. In their active form the Names were known as Lords: they manifest themselves in images produced by the creative imagination of God, and concrete beings were an embodiment of these images.

'Arabi had the idea of the "Perfect Man" (*al-insan al-kamil*), who most fully manifests the nature of God, and is a visible embodiment of the eternal archetype, the "Mohammedan Light." There was an invisible hierarchy of "saints" (people possessing *ma'rifa*, or inner knowledge) who preserved the order of the world, headed by a *qutb*, or pole, for each age. He said that all revelations through prophets and lawgivers were revelations of the same Reality; all men worshipped the same God in different forms.

'Arabi said that the descent of creatures from the necessary Being is also an ascent towards God. The path of ascent, illuminated by inner knowledge (*ma'rifa* – knowing God through knowing the self), leads through various stages, permanent advances in the spiritual progress. There are stages of this inner knowledge. On this path one can reach the archetypal images, which are sensible

manifestations of the Names of God in the intermediate "world of images" (*'alam al-mithal*). Beyond that, one may be given a vision of God, in which the veil is momentarily lifted and God shows Himself to the seeker. There are two moments in such a vision: that in which the seeker ceases to be aware of his own personality and those of other creatures in the radiance of the vision of God (*fana*); and that in which he sees God in His creatures (*baqa*), lives and moves among them but remains conscious of the vision.

Ibn 'Arabi described the universe as being characterized by *wahdat al-wujud*, or "unity of being or existence." The meaning of this phrase caused much controversy. Some interpretations of this idea led to a problem of reconciling "unity of being/existence" with the Koranic doctrine of the infinite distance and separation between God and His creatures. In subsequent ages, commentators on Arabi were divided between those who said his ideas contradicted the fundamental tenets of Islam, and those who defended the orthodoxy of his ideas. His works remained controversial even among Sufis.

A major opponent of the ideas of men like Ibn Sina and Ibn 'Arabi was **Ibn Taymiyya** (1263-1328), a Syrian defender of Islamic orthodoxy and unity under the Mamaluk regime. Taymiyya emphasized the importance of living in accordance with the Koran.

Taymiyya criticized Ibn Sina on fundamental points. Taymiyya said that: the universe had been created from nothing by an act of Divine Will (not by emanations); God knows human beings in their particularity; they know Him by his revelation, the Koran (not by the exercise of their reason). Taymiyya's criticisms of 'Arabi's ideas were even stronger, since he considered them a greater threat to the Islamic community. Taymiyya totally rejected the speculative theosophy of 'Arabi and others. According to Taymiyya: man was not the manifestation of Divine Light, but a created being; man could not be absorbed into God's Being; the only way by which he could draw nearer to God was obedience to His revealed Will, the Koran. (This person spoke the words of klippoths!)

Taymiyya's criticisms demonstrate a failure to grasp the inner meanings of the philosophers, and he proposed instead a very scholastic, sterile adherence to written moral traditions. Taymiyya's ideas played an important role in the Muslim society of his time and afterwards, but became one school of thought among many in a diverse Islamic world. His tradition was revived by the Wahhabi religious movement in the eighteenth century, which led to the formation of the Saudi state in central Arabia.

However, followers of Taymiyya and 'Arabi were able to peacefully coexist in Sunni Muslim society, and some Muslims tried to reconcile the two thinkers. One sufi order, for instance, studied both schools of thought, considering Taymiyya to represent *shari'a* (or Muslim law), and 'Arabi to represent the *haqiqah* (or truth to which seekers of the Sufi path aspired).

Finally, there is this beautiful poem

The Refusal of Iblis by Muhammad Iqbal

I am no creature of mere light
That I should bow to man.
He is a base-born thing of dust,
And I am of fire born.

The blood in the veins of the world
Is lit up by my flame.
The tearing speed of wind is mine,
And mine is thunder's boom.

I forge the atoms' harmony,
The elements' concourse.

I burn, but also shape: I am
The fire that makes the glass.

The things I make I break to bits
And scatter in the dust,
In order to create new forms
From fragments of those lost.

This restlessly revolving sky
Is a wave of my sea;
And in my throbbing substance dwells
The shape of things to be.

The stars' bodies were made by You;
I am their motive force.
I am the substances of the world.
I am life's primal source.

The body draws its soul from you.
But I arouse the soul.
While You waylay with blissful peace,
I lead with action's call.

I never begged obedience
Of slaves who always pray.
I rule without a hell: I judge
Without a Judgement Day

That low-born creature of earth, man,
Of mean intelligence,
Though born in Your lap, will grow old
Under my vigilance.

Please see [Asat, Sat & Tan](#) and [The Darkness Is One](#). It's clear that the Philosophers were speaking about the Boundless Darkness IN WHICH a Blazing Light shines, that same Vajra within us - and that the way to directly perceive it is via kundalini yoga. They had the emanation doctrine and were Deists. Their adversaries were creationists and Theists and said/thought what they did because they could not FEEL what the Philosophers said.

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Dark Doctrines in Ancient Jewish Thought

From the Jewish Encyclopedia (this is not the Encyclopedia Judaica); 1901, 1912; Funk and Wagnalls Company, NY and London; prepared by more than four hundred scholars and specialists. For a completely thorough explanation, with copious notes from Isaac Meyer on the switching of the numerical order of Sephiroth, and much other extensive Esoteric Ideas, see our article (for sale) on Dark Kaballa.

OPHITES and NEHUSHTAN:

Collective name for several Gnostic sects which regarded the Serpent (Greek Ophis; Hebrew Nahash; hence called also Naasseni) as the image of creative wisdom. Such sects existed with Judaism before the rise of Christianity; and as there were Ophites who rejected the Gospels it would be proper to make a distinction between Jewish, Christian, and anti-Christian Ophites were not the sources.

Irenaeus, who, toward the end of the second century, wrote a history of heresy, did not know the Gnostics under the name of Ophites; but Clement (Stromata, vii 17, 108) mentions beside the Cainists the Ophians (Ophianoï), saying that their name is derived from the object of their worship. Philaster, an author of the fourth century, places the Ophites, the Cainites, and the Sethites at the head of all heresies (ch.1-3) because he holds that they owed their origin to the Serpent (to him, the Devil). The Ophites, Cainites, Sethites, Naasseni, etc., declared the serpent of paradise to be wisdom itself (Sophia), since wisdom had come to the earth through the knowledge of good and evil which the serpent had brought. Hence they exalted Cain and Seth, who they held were endowed with this knowledge, as the heroes of the human race; other Gnostics regarded Esau, Korah, the Sodomites and even Judas as tools of Sophia; whereas Jacob and Moses, for instance, who were the instruments of the creator (Demiurgus) were regarded as being inferior (Irenaeus, "Against Heresies, 1, 31, 2). All Ophistic circles believed in a demonic Hebdomad (i.e., seven spirits under the dominion of the Serpent) side by side with the holy hebdomad under Jaldabaoth. The last mentioned is the son of the fallen wisdom (Yalda Bahut means son of chaos), and from him proceeded, in successive generations, Jao, Sabaot, Adoneus, Eloeus, Oreus, and Astaphaeus, which are said to be manifestations of the God of the Old Testament. The Ophites claimed that Moses himself had exalted Ophis by setting up the serpent, and that Jesus also had recognized it (comp. John iii. 14).

The Naasseni went even further, and the retention of the Hebrew name shows that their belief represents the oldest stage of the heresy. "Whoever says that the All proceeded from the One, errs; but whoever says, from Three, speaks truth and can explain the All. The first of these three is the blessed nature of the sainted higher man, Adamas (explained as "diamond"); the second is the death below; the third is the unruléd race that had its origin above, and to which belong Mariam, 'the sought one,' Jothar (Jethro), the great sage; Sephora, the seeing one and Moses." The three words "Kavlakav," "Savlasav," and "Zeer Sham" (taken from Isa, xxviii 10), they declare, indicate Adamas above, death below, and the Jordan flowing upward (Hippolytus, "Philosophumena," v. 8) and present the threefold division of the realm of blessedness or immortality which forms a part of all Gnostic heresies - the world of spirits, the corporeal world, and the redemption. The "Naas" is the primal being and the source of all beauty (ib. v.9) - the spiritual principle. Side by side with it exists chaos, or matter.

The mysterious diagram of the Ophites is famous. Celsus and his opponent Origen ("Contra Celsum", vi, 24-38) both describe it though not in the same way. Celsus maintains that there were

circles above circles; but Origin maintains that there were two concentric circles, across the diameter of which were inscribed the words "father" and "son;" a smaller circle hung from the larger one, with the words "love." A wall divides the realm of light from the middle realm. Two other concentric circles, one light and one dark, represent light and shadow. Hanging from this double circle was a circle with the inscription "life," and this enclosed two other circles which intersected each other and formed a rhomboid. In the common field were the words "the nature of wisdom," above "cognition," and below "knowledge;" in the rhomboid was "the providence of wisdom." There were altogether seven circles, with the names of the seven Archons: Michael, in the form of a lion; Suriel, of a bull; Raphael, of a dragon; Gabriel, of an eagle; Tohu wa-Bohu (or Thauthabaoth), of a bear's head; Erataoth, of a dog's head; and Onoel or Thartharaoth, of an ass's head. The Archons are perhaps identical with the above mentioned seven generations of Jaldabaoth. They signify the corporeal world, which follows the middle realm, and with which the dominion of Sophia ends. The hexagram (Shield of David) of the Jews, whose through was not always foreign to Gnosis, may be in some way connected with this diagram. But the serpent as symbol is found likewise in connection with the mysteries of Egypt, Greece, Phoenicia, Syria and even Babylonia and India.

Ophites believed in what others proscribed as Seven Demons under the Serpent's dominion (makes 8). Dualists later made this into a doctrine of these "evil seven," and reflected it in a "holy seven" under the dominion of Jaldabaoth (from Yalda bahut). The Naasseni retained an old form of Ophite belief. The Hebrew term for Ophites was always Nahash. All of these groups, Ophites, Naasseni, et. al., have come to be collectively referred to as "Gnostics." The archons of the various Gnostic sects are the seven of the Ophites. Orthodox Jews after Moses believed that worship of this serpent, also called Nehushtan, resulted in physical and spiritual death. The assumption that the tradition about Nehushtan is not older than the time of Hezekiah, is incorrect.

SATAN

Usage first appears as "a satan," lower case letters, "an adversary." (Any adversary). This gradually evolved into a particular angel names Satan in the Old Testament who acted like a prosecuting attorney, accusing men before the judge (God) of their sins. At this point, Satan (capital "S") is still one of a number of "sons of God" or angels.

From this idea of Satan as an accuser, there developed the idea of him as an oppressor and eventually as the bringer of evil and death into the world. This evolution occurred in Jewish (as well as later Christian) literature and thinking. It seems to have been a common or popular idea or evolution, eventually absorbed by more serious divinity people such as Talmudic scholars.

The Jewish Encyclopedia, Vol. VIII, page 653, published in 1904, "The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom, human sacrifices were offered to Yhwh (Yahu, or Jehovah), as King of Counsellor of the Nation, and that the Prophets disapproved of it."

Yahu also is interchangeable with Satan, who is thought to have been a minor god of the Jews, and an instrument of Baal."

His ultimate development is as the arch-enemy of the Messiah: the Anti-Christ.

By the time of the medieval Kabbalists (The Zohar), his earthy (human) hosts became known as Kelippa (husks, rinds, peelings, scales, shells). All doers of misdeeds in the Old Testament were identified as such.

(See our article on Kaballa - [for sale]). The Satan one can find in the Esoteric Kaballa (Dark Kaballa) is identical to Nehushtan.)

KABALLA (spelled **CABALA** in Jewish Encyclopedia)

References to the most ancient writings on Cabala had SEVEN as the "holy number" rather than the TEN (Sephiroth) as emphasized by medieval Cabalists (Classical Cabala). The #10 seemed to achieve significance due to Pythagorean influences on Cabalistic speculation.

There are (were) two trends in Cabala. The speculative one, i.e. concerned with understanding the natural world, tended to be pantheistic and mystical, whereas a parallel trend tended to be deistic and moralizing, concerned with man's salvation and redemption. The latter trend tended toward dualism and was concerned with the attempt to liberate the soul from evil and unite with God, a central concern also of Gnosticism.

The mystical forms of Cabala sometimes emphasized that the highest degree of love by man for God was a sensuous kind of love, not spiritual at all, but rather like marital love of man and wife.

For a thorough explanation of Pythagorean Kaballa (the "3 which are like 1" are fully explained) see Dark Kaballa, (sold by [satan2000](#) and by us - see ad at [dd-ad.html](#)).

For more on the even more ancient Hebrews, read "The Hebrew Goddess" by Patai

For more on exactly who Moses was, see Hebrew Goddess by Patai, and Moses and Monotheism by Sigmund Freud. Many theorize that Moses was Thut-Mose, the priest of Akhenaton since a prayer he wrote to Aton is considered the same as a later prayer the Hebrews have. Here is an English translation of this "Hymn to Aton", which is nearly identical to the later biblical Psalm 107.

The Hymn to Aton

You appear beautifully on the horizon of heaven,
The living Aton, the beginning of life!
When you have risen on the eastern horizon,
You have filled every land with your beauty.
You are gracious, great, glistening, and high over every land;
Your rays encompass the lands to the limit of all that you have made:
As you are Ra, you reach to the end of them;
You subdue them for your beloved son.
Though you are far away, your rays are on earth;
Though you are in their faces, no one knows your going.
When you set in the western horizon,
The land is in darkness, in the manner of death.
While the true Nile comes from the underworld for Egypt.
Your rays suckle every meadow.
When you rise, they live, they grow for you.
You make the seasons in order to rear all that you have made,
The winter to cool them,
And the heat that they may taste you.
You have made the distant sky in order to rise therein,
In order to see all that you do make.
While you were alone,
Rising in your form as the living Aton,
Appearing, shining, withdrawing or approaching,
You made millions of forms of yourself alone.
Cities, towns, fields, roads, and river-
Every eye beholds you over against them,
For you are the Aton of the day over the earth
You are in my heart, And there is no other that knows you,
Save only your son Nefer-xeperu-Ra Wa-en-Ra,
For you have made him well-versed in your plans and in your strength.
The world came into being by your hand,

According as you have made them.
When you have risen they live,
When you set they die.
You are lifetime your own self,
For one lives only through you.
Eyes are fixed on beauty until you set.
All work is laid aside when you set in the west.
But when you rise again,
Everything is made to flourish for the king,
Since you did found the earth
And raise them up for your son,
Who came forth from your body:
the King of Upper and Lower Egypt, Akhenaton,
and the Chief Wife of the King, Nefertiti,
living and youthful forever and ever.

Aton was the sun disc one saw in the sky. Akhenaton proclaimed this the One and Only God. He was extremely persecutorial which earned him the hatred and wrath of the rest of Egypt. Adonai in Hebrew means Lord.

THE SHRINE OF BAAL-ZEPHON

Here's also is an interesting scholarly article that argues that the Jews of the Exodus were Baal worshippers. Keep in mind, that was during the rule of the Seti Pharaohs.

The entire article was published in AEON IV:6 (May 1997), pp. 85-105, complete with 124 references.

Two items concerning the route of the Israelite Exodus from Egypt have bothered me ever since I was a young man. It is told in the Book of Exodus that, after leaving Egypt, the Israelites, under Moses, traveled a certain distance toward the wilderness, stopped, and then turned back toward Egypt to a place called Pi-ha-hiroth which is described as having been before Baal-zephon. If the Israelites were really trying to escape from Egypt, why did they turn back?

When the Israelites traveled that "certain distance," they did not cross any seas, lakes, or marshes. Neither did they cross any seas, lakes, or marshes when they turned back toward Egypt to stop at Pi-ha-hiroth. And yet, when they left Pi-ha-hiroth to continue on their way, their route was blocked by a "sea" which they had to cross under strange and catastrophic circumstances. If they did not have to cross this "sea" going out of Egypt, and did not have to cross it coming back toward Egypt, why did they have to cross this "sea" the third time. As described in Exodus and elsewhere in the Old Testament, these events do not seem to make geographical sense. What really did transpire? Where was this place called Pi-ha-hiroth?

PETITION

Before I attempt to answer those questions, I must first put to rest two basic misconceptions that have crept into the story of the Exodus. The first of these was actually fed by the scenario of Worlds in Collision as proffered by Immanuel Velikovsky. And here I am as much to blame as the next man. Thus, in 1978, I wrote that:

The Exodus was not an organized march across the land into the Sinai Peninsula. Rather, it was a helter-skelter dash for life across a quaking land, amid crumbling buildings and flying debris, in an effort to reach the relative safety of the desert.

More recently, this sentiment was echoed by Dick Atkinson who offered the opinion that "there is little hint of military precision in the organization of the Exodus," which event he succinctly

described as a tale of refugees fleeing a disaster

"Military precision" there might not have been. And why should there have been? The Israelites leaving Egypt did not constitute an army. Nor were they intent on immediate invasion, as we shall see below. A closer study of the subject, however, indicates that Atkinson is as much in error as I had previously been, since there seems to be no doubt that, regardless of whether Egypt had just been shattered by an earthquake or not, the Exodus was a pre-planned organized march that was executed without panic. In this much, at least, Cecil B. DeMille got it right.

The second misconception I wish to correct is more widespread. It is one that has been fed by many a Bible lesson at Sunday Schools and other Bible classes, not to mention such Hollywood fare as Cecil B. DeMille's *The Ten Commandments*. Even among ardent readers of the Old Testament, it has always surprised me how many adhere to the belief that, when Moses accosted Pharaoh with the famous words "let my people go," he was actually demanding that his people should be allowed to leave Egypt for good. It is, in fact, doubtful that, plagues or no plagues, Pharaoh would have bowed to such a demand. As it is stressed several times in the Book of Exodus itself, the reason given for the requested departure, regardless of Moses' real intent, was not re-emigration into Canaan but temporary leave of absence.

"Let my people go" Elohim is reported to have told Moses to tell Pharaoh that they may hold a feast unto me in the wilderness. And again: "Let my people go, that they may serve me in the wilderness.

Moses himself told Pharaoh: "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto Yahweh Elohim."

This request to journey three days' distance into the wilderness in order to pay homage to their tribal god would not, of itself, have been unusual. This form of ritual, known to us today as a pilgrimage, has its roots in deepest antiquity. Such religious expeditions to sacred places were practiced by various ancient races which included not only the Israelites (or Jews) but the Egyptians themselves. The Pharaoh of Egypt would have been quite familiar with the rite and would not, under normal circumstances, have seen anything strange in Moses' request.

Since the Israelites formed a foreign contingent in Egypt, and more so since they were actually held in bondage, Pharaoh's permission would have been required. There is therefore nothing unlikely about his repeated meetings with Moses. As king of Egypt, Pharaoh would have given audiences to various potentates on an almost daily basis. Moses, having been accepted by the Israelites as their leader, would have encountered no difficulty in obtaining such audiences. Besides, Pharaoh might have been all the more inclined to indulge the Israelite leader since Moses had once been a member of the royal court.

Pharaoh's reluctance to let the Israelites go originally stemmed from an unwillingness to lose, even if only temporarily, what was then the major labor force in the Delta. Because of the multitude of Israelite serfs, their leave-of-absence would have caused a tremendous setback in whatever work projects they would have been involved in. The Book of Exodus is quite specific about this. One has to remember that the Israelite bondsmen would have been absent from their work for well over a week- three days' journey to their destination; an approximate three days for camping, preparation, and the actual rite which would have involved a multiple, sacrifice; and three days' journey back.

When royal permission was granted, the following words were put into Pharaoh's mouth: "I will let the people go, that they may do sacrifice unto Yahweh." -which, again, indicates the real nature of Moses' request.

It can be surmised that the overseers who had control over the Israelites, as well as those engineers and architects who would have been caught short of labor, would have voiced their complaint. Pharaoh, like all ancient monarchs, had his advisors; and these would also have registered their disapproval. It is therefore not surprising that Pharaoh is reported to have had a

change of mind. He therefore asked Moses to compromise. "Go ye," he is reported as saying, "sacrifice to your Elohim [but] in the land." In other words: "Perform all the religious ceremonies that you want, but do so within the boundaries of Egypt."

Moses shrewdly replied that were the Israelites to hold their religious rites in Goshen, they might offend Egyptian sentiment and even cause a riot. And there is, again, nothing unbelievable about this, especially since the Israelites were not exactly popular during that time. So again Moses told Pharaoh: "We will go three days' journey into the wilderness, and sacrifice to Yahweh Elohim, as he shall command us."

And Pharaoh finally replied: "I will let you go, that ye may sacrifice to Yahweh Elohim in the wilderness; only ye shall not go very far away."

I shall not here review the many times that Pharaoh supposedly changed his mind, nor shall I pretend that the recorded dialogue between him and Moses is a historical verity beyond a dim recollection preserved by oral tradition to account for the course of events; but the Book of Exodus makes it quite clear that the royal court was becoming progressively apprehensive about allowing the Israelites to go on their extended pilgrimage.

On one occasion Pharaoh asked: "But who are they [among you] that shall go?" To which Moses replied with those now famous words: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto Yahweh."

To Pharaoh, this new request by the Israelite leader would have seemed an unreasonable one since Moses meant to take with him not only the entire Israelite population but also their entire livestock. Is it any wonder that Pharaoh became suspicious?

"Not so," Pharaoh told Moses. "Go now ye [only] that are men."

This passage is clarified in an extra-Biblical source which has Pharaoh uttering these words:

"I know it to be customary for young men and old men to take part in sacrifices, but surely not little children, and when you demand their presence, too, you betray your evil purpose. It is but a pretense, your saying that you will go a three days' journey into the wilderness, and then return. You mean to escape and never come back. I will have nothing more to do with the matter."

Again, it is not that these words are to be stamped with the seal of historicity, any more than any other conversation recorded in the Old Testament. But we can accept such dialogue as an indication of what transpired.

When Moses persisted, Pharaoh gave in at least in allowing the children and the women to join the men in the pilgrimage. But he remained adamant about disallowing the taking of the livestock. "Let your little ones also go with you," he told Moses. "Only let your flocks and your herds be stayed."

The wily Moses, however, had another shrewd reply ready. He told Pharaoh that the livestock would be required for "sacrifices and burnt offerings" which, presumably, every family was expected to conduct and offer on its own behalf.

To this, also, Pharaoh finally acceded and, as we all know, in the end he let the Israelites go. But here a question comes to mind. Suspicious as he seems to have been of Moses' real intent, would Pharaoh have let the serfs leave Egypt unattended? In fact, it is said that when Pharaoh did eventually let the Israelites go, he dispatched a detachment of officers with them whose duty it was to ensure that the pilgrims did return to Egypt once their religious ceremonies had been completed. Although this additional information comes from extra-Biblical sources rather than the Scriptural

narrative itself, it merits credence since, under the circumstances, it would have been the logical thing for Pharaoh to have done.

EXODUS

Now the Book of Exodus tells us that when the Israelites left Egypt, they did not travel "through the way of the land of the Philistines," even though this would have been the shortest route to their destination.

"The Way of the Land of the Philistines," known to the Egyptians as "the Way of Horus," later the Via Maris, was a much-traveled highway on the coast of the Mediterranean, along the northern shores of the Sinai Peninsula. It has long been argued by Biblical scholars that since this was the principal highway from Egypt to Canaan, Moses would have avoided it because of the Egyptian garrisons, some of which have since been discovered, that guarded it along the way. But since Moses left Egypt with the blessings of Pharaoh and even with Egyptian officers among his own people, if we are to believe the extra-Biblical sources mentioned above, why would he have feared passing these Egyptian garrisons?

On the other hand, the inland route that Moses seems to have attempted should have aroused the suspicion of the Egyptian officers. Here we can only speculate but Moses might have argued that he did not wish to hinder the traffic on the high road by the passage of such a vast multitude and its herd of livestock. But when the pilgrims reached Etham, some sort of crisis seems to have taken place.

Wherever Etham was has never been discovered; the site remains unknown. All that is told about this place in the Old Testament is that it was situated "in the edge of the wilderness." One thing that we should, however, note is that the Israelites were not said to have crossed any seas, lakes, or marshes on their way from Egypt to Etham. Let us keep this in mind.

RETREAT

It was while they were encamped here, at Etham, that the order to turn back was given: "Speak unto the children of Israel [Yahweh is reported as having said to Moses], that they turn and encamp before Pi-ha-hiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea."

The telling of this event is repeated, and stressed, in the Book of Numbers: "And they removed from Etham, and turned again unto Pi-ha-hiroth, which is before Baal-zephon: and they pitched before Migdol."

The Old Testament itself is silent concerning the motive for this turning back, or what William Heidel termed "a curious countermarch," and, for that reason, it has long puzzled Old Testament commentators- so that, as a young man, I was not unique in being piqued by this event. Extra-Biblical sources, however, are far from silent. Drawing on these other works, Louis Ginzberg expounded on the event in the following manner: "Accordingly, [the Israelites] retraced their steps to Pi-ha-hiroth, where two rectangular rocks form an opening, within which the great sanctuary of Baal-zephon was situated."

Not having had to cross a body of water on their way to Etham, neither did the Israelites have to cross any water on retracing their steps back to Pi-ha-hiroth. Why, then, did they have to cross a sea once they left Pi-ha-hiroth to head back to Etham?

"And they departed from before Pi-ha-hiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham."

Where did this sea come from?

Of greater importance, why did Moses turn back with the Israelites, seemingly endangering their flight from Egypt, to encamp at the sanctuary of this infamous god?

It is, once again, to extra-Biblical sources that we must turn for an answer to this tantalizing question. And here, in these sources, we find it stated that it was not Yahweh, but the Egyptian officers accompanying the Israelites, who ordered the pilgrims to turn back. According to these sources, however, the Israelites insisted that Pharaoh had dismissed them for good. While the officers, who had their strict orders, were attempting to enforce their authority, a skirmish ensued. The Israelites fell upon the officers, "slaying some and wounding others." Those who were not killed managed to escape back to Egypt.

This turn of events must have alarmed Moses who knew that the escaped officers would soon bring Pharaoh's army thundering on their heels. It was then that he, "who did not [yet] desire the departure of his people to have the appearance of flight," gave the order to turn back to Pi-ha-hiroth, thus hoping to allay Pharaoh's anger.

The question, however, must still be asked: why would Moses have hastened to a locality on the coast in which, according to all sources, he only managed to entrap himself? Logic tells us that once the Egyptian officers had been killed, the die was cast. The masquerade was over. This was now open rebellion. No turning back, other than a return to Egypt, was about to pacify Pharaoh- unless it was to Pi-ha-hiroth that the Israelites were supposed to have pilgrimaged in the first place. Moses' move would then have placed him where he should have been and Pharaoh, although angered, might have been appeased.

Some sort of excuse would of course have had to have been concocted to account for the incident at Etham. Here, again, we can only surmise, but Moses could have said that, by traveling the inland route, they had accidentally bypassed their destination; that a misunderstanding with the officers had led to an argument which got out of hand; and that some hot-headed Israelites had taken matters into their own hands. He might have had to finger those individuals who had actually attacked the officers, sacrificing the few to save the many, although, one would think, some form of retribution would still have followed. We shall never know for, as we are all aware, events took a different turn.

What indications are there that Pi-ha-hiroth had been the stated- that is requested- destination of the Israelite pilgrimage?

In order to answer, or, at least, attempt to answer, that question we will have to temporarily leave the Israelites encamped at Pi-ha-hiroth while we take a little excursion of our own.

BAAL-ZEPHON

It has long been surmised, and often stated, that the Israelites adopted the worship of Baal after their infiltration into Canaan- that is following their exodus from Egypt. Since Baal was, primarily, a Canaanite god, this supposition seemed reasonable. What should not, however, be overlooked is that, since the days of Abraham, the Hebrews had led a semi-nomadic life in that very Canaan which can rightly be called the land of the Baalim. The Scriptural narrative contains no intimation of Baal worship by the Hebrews prior to their migration into, and prolonged sojourn in, Egypt. Extra-Biblical sources, on the other hand, intimate otherwise.

Like other Semitic deities, Baal had also found his way into Egypt where he was worshipped at Tanis and Memphis. Ramesses II, known to us as the Great, Pharaoh of Egypt's Nineteenth Dynasty, had such respect for the imported deity that he considered himself a warrior like Baal. Called Bar, or Pa-Bar, by the Egyptians, Baal was accepted by them as the god of their enemies and, as such, regarded with a certain amount of reverence and awe.

While in Egypt, the Israelites had occupied what the Old Testament refers to as the Land of Goshen. Although not readily identified with any modern locality, Scriptural clues indicate that Goshen was situated somewhere in the delta region of Lower (i.e. Northern) Egypt in which Tanis, one of the very centers of Egyptian Baal worship, was also located. Israelite contact with Baal in Egypt is therefore a possibility that needs considering.

The above holds regardless of whether or not Tanis and Memphis existed during the Israelite sojourn in Egypt since the Egyptian cults of Baal actually antedate the building of these cities. According to Budge, Baal was introduced into Egypt during the Eighteenth Dynasty but may actually have antedated even that period. This is emphasized here because of the controversy which has long surrounded the date of the Israelite exodus from Egypt. In fact, if the Old Testament narrative is to be believed, the above probability becomes a virtual certainty since, as we have already seen, a site bearing the name of Baal is thrice there reported to have played an important role in the Exodus.

The name "Baal"- more properly "Ba-al"- simply meant "Lord." There was, however, more than one Baal venerated in the ancient Near East. The place-name connected with the Exodus tale with which we are concerned singles out one of these Baalim, and that is Baal-zephon. Is there any evidence that this particular Baal was also venerated in Egypt?

Baal-zephon was the patron god of ancient Ugarit, the present Ras Shamra, on the Syrian coast, far from the borders of Egypt. Even so, there is evidence which suggests that the Egyptians would have named a site in his honor. As we have seen, Baal was not unknown in Egypt. Neither, it seems, was a female counterpart of him. I quote E. A. Wallis Budge:

Here for the sake of convenience may be mentioned the goddess Bairtha Ba'alath, or Beltis, of Tchapura in full Bairtha Tchapura or Ba'alath-Sephon, who may be regarded as the female counterpart of the Ba'al-Sephon [the same as Baal-zephon] of the Hebrew Scriptures. The city here referred to [i.e. in the Hebrew Scriptures] is on the borders of Egypt. Another city or district of the same name was situated in Northern Phoenicia, [or Canaan], and is mentioned in an inscription of Tiglath-Pileser II under the form Ba-'li Sa-pu-na.

Ba'alath, Baalath, or Baalat sometimes also Belit, Belith, and/or Beltis, is merely the feminine of Baal. While the latter meant "Lord," the former simply stood for "Lady." The Egyptian form "Bairtha Tchapura" seems to hint at the existence of a "Bar Tchapura," or Baal-zephon.

That Baal-zephon was known and worshipped in Egypt has now been verified by a cylinder seal depicting this deity that was discovered in the palace remains of Stratum G4 at Tell ed-Daba. This site has been identified by Manfred Bietak, its excavator, as ancient Avaris. First called Rowarty in Egyptian, and later Hatwaret, Avaris was the Asiatic settlement and center of Hyksos rule, which harbored Canaanites among its population. Moreover, David Rohl has more recently presented ample evidence which indicates that Avaris was "the major population centre of the Israelites throughout their long sojourn in Egypt." Bietak has also argued that Pharaoh Nehesy gave to Baal-zephon the name of the Egyptian deity Set (or Sutekh). This is not an entirely new supposition since, as early as 1904, Budge had also come to a similar conclusion when he stated that: "Of [the Egyptianized Baal's] form and worship we know nothing, but the Egyptians placed after their transliterations of his name a figure of the fabulous animal in which the god Set became incarnate, and it is clear that they must have believed Bar [i.e. Baal] and Set to have qualities and attributes in common."

The worship of this particular Baal in Egypt makes the existence of a place named after him in that land all the more probable. In fact, it is known that at least one fortified tower, or fortress, in Egypt was named after the god Mekter pef Bratchapnu, that is the Migdol, or Tower, of Baal-zephon. Extra-Biblical sources vouch for this. They do not, however, refer to this place as a "city" but, as we have already seen, as an actual sanctuary of Baal-zephon, known by that name, and situated at Pi-

ha-hiroth. This explains the Biblical reference to "Pi-ha-hiroth, over against Baal-zephon" and "Pi-ha-hiroth [which] is before Baal-zephon."

Despite their respect and reverence for this deity, did not the Egyptians consider Baal a god of foreigners, even of their enemies? Were not the Israelites foreigners in Egypt? Moreover, was not Baal originally a Canaanite god and had not the Israelites come to Egypt from Canaan?

Pharaoh would have better tended to trust Moses had he been told it was to Baal-zephon's shrine that he intended to take the Israelites. And he might have believed him all the more because there already was a precedent connecting this shrine to the Israelites.

Midrashic tradition has it that when the Hebrew patriarch Joseph had held office in Egypt, he hid a cache of riches in this very sanctuary of Baal-zephon. One cannot, however, visualize a government official secretly hiding a treasure in a public shrine without being detected. And for what purpose would he have done so? If there is any truth to this tale, the riches in question would more probably have been donated by Joseph.

What this would mean, of course, is that Joseph had owed some sort of allegiance to Baal-zephon. He could not have looked upon this deity as a "false" god. Later Jewish sentiment would have tried to eliminate what would by then have been seen as Joseph's apostasy. It would probably have been for this reason that Joseph's donation was later said to have been a secretly hidden cache. Present religious objections aside, there would have been nothing strange in Joseph's approbation of Baal. Although Hebrew by blood, he too had once been a native of Canaan. Baal would not have been a stranger to him. After all, even Abraham had once paid his homage to a Canaanite deity. In fact, let us be more honest than that.

The Book of Genesis does not hide the fact that the Hebrews were prone to idol worship. Just before the tribe of Jacob, who was Joseph's father, went up to Bethel, Jacob found it necessary to confiscate "the strange gods" of his own household and bury them beneath an oak tree near Shechem. Jewish sources go even further in proclaiming that the children of Israel were idol worshippers up until the time of their deliverance from Egypt. That the Israelites worshipped idols while in Egypt is also stated.

Israelite partiality toward Baal-zephon is further borne by the following data: it was, for instance, believed that the two rocks which stood before the sanctuary of this deity were shaped one in the form of a man, the other a woman by god's own hand. This bespeaks an affinity, real or imagined, between the Israelite god and Baal-zephon. This is further confirmed by another Jewish belief which has it that when God destroyed the idols of the Egyptians, just before the Israelites left Egypt, that of Baal-zephon alone was spared. That the Israelites continued to honor Baal-zephon even later in Israel is evidenced by a city of Ephraim that was named in his honor. Even Israelite individuals continued to perpetuate this deity's fame by adopting the theophoric name of Elzaphan and Elizaphan, which means "El of Zephon."

And while on the matter of names, it behooves us to remember that Joseph himself was given a new name by Pharaoh, and that name was Zaph(e)nath-paaneah. Jewish tradition has interpreted this name to mean "he who can reveal secret things with ease," an obvious allusion to Joseph's fame as an interpreter of dreams, although other traditional Jewish explanations have also been given for the name. Nahum Sarna, on the other hand, informs us that Joseph's new name is good Egyptian and means, "the god has spoken and he (the bearer of the name) shall live." Not only was Zaph(e)nath-paaneah a "good Egyptian" name, it actually appears in Egyptian sources from at least the twelfth century B.C. The theophoric element of Zephon in the name is more than obvious as Tom Chetwynd noted in 1987. Thus, if the translation of the name as "god has spoken and he shall live" is correct, the god in question has to be Baal-zephon. Whether Pharaoh gave his new Israelite vizier this name because Joseph was a devout worshipper of the deity (as would be probable if, in fact, he did donate a treasure to the god's shrine) or whether he did so for some

other reason remains a moot question. But the connection between Joseph and Baal-zephon is nevertheless strengthened by this datum.

All this seems to indicate that Pharaoh might have understood, and perhaps even sympathized with, Moses and the Israelites' desire to visit the shrine of Baal-zephon and there conduct their sacrifices. In fact, it is reported in an old Jewish legend that, when Moses persisted in taking the Israelites out of Egypt, Pharaoh told him: "My god Baal-zephon will oppose you in the way, and hinder you on your journey."

Which brings us to the question: where was this shrine located? Where was Pi-ha-hiroth?

PLACE-NAMES

The route the Israelites followed during the Exodus has never been determined with any certainty mainly because the places mentioned along the way in the Old Testament have defied all attempts at geographical identification. For that reason four different routes have been proposed, each of which includes details that seem to match some of the Scriptural narrative but none of which entirely satisfies the Exodus scenario. The one thing that can be said for certain is that, eventually, the Israelites entered a wilderness called Sinai.

As far as we know, there are no sacred shrines to pilgrimage to in the Sinai heartland within a three-day journey on foot. Although the Israelites might have visited the temple of Hathor/Baalath at present-day Serabit el-Khadim along their route, recognized as a Semitic shrine since the days of Flinders Petrie, the place is much too far away to be the shrine we seek.

As we know from the Book of Exodus, after leaving the land of Goshen, the Israelites first stopped at a place called Succoth from where they journeyed to Etham before turning back to Pi-ha-hiroth.

According to Petrie, Succoth, which word is said to mean "booths," "huts," or "lair," the plural of *sucah*, was the Egyptian Thuku (variant, Theku) or, as it is now more usually rendered, Tjeku. Werner Keller locates the place in Wadi Tumilat, slightly east of the Nile delta. Others have been more precise in suggesting Tell el-Maskhuta(h) in the same general district. In fact, the name has been found mentioned in a Ramesside ostrakon unearthed at this very place. As Kenneth Kitchen stated: "there is definitely a place called Succoth."

Etham, the other extremity of the geographical area with which we are concerned, has been placed in eastern Egypt, which is not saying much. Petrie was a little more specific in locating it somewhere *about* the modern Nefisheh (now rendered Nifisha), west of Lake Timsah and, therefore, south of Succoth. He did so, however, on no particular evidence other than that he was, like others before him and since, seeking a southern route into the Sinai peninsula.

The name Etham has no meaning in Hebrew and so might be of Egyptian derivation. Budge has suggested Khetem which means "fortress." One such fortress, the Khetem en Merenptah, was to be found at Theku, the very Succoth from which the Israelites started on their march. Another of these fortresses was known as Khetem ur en-Uatch-ur, that is "The Mediterranean Fortress." Two other fortresses bearing the name Khetem were Khetem enti em Thar, The Fortress of Tanis, and Khetem Gebti, the Fortress of Coptos. Only the last one is away from the northern shore, it being some 25 miles north-east of Thebes. Perhaps of more importance is the fact that one of these fortresses is found mentioned in Egyptian documents without an identifying suffix, thus indicating that it was well known for the name "Fortress" to stand alone. It is this place, simply called Khetem, that Budge has suggested might be the Etham of the Old Testament. Unfortunately, the locality of this Khetem is not specified. For reasons that should become clear in a while, I personally favor Ostracine which is the present Filusiat, or El Arish.

Which brings us to Pi-ha-hiroth, the locality of which had to have been somewhere between Etham and Succoth. But, as Kitchen asked: "where do we locate it? There is a canal with that name

recorded in Ramesside documents but we can't place it so it doesn't help a lot." Petrie tells us that, in Egyptian, Pi-ha-hiroth is rendered Pa-qaheret where, he informs us, "there was a shrine of Osiris, the Serapeum of later times." The Serapeum had been discovered at Sakkara by Auguste Mariette in 1850 but, again, Petrie seems to have chosen this locality merely because it was on the southern route to Sinai. Besides, his acceptance of Etham at present-day Nifisha, which is north of Sakkara, indicates that he believed the Israelites to have continued on their journey from Etham to Pi-ha-hiroth, which is contrary to the Scriptural narrative. He did not take into consideration the fact that the Israelites turned back from Etham in order to reach Pi-ha-hiroth.

As we have already learned, Pi-ha-hiroth is said to have been located "between Migdol and the sea." Migdol is the Hebrew bastardization of the Egyptian m'ktal (sometimes transcribed as miktol) which means "tower." But, again, as Kitchen stated, the name "applies to any old Migdol."

Another form of miktol was mek-ter, and here we might be on a better track since there was a mekter known as Mekter pef Bratchapnu, which translates as the Migdol of Baal-zephon. But, without locating Baal-zephon itself, we are still lost.

There is one thing that can be stated for certain at this point and that is that the Israelites stopped at a place called Etham which, if Budge is correct, means "fortress," and traveled back to a place that was between Migdol, which place means "tower," and the sea. The evidence is therefore against those who claim that the Israelites shunned the Way of the Philistines in order to avoid the Egyptian garrisons. And, as already asked above, why should they have attempted to avoid any Egyptian fortresses since they had Pharaoh's permission to leave?

This being the case, the reason why the Israelites did not travel along the Way of the Land of the Philistines had nothing to do with an attempt to avoid such garrisons. And, let's face it, had the Israelites struck south from Succoth towards the Sinai, why would they have traveled by the Way of the Land of the Philistines? In fact, why even mention the Way of the Land of the Philistines unless the place they had meant to go to could also have been reached by the Way of the Land of the Philistines? To me this is crystal clear and the impression I have always been under is that the road the Israelites chose actually paralleled the Way of the Land of the Philistines. It therefore stands to reason that, after leaving Succoth, the Israelites traveled east and not south. And this, in turn, would mean that the journey from Succoth to Etham and back to Pi-ha-hiroth was along the northern shore of the Sinai peninsula. Thus, when it is said that Pi-ha-hiroth lay between Migdol and the sea, the sea meant has to be the Mediterranean. Pi-ha-hiroth, therefore, would have been somewhere along the very Way of the land of the Philistines that Moses had at first avoided. When he returned to Pi-ha-hiroth, he would have merely repaired to the actual route he would have been expected to have followed.

Can this much, at least, be verified?

LAKE SERBON

The Way of the Land of the Philistines also passed along the shores of Lake Serbon (Serbonis and/or Sirbonis), which was the ancient Greek name of the present Sabkhat al Bardawil. This is a salt-water lagoon which is separated from the Mediterranean by the very narrow causeway of the Bardawil Peninsula upon which modern Cape Burun is located. At one point, this peninsula rises into a moderate hill, 97 feet high, which the later Romans called Mons (that is Mount) Casius. Until now, this mount's only claim to fame has been as the site at which Pompey, fleeing from Julius Caesar, was assassinated by the order of Ptolemy XIII.

Not far from Ras Shamra/Ugarit, whose patron deity, as we have seen, was Baal-zephon, there occurs another mountain to which the Romans referred as Mons Casius. This was ancient Mount Khazzi, from which the Romans obtained the name Casius, the present Jebel el-Akra. The Hebrews referred to this same mountain as Tsaphon, which is merely a different transliteration of Zephon (sometimes rendered Zaphon, Saphon, Sephon, and/or Safon). We also know, from an Ugaritic

myth, that Mount Tsaphon was directly connected with the Syrian Baal. In fact "Baal-zephon" can be translated as "the Baal of Tsaphon." i.e. "the Lord of Tsaphon." And, since tsaphon meant "north," the name could also be said to have meant "the Lord of the North."

Mount Casius on the Mediterranean, or the Serbonian Mount Casius, with which we are more directly concerned, seems to have been known to the Egyptians as Khasau, which is obviously a transliteration of the Syrian "Khazzi." There is therefore reason to suppose that the Serbonian Mount Casius would also have been known to the Israelites as Mount Zephon. If Bronson Feldman is right, Baal-zephon, which he renders as Baal-tzefon, the Lord of the North, "was the Hebrew name of Mount Kasios." The names are so interconnected that their relation to each other and to Baal-zephon need hardly be stressed further. And yet, there is more.

As we have already seen, Budge and, more recently, Bietak have both noted that the Egyptians identified Baal-zephon with their own god Set. This becomes all the more interesting when we learn that the Serbonian Mount Casius, which we have just seen connected to Baal-zephon, was by the Egyptians held as being sacred to Set. More than that, the Egyptians referred to Lake Serbonis as the Exhalation of Typhon- Typhon being the name the Greeks gave to the Egyptian Set.

What all this indicates is that the sanctuary of Baal-zephon to which the Israelites retreated was at, or near, Serbonian Mount Casius (which is a theory that has already been proposed by others) and that the sea which the Israelites had to cross in order to flee from Pharaoh's army was Lake Serbon (which has also been suggested by other scholars before me). If this double hypothesis is correct, it would then follow that the long-sought-for Pi-ha-hiroth was either situated on the same Bardawil Peninsula or somewhere on the opposite shore of Sabkhat al Bardawil. Feldman himself has suggested "the town beside Lake Serbon that Greek geography called Gerrha" and gives some linguistic evidence to uphold it.

GEOLOGY AND ARCHAEOLOGY

Most scholars, however, have not been able to accept this supposition (among them Bob Porter, John Bimson, and David Slade). Slade, for instance, has come up with two objections, the first being that "the distance in excess of 100 km from [Pi] Rameses is too far for men and cattle to walk in the three days' march" described in the Book of Exodus. If, however, Pi-Rameses is to be located at modern Fikus, as Rohl has cogently argued, the distance to Mount Casius is not "in excess of 100 km" but closer to 80. Thus the distance traveled per day would only be about 26.5 km. A Roman legion could travel 14 miles (i.e. approximately 22.5 kilometers) per day.

At that time, however, the Israelites were far less capable than Roman legions. They were not even yet expert herdsman and one can only envision them as bumbling their way with their cattle when they first started on their journey. On the other hand, it is not stated in the Book of Exodus that it only took the Israelites three days to reach Pi-ha-hiroth. What is stated is that they asked for permission to travel three days' journey. The distance concerned can easily be traveled by one person on foot or on a beast of burden. Moses, who probably knew this, might not have realized that a greater mass of people burdened with old men and young children, to say nothing of unruly cattle, would take longer than three days to reach their stated destination. Besides, since he originally seems to have had no intention of stopping at Pi-ha-hiroth, none of this would have mattered to him.

Slade's second objection is that "the Lake Bardawil sand-spit (the Via Maris) was only usable as a practical route to the East between 2700 and 500 BP when it was elevated above sea level by tectonic processes." This, however, is a somewhat confused notion of the facts, although I must hasten to add that the confusion is not entirely Slade's.

Slade is here referring to an article by David Neev and G. M. Friedman who, unfortunately, made the mistake of having the Via Maris (or Way of the Land of the Philistines) proceed along the Bardawil sand-spit, whereas, in fact, the route of the Via Maris proceeded, as it still does to this day, along

the southern shore of the Bardawil lagoon. In one of their maps, Neev and Friedman show what they call the "older coastal route" across the northern Sinai, but it is precisely this older coastal route that was, and is, the Via Maris.

Even so, since it is my belief that it was across the sand-spit that the Israelites were eventually able to escape (the details of which I must defer to a future article), the existence or not of this sand-spit at the time of the Exodus is of crucial importance to the hypothesis being presented here. In other words, if the sand-spit was only "usable as a practical route to the East between 2700 and 500 BP," that is between 700 B.C. and 1478 A.D., it would not have been "usable" at the time of the Exodus.

But what Neev and Friedman really state is that "the Sinai subplate was affected by tectonic movements some 2700 to 3000 years before the present, (that is between 700 B.C. and 1000 B.C.) which, although it moves the event closer to our time-frame, is still too late for the Exodus. Neev and Friedman continue with:

"The evidence on the western border of the subplate comes from the vicinity of the Bardawil Lagoon. This ridge appears to be of tectonic origin as indicated by its straight and sharply lineated morphology and also by the elevated position of a few segments along it. One of these is the structural dome of Mount Casius. Hence, it is assumed that this structural ridge was elevated to above the post-Flandrian sea level sometime prior to Persian times (that is, 2700 to 3000 years B. P.)"

Elsewhere in the same article, however, Neev and Friedman state:

"The data presented above from the western and eastern margins of the Sinai subplate indicate two phases of tectonic activity that probably occurred at roughly the same time: the first phase sometime between 2700 and 3500 years B. P. and the second in Roman times (after the end of the first century A. D.)

Personally, I am a little confused. How can two phases of tectonic activity dated to two different dates, one between 2700 and 3500 years B. P., the other after the end of the first century A.D., be said to have occurred at roughly the same time? Even so, we do notice that, here, the first phase has been stretched from "2700 to 3000 years B.P." to "between 2700 and 3500 years B.P." 3500 years B.P. bring us to 1500 B.C. and, in my belief that these rounded figures are approximations, as they usually are, well within the time-frame of this hypothesis.

Now it is true that Neev and Friedman claim that the "more northern route," that is the sand-spit they mistook for the Via Maris, "was used only between Persian and Mamluk times," which is where Slade obtained his "between 2700 and 500 BP." I do not, however, understand why a ridge that had been elevated somewhere between 2700 and 3500 B. P. could not have been used earlier than 2700 B.P.

Neev and Friedman also state that the "oldest traces of human activity, which were found on top of [the] soil at Mount Casius, are pottery shards from the Persian period." The source for this statement is however given as a "personal communication" from E. Oren. This is not very helpful. One is immediately led to ask whether anything else will ever be discovered beneath the soil in question.

Even so, if Mount Casius, together with the sand-spit, was elevated no earlier than 3500 years B.P., an older shrine to Baal-zephon could not have existed there during the time of Joseph. On the other hand, it is not said that the shrine was constructed on Mount Casius, and the Mount could have become sacred to the god in later times due to its proximity to the shrine which could have been in the vicinity.

QUAILS AND MANNA

Those who favor this northern route for the Exodus have offered some logical points to back up their argument:

For instance, everyone who is acquainted with the tale of the Exodus knows that, when the Israelites were in the wilderness and grumbled for food, Yahweh sent them manna to eat- "a small round thing, as small as the hoar frost on the ground." It was described as "like white coriander seed" and tasted "like wafers made with honey." "When the sun waxed hot, it melted."

Despite Velikovsky and his hypothesis that this manna was actually carbohydrates that fell from the tail of cometary Venus, manna is actually "the sweet, small, whitish deposit left on the ground after certain scale insects feed on the tamarisk tree." Occurring in the form of small, roundish, hard, dry tears, varying from the size of a mustard seed to that of a coriander, of a light-brown colour, sweet taste and senna-like odour," the secretion is "caused by the puncture of an insect, *Coccus manniparus*." According to Friedrich Bodenheimer, a botanical expert from the Hebrew University at Jerusalem, the resinous secretion is about the same shape and size as a coriander seed, just as described in the Book of Exodus. "When it falls to the ground it is white in colour, but after lying for some time it becomes yellowish-brown."

"The taste of these crystallised grains of manna is peculiarly sweet. It is most of all like honey when it has been left for a long time to solidify."

The Bedouins of North Sinai still refer to this excretion as man, which, incidentally, is the very word used for it in the Hebrew version of Exodus. To this day, these Bedouins continue to use it as a sweetener. To which, Werner Keller adds:

"anyone who is interested in manna will find it on the list of exports from the Sinai peninsula. Further, its supplier is registered in every botanical index of the Middle East, it is the *Tamarix Mannifera*, Ehr."

What is of interest here is that this secretion, this man, is much more plentiful in the north than it is in South Sinai. The reason is simple: the tamarisk grows best in salt-deserts or by the seashore, the very nature of the north Sinai coast.

Manna was not the only food that Yahweh was said to have provided for the Israelites. He also sent them quails: "And there went forth a wind from Yahweh, and it brought quails from the sea, and let them fall by the camp and they gathered the quails" and ate them.

We notice here that the wind brought the quails from the sea, which means that the Israelites could not have been that far from the sea. And, in fact, to this day, migrating quail continue to fall from exhaustion on that very strand near the Bardawil lagoon after having crossed the Mediterranean on their way from Europe to Africa. These fat, oily birds, which seem to be "divinely delivered," are easily captured by the Bedouins in their nets, which birds are then sold as delicacies. While some of these migrating quail do fall in the southern reaches of the Sinai, they do not do so in large enough quantities to feed a population. When they fall at all, it is in ones and twos, here and there.

As David Neev and K. Emery have deduced on the basis of climatic changes in the Biblical world, increased precipitation during the Late Bronze age in the northern part of the Sinai desert "may have extended long enough to enable the wandering of fugitive tribes of Israelites together with their flocks across the Sinai and along the fringe of the Edom, Moab, and Ammon deserts." They make no such claim for the southern regions of the Sinai.

TRADITION

What can be said for certain is that local tradition does connect the Bardawil Lagoon with the Sea of Passage. Thus, as Burton Bernstein narrates:

"Another plentiful fish [caught in the Bardawil Lagoon] is a species of flounder which, like its cousins, seems to be only half a fish; the Bedouins call it samak Musa, in honor of the holy man [i.e. Moses] who parted the local waters and, inadvertently, they believe, some of the fish, in the process."

CONCLUSION

Our hypothesis, then, is as follows:

(1) The Israelites' destination undoubtedly seems to have been Canaan. (2) Their stated destination, however, seems to have been the sanctuary, or shrine, of Baal-zephon on the shores of the Serbonian lake. (3) The road from Egypt to Canaan actually passed by Lake Serbon. (4) Moses did not take this road because he did not want the Egyptian officers who went with them to realize that they had meant to bypass the shrine of Baal-zephon. (5) He therefore chose a parallel route in the hope that he might be able to deceive the Egyptian officers. (6) Once they had reached Etham, his ruse was discovered by the Egyptian officers when it was realized that the shrine of Baal-zephon had been bypassed. (7) A skirmish ensued in which some of the officers were killed and others wounded. (8) The wounded officers managed to escape back to Egypt. (9) Fearing Pharaoh's displeasure, Moses ordered his people to retreat to the sanctuary of Baal-zephon to which they were supposed to have gone in the first place. (10) It was there, as we all know, that Pharaoh's army cornered the Israelites with their backs to the sea.

Very little of this hypothesis is conjectural. Mainly, it is based on Biblical, extra-Biblical, and one or two non-Biblical sources- none of which contradicts the others.

When the news of the Israelite rebellion was brought to Pharaoh, he is reported to have said: "Moses is leading them, but he himself knows not whither." And yet, according to all extant sources, he knew exactly where to find him.

"But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-ha-hiroth, before Baal-zephon."

Pharaoh had proven right: Baal-zephon did oppose the Israelites "in the way and hinder them on their journey."

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Definition of Shamanism

Tani Jantsang

The subject of Shamanism came up where some people were relying on the dictionary definition of Shamanism, or a definition made as a result of Western anthropologists in the past and/or New Age people later on. Dispute came when it was stated that Native Americans are Shamanistic. Please understand that a **Shaman, or a person wholly familiar with real Shamanism** thinking that some Native Americans are Shamanistic would be miles away from a Western anthropologist thinking that or a New Ager thinking that.

There is much written in anthropological circles by Western scholars that has sought to "define" the many nations of Native Americans, despite protestations that "these are wrong" from the various Native American peoples. And there is the New Age use or abuse of various Native American traditions, which the Native Americans strongly resent. In all of this wrong-headedness and abuse, the word Shamanism comes up, as if these Western people know what Shamanism is within Shamanistic cultures. The fact is: **they do not!**

It is, therefore, perfectly reasonable that Native Americans would also only know of Shamanism only **from** these wrong-headed sources. As such, not knowing what real Shamanism constitutes, the Native Americans really are in no position to say, "Yes, that's like what we believe and practice," or "No, that's nothing like what we believe and practice." Let us say that someone claims you are a moozhcheena. How can you insist that you are not a "moozhcheena" or are a "moozhcheena" if you have no idea what "moozhcheena" means? You can't; not until someone explains exactly what it means.

For one main thing: there is no such thing as "THE Native American religion." Their religions vary and/or are very different from tribe to tribe.

For the second main thing: the Western "dictionary" or "Western anthropological" or New Age definition of **Shamanism itself** is wrong.

This is now put here in the hopes that Native American peoples can see what people that are from Shamanism and who have lived in that tradition have to say.

First of all, the word Shaman is not an English or Western word. It is a word well known to people of Central and Eastern Asia and the near Arctic zone regions who practice it and who have practiced it and who live it. Other words for "a shaman" are Boga and Uber in Turko-Tatar-Mongol languages. Ngagspa would be a Tibetan word for the equivalent.

There are certain specific features in Shamanism that are not in paganism of any kind and not in polytheism or monotheism. For one, it must be understood that in Shamanism, **natural** phenomena are **observed** and given causes and effects that are not scientific as we understand science, but they are also **not** supernatural.

All cultures, no matter what religion they are, have healing practices. To equate Shamanism solely or even mostly with healing is also a mistake. Therefore, how the various and different Shamanist cultures heal illness will not be addressed here, since it would as meaningless as attributing "medicine" to Christians and Jews because most modern discoveries in modern medicine were made by Christians and Jews.

It must be clearly understood (if that's even possible) that the concepts themselves of Deity and Spirit are nothing like Western concepts of such things.

There is a Supreme Spirit. That's as-given. Even inside of one culture, there can be many titles for it (not names). For example: The Lord Time Devourer; Boundless Everpresent Darkness; Incomprehensible Black Fire; Great Spirit; Great Mystery Spirit; The Incomprehensible Thatness; The Beingness; The Be-ness; The Infinite and Ineffable IS; The Unknowable Absolute; and so forth.

This is something that is **felt to be in all things**, not just living things. It's not some abstract idea of the mind alone. This Deity is never exclusively transcendent or apart from all things; it is both transcendent in that it is the first thing even before the "all that is" (Cosmos), It is before anything else **was**; but it is also **in** all things, here, and/or all things here are **in IT!**. Both. It is a force or field that permeates and motivates all that is.

As one Native American put it when specifically asked about this: "The physical universe consists of many individual things, including the bodies we inhabit and everything those bodies perceive through the ordinary senses. It also exists as an entirety - that which we call the Universe - just as our body, for example, exists as an entirety while still being made up of discrete components which exist individually and separately. Spirit, likewise, exists as something like a 'field' encompassing - and permeating - all things in the physical universe. Where that spirit permeates an individual, component 'thing' within the Universe, it too, exists as an individual, discrete 'thing' (or 'essence' if you will) and that individual spirit reflects (or determines, depending mostly on your point of view) the Nature of the physical thing it is attached to. Consciousness, with its emotions, ideas, values, moral character, etc, springs from this spirit, not from the physical object itself. In other words, 'I' am not a body with a 'soul' or 'spirit' residing within, but rather [I am] a 'spirit' or 'soul' residing within a particular body. Since 'Spirit' permeates all things, everywhere, we assume that all 'things' have spirit within them." [Note that the Native American we are quoting does not consider himself or his people, the Lakota, Shamanistic and they might not be if he's relying on what real Shamanism is. But his definition here is very good **for** concepts that **are in** real Shamanism. There is more to Shamanism than just this. There is much more to Shamanism than what is stated in the dictionary.

Also understand that in much of **practical** Shamanism, the concepts can sound very simple when a stranger comes and asks about it, but the concepts can also be things that modern day physicists understand only now. So they are not so simple after all. The "deity" is just the first part of what Shamanism is.

Please keep in mind that all things in the universe are permeated and motivated by what is conceived of as Spirit.

Then there are specific **types** of spirits or types of **things** that are considered permanent; for instance earth, wind, fire, water, air, sky, sun, and moon. These are things that are "permanent" - always there. They are always what they are, they never seem to grow old and die. That's the concept. For instance: fire, fire is always fire; it gives and consumes, it transforms, etc. Water is soft, yielding, enveloping, permeating, etc. Even though it's soft, water can still overpower earth and fire. Rock is hard, silent, static and stationary. This is known through observation and you can know the spirit of these things through observation. Sure, there are exceptions to this - rock slides would show rock to be not so stationary. However, basically, these are seen as more permanent things/spirits.

There is more than one kind of observation. There is observation with the senses such as with actual practice, trial and error - how things tend to practically work; and there is observation with the heart and intuitive mind, informing us of the spirit of the things, or animals. (It would be so much easier to explain if one could just **touch** the earth and know its spirit! Or breathe in the air and know not only its spirit, but it's mood. But then, you'd have to be raised to be able to do that - like Shamanistic people!)

Then there are the spirits of things that are not so permanent, not always there, and not always the same: like trees, or animals, including people. When these non-permanent things die, the Spirit lives on. How it lives on varies, just as how it lives its life can vary. It can be reincarnated. It can linger and be very destructive or very helpful. What a spirit lingering on after death becomes, is not necessarily what the being was when he/she/it was alive.

Conceiving of Shamanism as merely a trance method that is used to ward off evil spirits is incredibly naïve. In fact, conceiving of Shamanism as a trance method to get in touch with **any** spirits is also naïve. Conceiving of Shamanism as the practice of entering into a trance for ecstatic purposes is also very naïve, since there are many easier ways to have ecstasy. There are many kinds of trances and practices that a Shaman can do. In Shamanism, they generally aren't given specific names.

There are the real ancestors, historical tribal figures that are very real people who have done very real deeds; and there are mythical or allegorical ancestors. Totems are of the allegorical ancestor and can usually identify the tribe or clan. For instance, the totem of most Turko-Tatar Shamanistic peoples is Borte Chino (Gray Wolf) and his wife Maral Kho'ai (Tawny Doe). These are considered ancestors. Obviously, these people did not evolve into human beings from a wolf mating with a doe; so there is symbolic meaning. The Western dictionary definition: (noun: emblem consisting of an object such as an animal or plant; serves as the symbol of a family or clan. noun: a clan identified by their kinship to a common totemic object) is not that far off; but the definition leaves out the part where the totem actually represents an allegorical ancestor and contains a lot of abstract symbolism. However, symbols to describe abstract things are understood fully by the tribe to be **only** symbols. The language that most Shamanistic people speak is also more intuitive/symbolic than cerebral/abstract. The things the symbols represent are often beyond words or they are many concepts synthesized into one idea. Also, the banner that the tribe might use might not be the same as the totem they use.

Shamanism can be said to be using spirit ideas, based on the spirit of the thing being observed, to describe the laws of nature and how things in nature work, like cause and effect. Their explanation for what they are doing is not like any western concept of it and due to Western concepts or paradigms, such things are often impossible to communicate.

There is no inherent or innate thing in any Shamanistic people to battle or conquer nature - as there is in ALL monotheistic people - (read this to say that Monotheistic people who create things, tend to create monotheism from their hearts and beings.) That's a big difference!

Animals are not viewed as lesser or more than humans. Animals are people of other tribes. And people are animals. That's another big difference! This is not some dogma for Shamanistic people "concerned about the ecosystem"; they live reality that way and always did. For instance, in order to cooperate, e.g., with a wolf, you don't "tame" it. You get to know the wolf's culture and communicate with it. You meet it half way, person to person. A wolf is a person, a horse is a person. Or rather, you and the wolf and the horse are spirits that inhabit three different bodies. You are individual spirits, but at the same time you are all one with the Great Oneness. As such, there is no spiritual difference per se. Spirit is Spirit, ultimately. The difference is only in the body and well, wolves and horses do not speak our language, nor we theirs.

As said previously, and contrary to the "anthropological" opinions, the **many** trance states that a Shaman may enter are not something that Shamanistic people do **because** they want ecstasy. There are far simpler ways to get ecstasy! They do them for many and various reasons. First of all, because it's cold where some Shamanistic people come from, there is a heat-generating thing that's done where one never has to enter a trance at all. Tibetans call this a Yoga and it might well be a Yoga **for them**, but it is more like a **reflex**, like the diving reflex: the heart slows down and you generate internal heat and get warm - when it gets cold enough for this reflex to "turn on," it just happens.

There is a trance state where one can "make big" their consciousness and relocate their consciousness into anything, anyone or anywhere, including the "at-onement" with the Absolute.

There is a trance state wherein you realize that "all that is" is like an illusion and that to think there is **any** difference between self and non-self is illusory.

There is the trance state often done by a Shaman to guide a person dying as he is dying and after he is dead.

There is a trance state where one can "make very small" their consciousness and relocate their consciousness inside their own body or inside another's body, example, when you are sick you make your consciousness very very small and see what's wrong with you. You can do spiritual battle on that small level with what is invading your body (germs). Making herbs or medicines to help with this is not part of the trance states, but trance states can inform you where to get the herbs, or which herbs to use, but not necessarily.

There is a trance state where you get out of your body and get inside the totem and see through its eyes.

There is a trance state where you see people as if in the "dimension" of time; you see the weave of life. That is, you don't see solid objects in space; you see them as a weave moving through time and have to be able to distinguish their particular weave from the whole web of life. This is often used to ward off evil spirits (whether the spirits are of dead people or living people doesn't matter) and to protect the person whose weave is being attacked (self or another).

There is a trance state where you can make your consciousness one with your own inner flame or light and direct that flame/light. This is done to battle on a spiritual level and can be done viewing things in a spatial way, or in a time way.

There is a trance state where you are in touch with an **aspect** of the Absolute that is Unbeing, Terrible, Awful, and direct that like a "wind" against an evil person spiritually attacking self or another; that is done viewing things in the time way, as a weave.

These practices and exactly how they are done are not things that "researchers" would likely be told about. The only word I can think of to describe how these are done and known, is not a Shamanist word at all. What they are actually doing is using Chakras to perceive these things **as if** through the senses.

There is also dream time, which is **not** the same as a trance state. In Shamanism, dreams are real and they tell you something real. They can be literal or symbolic. You can direct the dream if you wish; you can wake up and then continue the dream; you can wake up and end the dream or continue the dream at a later time. If the dream is a warning of things to come, and you later find yourself in that very situation (in the West it's called *déjà vu*), you can alter the outcome if you remember it from the dream.

In the West **some** of these dreaming abilities are known about now and referred to as "lucid dreaming," but most Western people can not do it. Why they **can't** do it is a mystery. In fact, most Western people can't even feel the centers of the body where any of these things are done - again, the only word I can come up with from another language is Chakras.

So then, if they can not do this, or **any** of these things, how can they possibly understand them? They **can't**. These are not things that anyone can know or understand except by **doing**. These things can't just be taken outside of the whole **paradigm of life** they are in and interpreted by people in a whole other paradigm of life who can't do these things. These are things that can not be understood abstractly. They have to be **done, concretely**. You know by doing, just as you know what an orange tastes like by **tasting** an orange; there is nothing abstract about it. When a person

so far outside this cultural stream actually does even one of these things, either their perception of life itself goes through a drastic change, or they can't handle it and break down, or they become terrified of it and retreat into their churches.

As far as moral codes, ethical ideas and cultural practices go, these differ from tribe to tribe and are usually not connected to anything necessarily spiritual in any sense (except to consider that all things have Spirit). In other words, the way people in one location do things is based on what is practical for that place. That's more or less tribal and practical. The way they sing or dance, their marriage or other practices, are not really connected to bonafide Spiritual ideas as they are, for instance, in the Monotheistic religions. People from a monotheistic paradigm might interpret these things as spiritual, however.

Shamanistic people are inwardly very nomadic, even if they aren't physically nomads, they "go with the flow" very easily. As said above, they don't innately feel the urge to battle against the as-given things in nature or conquer them.

In Tibet, some of these trance states are considered yogas and some of them have been given very specific names by the Tibetans. Some of the terms fit what a Shaman does, but some do not. Using these words these days, for Shamanistic people, is like finding words to distinguish a dog from a wolf when you didn't used to have such specific words. For instance, if the culture always used the word "chino" to mean both dog and wolf, they might adopt brand new English words for these animals and begin using the words "dog" and "wolf."

We hope this serves to inform Native Americans (and others too, maybe) about Shamanism.

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DIAMAT:

Taking the Mystery Out of *Dialectical Materialism*

from Comrades of Satanic Reds

Dialectical Materialism (**Diamat**) is the official philosophy or analytical method of the Satanic Reds. The Dark Tradition itself is Dialectical.

The philosophical system explained here, Dialectical Materialism, or "**Diamat**" for short, is far from dogmatic. It is not the same as Mechanistic Materialism at all.

What is dialectical materialism (**Diamat**)?

First, let's explain what it is **not**:

"Dialectical" in this sense, does **not** refer to the "Dialectical Method" of debating, though what comes from thesis and antithesis in a sincere debate can often result in a synthesis of thought; new ideas that are neither of the first two at odds with each other. It does not mean a person's language dialect, either.

Materialism in this sense does not refer to greed or the common meaning that spiritual people put to it such as, "You are so materialistic." It means matter and energy, the **material nature of reality itself** and the constant changing and constant interaction of what is in our reality.

The term appears to have been first used ca. 1891 by G. V. Plekhanov, who is known as the "father of Russian Marxism." In just about anything one reads about the intellectuals who influenced and governed the Soviet Union, students are confronted with this daunting term, without ever being given a concise and coherent explanation for what it means. They are left with vagaries, which ultimately coalesce into the notion that, "Oh, it's just a lot of confused, dogmatic, obsolete philosophical junk of little value. Nobody needs it, and nobody seems to agree on exactly what it says or means anyway." They think it's some kind of double-talk.

Actually, nothing could be further from the truth. For over three-quarters of a century, there was great agreement among intellectuals as to what Diamat meant, it was quite clear, and considered invaluable to science. In the higher sense, it is almost like using the knowledge of the Dark Force and how that is infused into Nature, to evaluate and analyze material Nature, all of the reality we live in - and evaluate/analyze it on a very mundane or scientific level to understand complexification of things and relations of things caused by the unceasing changes. By saying it is mundane does not mean it is easy. On the contrary. It is a lot harder to understand it in this precise way than it is to feel it, like a Magician would feel it. Any animal can feel it. But not any animal except some human beings can apply it to abstract analysis. Applying it to economics is extremely abstract and difficult to grasp for most people, including professors. We are going to try our best to explain it and make it as simple as possible.

Diamat consists of two parts, the material nature of reality, and the dialectical nature of reality. The "materialism" part is readily understood, i.e. that the real world consists only of matter/energy. This is never explained, but there is no need to, because just about everyone understands what this means, whether or not one agrees with it or wishes to quibble with it.

It is the **dialectical** nature of reality that is unfortunately omitted and considered puzzling. This is because it has been "over the heads" of a large majority of the critics of it. The **dialectical nature** of reality is not as easy to understand as the idea of material nature of reality, but that does not mean it is incoherent.

Dialectics is a method of thinking and interpreting the world of both nature and society. It is a way of looking at the universe, which sets out from the axiom that everything is in a constant state of change and flux. But not only that. Dialectics explains that change and motion involve contradiction and can only take place through contradictions. So instead of a smooth, uninterrupted line of progress, we have a line which is interrupted by sudden and explosive periods in which slow, accumulated changes (quantitative change) undergoes a rapid acceleration, in which quantity is transformed into quality. Dialectics is the logic of contradiction.

When we first contemplate the world around us, we see an immense and amazingly complex series of phenomena, an intricate web of seemingly endless change, cause and effect, action and reaction. We look for laws which can separate the general from the particular, the accidental from the necessary, and enable us to understand the forces that give rise to the phenomena which confront us.

In the words of the English physicist and philosopher David Bohm: "In nature nothing remains constant. Everything is in a perpetual state of transformation, motion, and change. However, we discover that nothing simply surges up out of nothing without having antecedents that existed before. Likewise, nothing ever disappears without a trace, in the sense that it gives rise to absolutely nothing existing at later times. This general characteristic of the world can be expressed in terms of a principle which summarizes an enormous domain of different kinds of experience and which has never yet been contradicted in any observation or experiment, scientific or otherwise; namely, everything comes from other things and gives rise to other things."

The fundamental proposition of the Dark Tradition is that there is a Hidden "force" or Something permeating all of matter/energy (Nature) that motivates it on to constantly change. (See [Dark Force, Entropy, and end to this argument](#) in DarkTradition section of our website.) The fundamental proposition of dialectics is that everything (matter/energy) is in a constant process of change, motion and development. Even when it appears to us that nothing is happening, in reality, matter is always changing. Molecules, atoms and subatomic particles are constantly changing place, always on the move. **Dialectics is thus an essentially dynamic interpretation of the phenomena and processes which occur at all levels of both organic and inorganic matter.**

"To our eyes, our crude eyes, nothing is changing," notes the American physicist Richard P. Feynman, "but if we could see it a billion times magnified, we would see that from its own point of view it is always changing: molecules are leaving the surface, molecules are coming back."

Everything is in a constant state of motion, from neutrinos to super-clusters. The earth itself is constantly moving, rotating around the sun once a year, and rotating on its own axis once a day. The sun, in turn, revolves on its axis once in 26 days and, together with all the other stars in our galaxy, travels once around the galaxy in 230 million years. It is probable that still larger structures (clusters of galaxies) also have some kind of overall rotational motion. This seems to be a characteristic of matter right down to the atomic level. Inside the atom, electrons rotate around the nucleus at enormous speeds.

The electron possesses a quality known as intrinsic spin. It is as if it rotates around its own axis at a fixed rate and cannot be stopped or changed except by destroying the electron as such. If the spin of the electron is increased, it so drastically alters its properties that it results in a qualitative change, producing a completely different particle. The quantity known as angular momentum - the combined measure of the mass, size and speed of the rotating system - is used to measure the spin of elementary particles. The principle of spin quantization is fundamental at the subatomic level but also exists in the macroscopic world. However, its effect is so infinitesimal that it can be

taken for granted. The world of subatomic particles is in a state of constant movement and ferment, in which nothing is ever the same as itself. Particles are constantly changing into their opposites, so that it is impossible even to assert their identity at any given moment of time. Neutrons change into protons, and protons into neutrons in a ceaseless exchange of identity.

As said before, that the material world is "dialectical" does not have anything to do with language dialects nor with the dialectical method of teaching, such as appears in Socratic dialogues, and in those modern classrooms wherein teachers believe that the best way to instruct young students in certain difficult fields of study like history and sociology is to spend most of their class time verbally "interacting" with them.

When a Red says reality is dialectical, he means something very different: that matter, and thought, which is derivative from matter, are never static, but are always in a state of flux, moving according to the three principle laws of the dialectic, which are:

Law #1, the Law of the Transformation of Quantity into Quality;

Law #2, the Law of the Mutual Penetration of Opposites;

Law #3 the Law of the Negation of the Negation.

If these laws sound abstract, they **are**. They are very abstract and over most people's heads but they don't have to be. They involve what some logicians call "third [at least] order concepts," i.e. the laws are statements about concepts which are about narrower second order concepts which are, in turn, about the most basic or first order concepts. Of course, if a person doesn't understand the concrete reality that is being thought of in the larger or more abstract sense, they aren't going to understand Diamat. These laws are explained below, and are apt to sound rigid and static. On the contrary, Diamat is what modern philosophers call a "process philosophy."

Let us mention also that in the Diamat, the word quantity means "how much" but the word quality means a peculiar and essential feature, an inherent feature or property. It doesn't mean "high or low quality merchandise," or anything subjective.

Law #1, Law of the Transformation of Quantity into Quality, is what primarily distinguishes Diamat from other kinds of materialism, such as "mechanistic materialism." Diamat sets great store on the idea that accumulated changes in the **quantity** of something can reach a threshold after which additional accumulation results in a dramatic **change in quality**. It is not the same as quality changing quality: example being if one adds cherry flavoring to a cola, the result is a cherry-coke, like "Dr. Pepper." To a sensitive palate, even a small amount of cherry changes the drink. This is a case wherein a change in **quality - not quantity** - results in a change of quality. Nothing surprising there. You have simply added something with a new quality, cherry **flavor**, to something else, cola **flavor**, and the result is a new, enjoyable blend wherein the new quality, cherry **flavor**, is evident. A more sophisticated example of a change of quality changing a quality would be where a geneticist replaces one nucleotide in a gene with another (there are four: adenine, guanine, thymine, and cytosine). By doing so, the geneticist may get a completely different organism. By adding a new quality, i.e. a new chemical with different qualities than the one he replaces, he gets a new kind of organism, qualitatively different from the original, perhaps one that cannot even live or one that can't even mate with the original if it does live.

But the Law of Transformation of Quantity into Quality says something more profound. Engels gave a very unusual but simple example of this from the Egyptian campaign of Napoleon's cavalry against the Mameluke horseman. When a small number of Mameluke horsemen battled a small number of Napoleon's cavalry, the Mamelukes always won, even if outnumbered. But if a large number of Napoleon's cavalry fought a large number of Mamelukes, the French always won, even if the French were outnumbered. For example, two Mamelukes would defeat four French cavalry. But 1505 Mameluke riders would lose to 1012 French cavalry. This was based on historical facts. Keep

adding a single horseman to each side in a battle, and the accumulated, gradual, uniform changes eventually resulted in dramatic qualitative changes in what occurred on the battlefield, and even reversed the outcome. Engels did not think this was a mystery. He knew why this happened: because the French were more skilled in large cavalry maneuvers than the Mamelukes, and because the Mamelukes were raised on horseback, some riding almost as soon as they could run. There is no puzzle or obscurantism here: just a good example of significant qualitative changes resulting from the uniform quantitative change of gradually adding horsemen to each side, one at a time. Each additional horseman is artificially presumed to be the exact equal of his peers. If a horseman were added to one side who was far better than all his brethren, which, realistically, often happened as a star fighter rode into battle, a reversal of outcome is not surprising at all. This would not be an illustration of the transformation of quantity into quality. The participation or addition of a single fighting champion would be an illustration of the transformation of **quality** into a new quality or qualities. One could quibble with this and state that "skill" is a quality: the French were more **skilled** in large cavalry maneuvers. But this skill only becomes evident when a certain quantity of horsemen are involved. There are also assumptions being made when they assume each horseman on each side is the equal of the other, so this might not be a perfect example of quantity changing quantity.

A second better example is the spectrum of colors of the rainbow. As the wavelength of light is minutely and gradually shortened, which is a purely quantitative change, the color of light changes from red to orange, through yellow, green, blue, indigo, to violet, in that order. Vivid qualitative change of color results alters sufficient quantitative reductions of wavelength. Again, a quibble can be made here about light not being any specific color unless it interacts with matter, or the color of it being subjective and based on human perceptions - and such facts can lead to confusion preventing a person from grasping **quantity changing quality**. However, wave length of light is objective: take x-rays. Due to the (quantity) wave length, x-rays can penetrate the body. Not all light can do this. The change in what the light itself can actually do, is determined by the length (measurement of a quantity) of the wave. X-rays are qualitatively different from visible light rays.

A third and best example: the periodic table of chemical elements. Each element on the table is succeeded by the element that has only one additional proton in the atom's nucleus, or, equivalently, one additional electron in its "shell" (around the atom). In this case, it is not necessary for the quantitative changes to accumulate before a distinct qualitative change appears. Everytime one additional proton-electron pair is incorporated into an atom's structure, a completely new element with radically new chemical and physical properties immediately appears. Multitudes of qualitative changes occur with each step. For example, oxygen has eight protons and eight electrons. Oxygen is necessary for human respiration ("breathing"). Add only one additional proton-electron pair, and the result is a completely new element, fluorine, which causes immediately and often permanent lung damage the moment it is breathed - possibly instant death. In the same way, if one removes a single proton-electron pair from oxygen, the result is the element nitrogen, which one can breath - except that one would pass out, suffocate, and die in less than a few minutes breathing inside a chamber containing only nitrogen gas. This is a quantitative change different from the qualitative change that occurs by adding a charge that changes oxygen into fluorine.

This is **not** the same thing as oxygen (O₂) changing to ozone (O₃) which would be quantity changing quantity since you are only adding more oxygen to oxygen making it like super oxygen. (These are molecular bonds, not bonding the nucleus of atoms). This can be confusing due to the use, in English, of the word "quality" to mean something better or worse. Here is another example of quantity changing quantity which results in a **better** "quality" computer (different meaning of the word quality): Person (A) has a 28k modem, person (B) has a 56k modem. The "quality" of person (B)'s modem is **better** because of the quantity of data it is able to transfer. The movement of the quantity is producing more quantity of information; but in terms of the product and user, it is of a **better** "quality." This is **not** the same use of the word "quality" that Diamat is using, when we say Quantity changed Quality. Thus, this can be confusing. Quality, in Diamat, means a difference in actual kind itself. It does **not** mean "better or worse of the same kind."

Some of the most recent investigations related to chaos theory have centered on the critical point where a series of small variations produces a massive change of state. (In the modern terminology, this is called "the edge of chaos.") The work of the Danish-born physicist Per Bak and others on "self-organized criticality" used precisely the example of a sand-heap to illustrate profound processes which occur at many levels of nature and which correspond precisely to the law of the transformation of quantity into quality.

One of the examples of this is that of a pile of sand. We drop grains of sand one by one on a flat surface. The experiment has been conducted many times, both with real sand heaped on tables, and in computer simulations. For a time they will just pile up on top of each other until they make a little pyramid. Once this point is reached, any additional grains will either find a resting place on the pile, or will unbalance one side of it just enough to cause some of the other grains to fall in an avalanche. Depending on how the other grains are poised, the avalanche could be very small, or devastating, dragging a large number of grains with it. When the pile reaches this critical point, even a single grain would be capable of dramatically affecting everything around it. This seemingly trivial example provides an excellent "edge-of-chaos model," with a wide range of applications, from earthquakes to evolution; from stock exchange crises to wars.

According to Per Bak, the phenomenon can be given a mathematical expression, according to which the average frequency of a given size of avalanche is inversely proportional to some power of its size. He also points out that this "power-law" behavior is extremely common in nature, as in the critical mass of plutonium, at which the chain-reaction is on the point of running away into a nuclear explosion. At the sub-critical level, the chain-reaction within the plutonium mass will die out, whereas a supercritical mass will explode. A similar phenomenon can be seen in earthquakes, where the rocks on two sides of a fault in the earth's crust reach a point where they are ready to slip past each other. The fault experiences a series of little slips and bigger slips, which maintain the tension at the critical point for some time until it finally collapses into an earthquake.

Although the proponents of chaos theory seem unaware of it, these examples are all cases of the law of the transformation of quantity into quality.

Similar processes can be seen in phenomena as varied as the weather, DNA molecules, and the mind itself. The quality of liquidity is well known on the basis of our daily experience where, for instance, water can be changed in quality to ice and steam by changing the temperature or water. In physics, too, the behavior of liquids is well understood and perfectly predictable up to a point. The laws of motion of fluids (gases and liquids) clearly distinguish between smooth laminar flow, which is well defined and predictable, and turbulent flow, which can be expressed, at best, approximately. The movement of water around a pier in a river can be accurately predicted from the normal equations for fluids, provided it is moving slowly. Even if we increase the speed of the flow, causing eddies and vortices, we can still predict their behavior. But if the speed is increased beyond a certain point, it becomes impossible to predict where the eddies will form, or, indeed, to say anything about the behavior of the water at all. It has become chaotic.

To the unintelligent or uneducated, these things might be difficult to grasp. To others, a revelation. But why should it be such a big deal for intellectuals and the well-educated? Because for centuries, ever since the time of the Holy Roman Empire, the ancient Greek philosopher Aristotle's ideas were officially made the chief ingredients in a European's education. Aristotle listed ten classes of things, or "categories," he called them, which were all abstract ideas like substance, relation, place, time, action, state, etc. Two of them were quality and quantity. Aristotle taught that these categories had nothing in common, so comparisons between them could not be made. The Marxists said that this was a great mistake, and proceeded to make such comparisons, such as describing relations between quantity and quality. They were not the first to do this since esotericists did it long before them, but the Marxists were the first **materialists** to do so, and did it the clearest. Most surprising of all, perhaps, was a non-Marxist, Albert Einstein, working out mathematical relationships between space ("place") and time that are very considerable at

velocities near the speed of light. At the speed of light itself, space and time become indistinguishable. Two of Aristotles so-called uncomparable categories, "place" and "time" not only invite comparison, but are identical at the speed of light.

Here is another reason #1 is such a "big deal." Evolution is a prime example of how accumulated gradual changes result in the appearance of new species (whether or not this is how evolution really happens all the time). The Law of the Transformation of Quantity into Quality leads to the idea that there are different levels of organization (today called "complexity") in different areas of science. At these different levels, the accumulation of increased organization of matter results in completely new qualities and phenomena (what are today called "emergent" qualities). Dialectical Materialists, as materialists, involve no spirit or vital forces, but are purely material; they'd also view what we call the Dark Force as something purely material (see article: "*Dark Force, Entropy, an end to this argument*" on our website in the Dark Tradition section). Such a system as Diamat enables the true scientist to avoid the fallacy of transferring the laws of biology to the study of human affairs, of the fallacy of attempting to substitute, in known biological formula, species with nations, races, classes, etc.

One might say that the **First Law of Diamat is a fundamental Law of our universe**. In an absolute sense with nothing subjective about it, and without going into the subject of hydrogen clouds, nuclear fission of hydrogen atoms and/or gravity, let's jump to a time earlier on in the universe when there were only 2 elements, hydrogen and helium, with first generation stars being the only kinds of stars that existed. Here is Quantity: atoms that make hydrogen and helium only have 1 or 2 protons inside the nucleus of the single atom and 1 or 2 electrons, respectively. That's the atomic number of hydrogen and helium and here is the main point we wish to show: with only that, with only those stars and those elements, only certain qualities exist, only certain kinds of things, certain interactions and certain conditions are possible. In other words, you can't have carbon based life forms like animals or plants. With the change in QUANTITY, for instance, atoms with a lot more than just 2 protons-electrons like we have now, we have a drastic change in QUALITY, not only of what exists, but what CAN exist, and the kinds of things that exist, and that can interact.

The First Law of Diamat is that QUANTITY changes QUALITY - and this is very specific and very hard for most to understand because people mix up what is quantity changing quantity, quality changing quality - and quantity changing quality. There are many examples of quantity changing quantity, or quality changing quality. But quantity changing quality is not that easy to show examples of: The classic example, one that might even show that this law is a basic law of the universe is that by changing the QUANTITY of protons in specific, single atoms, you drastically change the QUALITY of what a thing IS. Like, gold has a different QUANTITY of protons than oxygen or silver has. The QUALITY is different due to that. It is not as if helium (2 protons) is "part hydrogen," or "hydrogen plus something else because helium has 2 protons inside the atom." It's not like "helium is hydrogen plus hydrogen." NO: the quantity of protons changes the THING ITSELF, what it fundamentally IS. Helium, in otherwords, is HELIUM - a thing in itself.

Law #2, Law of the Mutual Penetration of Opposites above is sometimes also called the Law of the Struggle of Opposites. This is where most Reds get the term "contradictions" from. It is very much like Taoism with its Yin/Yang diagram. It says that there are no absolute opposites. The Marxists rather completely adopted this idea from Hegel, while repudiating his idealism in favor of materialism. Every opposite is supposed to contain some germ or aspect of its contrary, for example, the way property owed to a creditor is negative to a debtor, but positive to a creditor. Yet it is also negative to the creditor because it is something he has not yet received, "owed" to him, and positive to the debtor, because it weighs heavily upon him as something he must produce. The names "positive" and "negative" could easily be switched between debtor and creditor. Hegelians, before the Marxists, gave numerous, sometimes glib and erroneous examples of this, such as that there are no positive electric forces without negative ones (even today, it is not known if this is true). The validity of this idea, (aside from verbal tricks or "sagely observations and wise sayings" that there is no life without death so the two are mutually dependent, which is certainly involved in

this idea) is that the oppositions inherent in reality are what create **motion**, whether it is the interaction of debtor and creditor in society and history, or interaction of protons and electrons that causes them to form atoms and thereby the fundamental chemical elements.

In his interesting book on the mathematics of chaos, Ian Stewart points out that the difference between the gods Shiva and Vishnu is not the simplistic and dualist antagonism between "good and evil," but that the **two principles of harmony and discord together underlie the whole of existence**. Similarly: coagula and solve shown on arms of the Goat of Mendes.

"In the same way," he writes, "mathematicians are beginning to view order and chaos as two distinct manifestations of an underlying determinism. And neither exists in isolation. The typical system can exist in a variety of states, some ordered, some chaotic. Instead of two opposed polarities, there is a continuous spectrum. As harmony and discord combine in musical beauty, so order and chaos combine in mathematical beauty."

In Heraclitus, all this was perhaps an inspired guess. Now this hypothesis has been confirmed by a huge amount of examples. The unity of opposites lies at the heart of the atom, and the entire universe is made up of molecules, atoms, and subatomic particles. This was well put by R. P. Feynman: "All things, even ourselves, are made of fine-grained, enormously strongly interacting plus and minus parts, all neatly balanced out."

The question is: how does it happen that a plus and a minus are "neatly balanced out?" This is a contradictory idea! In arithmetic, a plus and a minus do not "balance out"; they negate each other. Modern physics has uncovered the forces which lie at the heart of the atom. Why do the contradictory forces of electrons and protons **not** cancel each other out? Why do atoms not merely fly apart? The current explanation refers to the "strong force" which holds the atom together. But the fact remains that the unity of opposites lies at the basis of all reality.

Within the nucleus of an atom, there are two opposing forces, attraction and repulsion. On the one hand, there are electrical repulsions which, if unrestrained, would violently tear the nucleus apart. On the other hand, there are powerful forces of attraction which bind the nuclear particles to each other. This force of attraction, however, has its limits, beyond which it is unable to hold things together. The forces of attraction, unlike repulsion, have a very short reach. In a small nucleus they can keep the forces of disruption in check. But in a large nucleus, the forces of repulsion cannot be easily dominated. Beyond a certain quantitative critical point, the bond is broken and a qualitative leap occurs. Like an enlarged drop of water, it is on the verge of breaking apart. When an extra neutron is added to the nucleus, the disruptive tendency increases rapidly. The nucleus breaks up, forming two smaller nuclei, which fly apart violently, releasing a vast amount of energy. This is what occurs in nuclear fission. However, analogous processes may be seen at many different levels of nature. Water falling on a polished surface will break up into a complex pattern of droplets. This is because two opposing forces are at work: gravity, which tries to spread out the water in a flat film spread over the whole surface, and surface tension, the attraction of one water molecule to another, which tries to pull the liquid together, forming compact globules.

This universal phenomenon of the unity of opposites is, in reality, the motor-force of all motion and development in nature. It is the reason why it is not necessary to introduce the concept of external impulse to explain movement and change which was the fundamental weakness of all mechanistic theories. Movement, which itself involves a contradiction, is only possible as a result of the conflicting tendencies and inner tensions which lie at the heart of all forms of matter.

The opposing tendencies can exist in a state of uneasy equilibrium for long periods of time, until some change, even a small quantitative change, destroys the equilibrium and gives rise to a critical state which can produce a qualitative transformation. In 1936, Bohr compared the structure of the nucleus to a drop of liquid, for example, a raindrop hanging from a leaf. Here the force of gravity struggles with that of surface tension striving to keep the water molecules together. The addition

of just a few more molecules to the liquid renders it unstable. The enlarged droplet begins to shudder, the surface tension is no longer able to hold the mass to the leaf and the whole thing falls.

The "mutual penetration of opposites" can be seen in the yin/yang symbol, light penetrates darkness, darkness penetrates light and both are needed to each exist, while they ultimately contradict each other. They **oppose and rely** on each other to exist. This opposition or contradictoriness and the reliance on each other of these opposing things causes a constant interaction and change. This can lead to:

Law #3, the negation of the negation, the Third law, which means, that when one negates the other, it also negates itself - and this leads to The Synthesis - a real change into something that is not half one and half the other, but something entirely new.

Thus the second law of Diamat is intimately connected to the third law of Diamat, the Law of the Negation of the Negation. By "negating" each other dynamically, electrons and protons form atoms in which they achieve a "synthesis." The synthesis is called the negation of the negation or sometimes the "second negation," the "first negation" being that between electron and proton. In the synthesis, a new or more complex entity replaces, succeeds, or modifies the original pair that were (and still are) in dynamic opposition. The synthesis is superior because it becomes the new object. A harmony is even reached in the atom between the two original opposites. Syntheses were viewed as succeeding the original opposites in time.

Another way to view the Three Laws of Diamat is in this extremely ordinary example of joy: the lovers! Sperm and egg. The many sperms and egg attract and repel - both at the same time. Here is Law Two: one sperm and the ova merge into each other (sometimes), and what results from that merger is neither sperm nor egg. Both need each other to make the synthesis into a zygote which is neither sperm nor egg. Now, here is Law Three: when it's a zygote, the negation of the negation has occurred since sperm and egg are both negated and the new thing, the zygote now exists. The zygote can never return to being a sperm and/or an egg. Now Law One happens where QUANTITY changing QUALITY comes into the situation: the quantity of cells, 1 dividing into 2, then into 4, then into 8, etc. - changes the quality of the cells because at first, during these first quantitative multiplications of cells, all the cells are all undifferentiated. Then after a certain quantity is reached, like a critical mass. differentiation of the cells occurs - which is the most important thing in developmental biology.

Then, it's time for a joke: the baby is born and the QUANTITY of bills you need to pay to raise it for a QUANTITY of 18 years, affects the QUALITY of your life. :)

Thus Diamat can be concisely stated in a semi-modern form as follows: the world consists solely of matter/energy in an interconnected whole which is greater than the sum of its parts (Law #1). The world exists independent of man and his mind (materialism). It is always in flux, matter and mind both having an intrinsic or internal impetus to move (needing no "god," "soul," or "prime mover" to create it or get it going) due to #2, as opposites struggle and then coalesce to synthesize new things at higher levels of organization #3. (Please see the article "*Dark Force, Entropy, and end to this argument.*") To say that this flux and organization obeys laws is a misnomer, because all such "laws" are just regularities, new and different ones appearing at different levels of complexity (#1 again), e.g. in the material things studied by sociology vs. those studied by chemistry. To all of this, dialectical materialists often add and adhere to the additional, independent assumptions that mankind will never know all there is to know, that knowledge is relative, and that what is known is intimately connected with one's actual work, practice, and changes effected on material things rather than on some sort of pure cognition or mental insight.

In the very practical sense: Diamat is the revolutionary arm of the Proletariat.

Who are the Proletarians? The working class, plain and simple. The ones who do the actual production of the things we like and enjoy in life, and who make the necessities of life so often

taken for granted. Of course, the "upper class," snobbish types will be Idealists (as opposed to Realists) because they are in the clouds somewhere, the realities of life never really approaching them, but it is the Proletariat that makes this possible for them, the Dialectical Materialists who understand the practical things.

What happens in society and culture is mirrored in philosophy. The Idealist depends on the Materialist for the stuff he needs to live, just as the entire Idealist philosophy depends on the Materialist for its existence. Quantity changes quality puts it all into clear perspective. Quality is being changed, and quantity is DOING the changing! This is of paramount importance.

Matter/energy is in constant motion, unceasing movement. Opposition strengthens for sure, but this opposition arises from the same source as that being opposed. There is the negation. It is nature contradicting itself, therefore, quality is not the fundamental essence, but a quantity of matter/energy is.

Satan, in one sense, means Opposition. But the fact that everything already has an opposite means that everything can be termed "Satan" in the sense that everything opposes something (its opposite). Quality is one side of something, because there is another side with an opposing quality and both sides strengthen each other. Quantity, however, is beyond or outside of this in the sense that there has to BE something to start with. QUALITY springs out of quantity, not the other way around.

The Idealist believes that consciousness produces matter, or in short that quality is first, then quantity. This is why it is usually said that the Western world (though not all of it) is like a "house upside-down." Our Pentacle shows this as it is supposed to be, the bottom point is Rooted in material quantity, the Big Bang that starts everything moving and becoming, and from this issues the opposing forces that interact with each other to make all the different patterns and shapes.

Quality can also be purely relative to the situation. Example: To a dehydrated person, water is of extreme saving quality, it is very important; but to a drowning person, water has a different kind of quality, a kind that opposes the first kind (dehydrated). On one hand water is saving a person's life, on the other hand it is killing a person. Then, in between these two extremes, there is just WATER. Not good, not bad, just water.

What method did Marx use in his book *Capital*? He did not "impose the laws of dialectics upon economics" but derived the laws of dialectics from a long and painstaking study of all aspects of the economic process. He did not put forward an arbitrary schema and then proceed to make the facts fit into it but set out to uncover the laws of motion of capitalist production through a careful examination of the phenomenon itself. In his Preface to the Critique of Political Economy, Marx explains his method:

"I am omitting a general introduction which I had jotted down because on closer reflection any anticipation of results still to be proved appears to me to be objectionable, and the reader who on the whole desires to follow me must be resolved to ascend from the particular to the general."

Capital represented a breakthrough, not only in the field of economics, but for social science in general. It has a direct relevance to the kind of discussions which are taking place among scientists at the present time. When Marx was alive, this discussion had already begun. At that time, scientists were obsessed with the idea of taking things apart and examining them in detail. This method is now referred to as "reductionism," although Marx and Engels, who were highly critical of it, called it the "metaphysical method." The mechanistic materialists dominated physics for 150 years. Only now is the reaction against reductionism gathering steam. A new generation of scientists is setting itself the task of overcoming this heritage, and moving on to the formulation of new principles, in place of the old approximations.

It was thanks to Marx that the reductionist tendency in economics was routed in the middle of the last century. After *Capital*, such an approach was unthinkable. The "Robinson Crusoe" method of explaining political economy ("imagine two people on a desert island...") occasionally resurfaces in bad school text-books and vulgar attempts at popularization, but cannot be taken seriously. Economic crises and revolutions do not take place between two individuals on a desert island! Marx analyses the capitalist economy, not as the sum-total of individual acts of exchange, but as a complex system, dominated by laws of its own which are as powerful as the laws of nature. In the same way, physicists are now discussing the idea of complexity, in the sense of a system in which the whole is not just a collection of elementary parts. Of course, it is useful to know, where possible, the laws which govern each individual part, but the complex system will be governed by new laws which are not merely extensions of the previous ones. This is precisely the method of Marx's *Capital*—the method of Dialectics.

Marx begins his work with an analysis of the basic cell of capitalist economy, the commodity. From this he explains how all the contradictions of capitalist society arise. Reductionism treats things like whole and part, particular and universal as mutually incompatible and exclusive, whereas they are completely inseparable, and interpenetrate and determine each other. In the first volume of *Capital*, Marx explains the twofold nature of commodities, as use-values and exchange-values. Most people see commodities exclusively as use-values, concrete, useful objects for the satisfaction of human wants. Use-values have always been produced in every type of human society.

However, capitalist society does strange things to use-values. It converts them into exchange-value, goods which are produced not directly for consumption, but for sale. Every commodity thus has two faces: the familiar face of a use-value, and the mysterious, hidden face of an exchange-value. The former, use-value, is directly linked to the physical properties of a particular commodity (we wear a shirt, drink coffee, drive a car, etc.). But exchange value cannot be seen, worn or eaten. It has no material being whatsoever. Yet it is the essential nature of a commodity under capitalism! The ultimate expression of exchange-value is money, the universal equivalent, through which all commodities express their value. These little strips of green paper have no relation whatever to shirts, coffee or cars as such. They cannot be eaten, worn or driven. Yet such is the power they contain, and so universally is this recognized, that people will kill for them.

The dual nature of the commodity expresses the central contradiction of capitalist society: the conflict between wage-labor and capital. The worker thinks he sells his labor to the employer, but in fact what he sells is his labor power, which the capitalist uses as he sees fit. **The surplus value thus extracted is the unpaid labor of the working class, the source of the accumulation of capital.** It is this unpaid labor which maintains all the non-working members of society, through rent, interest, profits and taxation. The class struggle is really the struggle for the division of this surplus value.

Marx did not invent the idea of surplus value, which was known to previous economists like Adam Smith and Ricardo. But, by disclosing the central contradiction involved in it, he completely revolutionized political economy.

Marx's predecessors had discovered the existence of surplus value, but its real character remained shrouded in obscurity. By subjecting all previous theories, beginning with Ricardo, to a searching analysis, Marx discovered the real, contradictory nature of value. He examined all the relations of capitalist society, starting with the simplest form of commodity production and exchange, and following the process through all its manifold transformations, pursuing a strictly dialectical method.

Marx showed the relation between commodities and money, and was the first one to provide an exhaustive analysis of money. He showed how money is transformed into capital, demonstrating how this change is brought about through the buying and selling of labor power. **This fundamental**

distinction between labor and labor power was the key that unlocked the mysteries of surplus value, a problem that Ricardo had been unable to solve. By establishing the difference between constant and variable capital, Marx was able to trace the entire process of the formation of capital in detail, and thus explain it, which none of his predecessors were able to do.

The amount of literature written on Diamat exceeds the summary given here by a hundred billion fold because nothing said here is really simple and indubitable. In other words, there is a whole lot here to legitimately "quibble" about. It is only hoped only that this will be a short statement of what Diamat says for readers who hear the term bandied about, especially in the usual negative manner as if it is an antiquated, useless, nonsensical, dogmatic philosophy. Trust us, heh, Mega Corporations definitely do not want you to understand the difference between labor and labor power!

When Stalin, Mitin and some others after Lenin discovered the facts about entropy, as did Bogdanov before them, they really regarded Diamat as an ontological law, not just a way to explain economics and relations of labor and classes. **That is, Diamat can explain the whole of WHAT IS. That's the Dark Tradition.**

"Panta rhei, oudei menei."

"Everything flows and nothing stays."

---Heraclitus

Suggested reading: Das Kapital ("Capital") by Karl Marx

A question: since the universe can be proven to exist and made up of "stuff" and the interaction of "stuff," and due to quantitative changes we end up with qualitative changes in the "stuff"; when exactly did the quality to be aware come into existence? That is, how did inorganic "stuff" become organic and aware of itself? Or more specifically, when did "stuff" acquire the ability to "choose to go here, rather than there" based **not** on the mechanics of attraction and repulsion, but on Will? Man is definitely not the only animal that does this and to think that, is a great error.

Answer: according to the Dark Tradition, All Things are aware - their awareness is just very alien compared to ours.

Awesome: Another thing that is peculiar is this: the exact amount of "stuff" (matter/energy) that existed at the beginning of the universe is the same amount of "stuff" (matter/energy) that exists now: it's just reshuffled into much more complex forms. It is constantly being reshuffled and, as this happens, there is one thing that does increase and never decreases - as it if is an arrow that goes one way: Entropy.

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THREE GATES AND THE TANGRAM

PYTHAGOREAN SATANISM

The Three Gates

by Tani Jantsang

In Kaballa, one can see the uppermost Triad: Kether, Binah, & Hochmah. Kether/Binah is **Apeiron** in Pythagoreanism. It is the **Asat/Sat** in Vedanta. It is "Big-Bang/Big-Crunch as One Event" in most-modern physics (Roger Penrose type), a force that push/pulls; expands/contracts. The actual Doctrine does not exactly have a Bang/Crunch in the manner, though "bang and crunch" would apply to Galaxies. Hochmah is **Protogonos** in Pythagoreanism, Unified Field in physics, it is shown as the Vajra in Tantra, and is "The Light." It is also referred to as the Logos.

The Kether/Binah, Asat/Sat or Apeiron can be better explained by saying that these "2 things" are really One Thing, they are The Dark Force in Nature. Not "of Nature," but **IN** Nature. All things are pushed into Being, or **Coagula** on the Mendesian Goat's arm, and pulled into their end or death, or **Solve** on the Mendesian Goat's other arm. The one obvious and visible force or thing all can understand as actually doing this, is Time. You are conceived, you Become a fetus, then you Become a baby, then a child, then an adult, then an old person, then you Become dust. There is no effort in this kind of Becoming, it just happens. You are hence, born as what you are, male, female, or cat, fish, person, or gay, straight, or some ethnic, etc. (We here are speaking of living things). You have no choice in this kind of Becoming. Hence, there is no Free Will about Becoming in this sense at all. The only thing you can do, is rebel against what you are, or flow into it. You can volitionally, with Free Will, take advantage of the potentialities you have and that would involve Free Will - and that is also Becoming which involves an inner awareness, but that has nothing to do with this essay. (Choosing to learn to use a computer or not, is not esotericism at all. Being aware of the Black Flame that burns in the Sat and in yourself is the *meat* of Esoteric schools and is the first step for Kundalini Yoga - **this essay is not about that.**).

Rebelling against what you are can also include "striving to be more than you **are**" because you despise the "limitations" placed on you and you feel the limitations, as if they ARE a limitation; this causes a person to breach their own boundaries of existence and throw what they are in the trash for "want" of what they are not and can not be. This seriously needs to be clarified. 1. A tone deaf person aspiring to be a great musician is rebelling against him/herself. 2. A person with very good ears taking lessons to better his/her inborn hearing abilities is NOT rebelling against him/herself. Again, this kind of "rebelling against the limits on the self" does not mean practicing the piano to get better, or learning to type or learning a skill to improve your living situation, or getting plastic surgery to fix a nose you don't like. That would not be esotericism. "Striving TO BE other than what YOU ARE" is to be taken literally, in the esoteric and inner sense; as if you don't want your own Beingness at all and want to replace it with something else, or some other person's Being - it has esoteric meaning, not practical meaning. All of this rebelling leads to NON-being - that is, you'd end up here, alive, and literally in hell; side by side with people who are alive, here and at peace with the Cosmos. Non-Being is "I wannabe THIS, and also I don't wannabe what I AM." Again, this is to be taken in the esoteric sense, not in any practical sense. Improving your lot in life, your skills, your appearance, has nothing to do with esotericism.

Penrose knows that entropy is not a result of this Big Bang. He also knows that the Bang and Crunch are One Event. According to doctrine, it's not exactly a Bang or Crunch in such absolute

terms, but more of a push/pull or expansion/contraction. Nonetheless, this push/pull itself or the result of it can be measured as entropy. That is, the **Apeiron** (Dark Force in Nature) is the Form, entropy is the Shadow, entropy is what YOU can measure IN the matter/energy that is here, it is a measurable thing, even though the "What" that is causing this entropy is not visible. **Apeiron** IS the reality behind what is being measured and seen as entropy. For technical formula: see "Dark Force - Entropy, End to this argument." Though we are calling it a **Dark Force** - it is not a Force as physicists use the word "force." Perhaps we should call it Dark Thing? **Boundless Darkness** is the esoteric word. In Pythagoreanism, it is **Apeiron**.

In the oldest tradition the **Protogonos** (also called Logos in Greek) is considered to be part of the **Apeiron** - as a Light burning in the Boundless Darkness. Unlike Kaballa, which has 3 things, Kether, Binah and Hochmah, the oldest Dark Tradition has One Thing - Darkness as inactive Asat and Darkness as active Sat which has the Light in it as an embryo. It's not considered a separate thing at all in the oldest Traditions.

What is this Boundless Darkness acting on? All energy/matter (including space and time). What **is** the energy/matter? It is what Hochmah Became when it emanated or "cooled off." Physics, Taoism, many systems exoterically divide this up into four forces, sometimes they add a fifth: Tantra adds space as the 5th, Taoism adds time (the Tao) as the 5th. But all of these systems speak of "THE Void," The NO-THING (Asat) that came into Being-ness as A Thing (Sat) out of which All Things came out, due to "Necessity." Necessity is that which esoteric schools use to mean, "Nothing is in Stasis." **Spirit** is what esoteric schools mean by that which push/pulls and which can be measured as entropy. The force IN Nature, INFUSED INTO the Nature, which causes us to not only have urges to do things, but which causes us to experience life.

Esoterically there are SEVEN "THINGS" and "The No-Name-Voidness." Physics calls 4 of them forces and the esoteric schools, even when speaking exoterically, do not quite call them forces. They are Things, like bricks of a building. The building is The Cosmos. Esoterically, 3 of these are Gates and are half here and half still in the Void or Asat/Sat/Apeiron. The Pusher/Puller, Asat/Sat, Apeiron, is the Builder, The Cosmocrator, or "All of Nature's Deity," Nature referring to the entire Cosmos.

How does it build? Physics, so far, does not agree with the Esoteric School which feels that physics is less than half way to knowing because they are, thus far, still hung up on the four forces. The four constructor Sephiroth Kaballistically are Netzach, Hod, Yesod, and Malkuth. That's the Exoteric School. Physics has 1. strong-color-force or water force (Yesod/Malkuth/Leviathan together as before they broke apart, esoterically called **Bahu** in Kaballa), 2. Electro-magnetism (Netzach, Hod, and Geburah together, the Geburah is not seen), 3. weak-force (Tiphereth), and 4. gravity (Hesed).

Esoterically in the Pythagorean school this is different. The 4 forces before the Cosmos existed as it exists now, would be protons/neutrons, electrons/positrons, photons/phonons, and inertial mass (a kind of mass-alone, just-mass, that does not exist anywhere as the Cosmos is now, as far as is known).

In Pythagoreanism these are known like this:

The Apeiron (Boundless Darkness) [No-Name, the Void or Asat/Sat.]

The Geometry we move through, **and are shaped by**, which is perceived as Space is called **KYKLOS** (Hesed before it was ordered, Yat-Zebaoth in our Cosmos [Kaballa]), known by the number **Pi** to us. This Kyklos or "the Round" is finite, yet boundless. It is represented by the circle because the circle is an object with an infinite number of sides, where each side is an infinitesimal point. (Many professors "know" this, but very few of them actually see it. To Pythagoreans, To See, is To Know, the rest is parroting. If they saw it, really *knew* it, they'd understand space and gravity better; in fact, they might not even call it "gravity," and they'd know it is not some kind of force; perhaps "field"

would more likely be the word they'd use.) This is the closed Gate. The **Apeiron** "blows through" this closed Gate and thus space itself expands, it is blown up like a balloon.

The here/not-here IN WHICH electron-positron pairs "vanish" as light travels, and IN WHICH a single quark in a neutron "spins around" by which the neutron "becomes" a proton, and IN WHICH the electron around an atom vanishes "somewhere not traveling the space between shells" before reappearing on another of the electron's shells is called **MYCHOS** (Geburah in Kaballa). Mychos is like a cave, it is called "cave" mytho-poetically, a sort of in-between-the-spaces "place." Like an angle whose point is pointier and pointier and you can never quite get in-between the space wherein the sides are meeting to make that point. Mychos is known by the number **e** to us, and represented by the square because the square has limits to it. **e** is the number seen in the rate of growth of all things. Things do not keep growing, they get bigger and bigger and eventually reach a limit. It is the here/not-here, totally open, two-way Gate through which the Bio-Electrical energy in your own body flows, known as Kundalini. Kundalini is "*in your body yet not in your body*." Kundalini is the Apeiron continuing the Flame moving through your flesh. When it is IN your flesh, it is Light (The-Light, Black Flame) a WHOOSHing feeling rushing up at times, and just a peaceful flowing feeling most of the time.

The push/pull's effect on all things is seen and known as time. **KRONOS** to Pythagoreans, Tipereth in Kaballa. It is known as the number **Phi**, and represented by a triangle sometimes, as the yin/yang symbol other times. It is not a "weak force" as physics might call it. It is Time, and if they see this "weak force" when radiation is present, then we say they are witnessing a disruption in time. **Phi** is the SHAPE all things take in growth. Like the triangle that starts at a point and gets wider and wider, Phi gets wider too: 0, 1, 2, 3, 5, 8, 13, 21, 34, etc. Ever notice that radiation tends to TWIST things up, malform them, change their atomic number? It is the partially open one-way Gate. **Aprieon** blows through this Gate which causes Time to flow one way and causes entropy to increase.

Electros, or Diastasis (Netzach in Kaballah) is The One Thing that is perceived as many electrons and positrons, and different ways in which electrons seem to function (as particles or as a wave in the Shadows; but as ONE THING in Form).

Phos (Hod in Kaballa) is photons and phonons, waves, one is the energy wave, the other is the matter wave, neither have any rest mass. The same thing, two different appearances. Both photons and phonons can occupy the same space at the same time: nothing else can do this.

Demiurgos (Bahu in Kaballah, Yesod/Malkuth/Leviathan, combined, or Bahu before they "broke open."), is what is seen as the nuclear strong force, or color force. It is the Nature of our life (atomic life), it is the reason we are matter (not energy), it is that which causes living things to have urges (to eat, to mate, etc.). It is the Foundation, like the foundation of a House, of life. YOU are the House. This was shown by a **Theta** and considered to be a number. Theta is derived by the fraction 144/233. It is a number that spirals closer and closer to Phi. That is center column related. Demiurge was also shown as a stick with 6 spokes having 6 different colors and was called the Foundation of all matter, living or not living. In terms of man, carbon life which we know is 6 protons, 6 neutrons and 6 electrons. 666.

Proteus (Yesod in Kaballa) is protons; their number (in the atom) determine EXACTLY WHAT the thing will be (gold, silver, etc.).

Ogkos (not in Kaballa) is a mass or lump - this is rarely used in the tradition.

Ophioneus (Leviathan or Thiavat in Kaballa and also given other more poetic names to refer to the principle in human behavior) is neutrons LET LOOSE, destructive of life.

The three together, **Proteus, Ogkos, Ophioneus** are **Demiurgos**.

NOTHING in Pythagorean esoteric systems (nor in Kaballa) means only one thing. In other words, Ophioneus does not JUST mean neutrons, Bahu does not JUST mean the nuclear strong-color force. It is interwoven, interlaced, and layered with meaning upon meaning. We know that you can not just view any of these things as JUST the "thing itself" if you deal in "Gnosis." Bahu is also the Root or Foundation of your own being, it causes your urges (Demi-urge*), it is the ROOT of Kundalini as a force that moves through you, yet NOT through-you exactly. Push/Pull, Asat/Sat, Apeiron is not just a "force or something" measured as entropy, it is the Dark Force in Nature, felt by people who CAN feel it as "LIFE." It is felt as ANIMA, that which ANIMATES. It is known as "SAT" though the Asat is also part of it. It is known in 5 ways called "TAN." It is not JUST something "in physics." *Demi (half) Urge (an urge) is lingo-jargon punning. Demiurgos commonly means "one who works for people," but in Pythagoreanism (and known TO the Orphics) it means "an **AUTONOMOUS CREATIVE FORCE**, and a **DECISIVE POWER!**" CONSIDER that meaning. AUTONOMOUS, as if not subject to "the rule of the others." CREATIVE - as if it is creative APART FROM the dark-force in nature itself! DECISIVE POWER - it decides WHAT you are, i.e., you are a carbon based life form, it decides whether something is gold or silver, etc. APART FROM the Dark-Force in Nature! This led to all of the dualisms that had the semblance of "reason." That is, someone with no clue yapping to people about this led to dualistic stupidity.

Demiurgos was described as having SIX COLORS that spin around, as being in ALL matter inanimate or animate, as causing the matter's decay (APART FROM the effect of the "3 Gates" - note that LIGHT does not decay, and contains NO Demiurgos!, but light most definitely obeys the "3 Gates"). Demiurgos was shown two ways, as a staff with 6 spokes on it having 6 colors, and as the Greek Letter Theta. Here is the only thing where the number 6 is of paramount importance. Please keep that in mind.

The 3 Gates are known in Kaballah as Hesed/Geburah/Tiphereth, they are here/not-here. If Apeiron can be called the Builder, then these 3 Gates are the **MOLD** the Builder uses to shape the other 4 Things (bricks). Hence, it is not surprising that Phi and e can be seen in GROWTH, one determining the SHAPE things take, the other determining the RATE in which they grow. But IN WHAT do these things grow? And what is IN these growing things (because nothing is solid)? SPACE is inside them, and they are inside space, growing IN space, growing and moving inside of a Geometry, and taking shape not just to the law of e and Phi, but to the MAIN LAW of SPACE. Hence, we consider Kyklos as not just one of the 3 gates (Hesed), but THE Gate. Kaballah does too: "Yat-Zebaoth is THE Gate, the All-in-One--One-in-All." If the shape of the geometry (space) changed and you walked through that altered shape, you'd change too (if you survived).

Physics has a concept "mass." Not good enough! It is the DEMIURGE that shapes WHAT a thing is and shapes the SPACE AROUND IT; and simultaneously the space shapes it giving it its FORM AND SUBSTANCE. Gravity is seen by physics as the weakest of the 4 forces they use. If this is so, then why is it that when the SHAPE of space is drastically altered with Black Holes, "gravity" turns into the STRONGEST force around, so strong it sucks light into it, and it even sucks the surrounding space/time into it, as if whirling it down a drain? What is happening is that the space BETWEEN and IN the mass in the star begins to get less as the mass crunches together, as if the star seeks to become SOLID. Impossible, it can't. So the space BREAKS, and so does time.

THINGS, living or not, are like dough that pours through a mold and a sifter, like a strainer. The pouring of the dough is the push/pull Apeiron, as if the dough goes TO the mold/sifter as if pushed, and goes through the mold/sifter as if pulled. The mold determines the SHAPE the dough will take, and the sifter makes the dough into strings of dough. Imagine pouring dough through a strainer that had shapes in it; what got poured through the strainer would have specific shapes to it. Now imaging those shapes as atoms moving through time. It would look like a bunch of strings. You are part of that dough. You are not aware of anything pushing or pulling you, you just think you are living! You are not aware of a mold shaping your form in the atomic sense, you just feel like you are a "whole person" and probably think you are solid! You are also not aware that you are atoms going all over the place through something called time and making "strings," either (Minkowsky's "world

lines"); you just know "what time it is" from a watch you wear. You can SEE the shape of things since you exist primarily with "spatial awareness." You can even learn to see it IS in a determined form, if you calculate it. You can also see the EFFECTS of the mysterious force of Apeiron's push/pull and make up silly religions about it, and worse, ascribe to it some divine purpose that you or some priest knows, top that purpose off with rules and dogma and end up REBELLING against all that is, with a desire to CONTROL things. Or you can call this push/pull Dark Force in Nature "The Devil," as the simple-minded, inane, babbling Christians have done for centuries.

It is not as easy to see that you are moving through a geometry, though modern physics has talked about this. It is not possible to see that you are not solid with the naked eye, nor to see that you are "here/not-here." It is not possible for you to see that you are atoms moving through time - or as we'd say it: "everything is threads in a woven fabric that IS the Cosmos," unless you "SEE" this with what most would call sorcery, or "Siddhi" or "a 3rd eye" or "intuition." The fact is, you'd HAVE to be able to FEEL this. Analogy: How can you prove that a song is in a minor key? You have to be able to hear it, there is no other way!

ALL things obey these 3 Gates. Light moves in a curve, determined by the geometry of the space itself, even though photons have no mass. Population growth (if unchecked) obeys e . Draw a grid of parallel lines making the space between each line more than the length of a toothpick. Then start throwing toothpicks randomly, let your friends throw them, do it in a completely random fashion, let a machine do it, etc. Then keep track of the toothpicks that land on one of your lines, versus the ones that do not. These will obey Pi and the more you throw, the closer you get to an exact number.

What IS the exact number or Pi, or Phi, or e ? Aside from being able to find part of the answer in a dictionary or math book these days, we call it *alogon*: unspeakable. But it also means "not of THE Logos" to us. Meaning upon meaning. One can play games with numbers, taking the square root of a number and then multiplying itself by its own power such as "the square root of 9, times the square root of 9, equals 9." You are going into the 9, and back out of it. It is LIKE saying if you add and subtract a number from itself, you get the number: $9 + 9 - 9 = 9$. Mathematicians of today will argue that this is NOT what they are doing when they claim that the square root of 2 (which is one of those infinite numbers) times the square root of 2, equals 2. We disagree. You can NOT WRITE the square root of 2. They seek to make the infinite into the finite, they seek to make what is not controlled/Dionysian, into what is controlled/Apollonian and subject to **their** control. That's why they DON'T KNOW the 3 gates.

OK then: Want to see with simple explanation? The square root of 9 is 3. And 3 squared is 9! When you are saying 3 times 3, you are just squaring the 3; but you GOT the 3 from taking the square root of 9. They insist they are not doing that. OK: 9 divided by 3 is 3. 3 times 3 is 9. In and out. Right? Then if I use 3.14159 for Pi and divide that by say, 2, the answer is 1.570795; and now I'll multiply that by 2 and get back to 3.14159. If I take the square root of Pi times the square root of Pi then: square root of Pi 3.14159 is 1.7724531. Times the square root of Pi it ends up being 3.1415899. OOOPS, doesn't work. Do not get lost in calculators rounding off numbers as an EXCUSE for the inability to SEE what I'm trying to convey. WE say and WE KNOW - if you take the square root of 2 times the square root of 2, you DO NOT get 2. You get "ALMOST 2." Almost, is not good enough! Try paying back a car bill with ALMOST the right amount. Try rounding off money when you get \$14.9235 and keeping that little .0035. Do it enough and you can swindle a lot of money :-).

If there was stasis, if the cosmos was bounded and the 3 gates did not exist, YES, you'd get 2. Likewise, angles are fine if you plan to make a house, or furniture. And what makes these professors think they know what Euclid Knew, but never wrote for anyone to see; especially since 90% of the Library at Alexandria was burned - what else was lost? "The Pythagorean schools were **ESOTERIC**: if you see it, KNOW it, someone will show you its method." I.e., MOST of it was NEVER written down - NOT ANYWHERE. How can you REALLY have an angle, in a curved space? You can't. Ok, this is known now to mathematicians. And the mathematicians of today can call us sorcerers

and ONLY acknowledge what one of us SEES DIRECTLY when he has 10 degrees behind his name and is "respected" by the world of academia, as when Wheeler SAID he SAW that all electrons and positrons are ONE THING, Feynman listened to him and then tried to prove it - AND DID. But Wheeler was a Professor saying this, not a mystic. And don't we know that Feynman got all the name and fame for it? Wheeler, the One who SAW IT, was barely mentioned. And if Feynman was a dummy and failed to prove it, Wheeler would be equated with us who have SAID THE SAME THINGS for centuries. His statement would have been called "cute," or "quaint." They STILL, in this 20th century, DO NOT KNOW what the people of Athens knew when Pythagoreans were KNOWN. Some of them know that Pythagoreans were AWED by the fact that even a bar stool 1' by 1' square has a diagonal through it that is one of those INFINITE numbers, and they call this feeling of awe "quaint." Not quaint. We felt and still FEEL "the music." THAT is where the awe comes from. They can blithely state that "oh yes, the diagonal is the square root of 2, an infinite number," but they do not SEE what this is, and what this MEANS. REALLY MEANS. In the Eastern Tantrik schools, which are IDENTICAL to Pythagoreanism, they'd offer up the VISIBLE awesome fact about that stool as the reason WHY they KNOW that THIS is Samsara! EVERY TIME one of us goes to them, like Ramanujan who went to Hardy, he ends up DEAD, dried up of his own creative force. EVERY TIME. "Come to us" means, SHOW YOU CAN HEAR the music, not JUST read the damned notes, or make eloquent speeches about music. If you can't HEAR IT, then you CAN NOT KNOW it!

We have our codes. What is Pi plus Phi plus e? Why, it is Theta! But what the hell does that mean? It's NOT Theta if you actually add them. It's a code. Trying to decode that means having to LEAVE the realm of math altogether and enter into the world of cryptographers or puzzle makers. Fact is, that is just a code. They do not know something that would be very familiar to all esotericists, even the ones who are idiots at arithmetic: that is "the 1/3 and 2/3 thing" involved in Theta meaning Demiurge (strong-color force). They have NO IDEA the relation to Theta to prime numbers OR to the number 17. Here is one possibility regarding Demiurge and Prime numbers: Demiurge is equated with 6 as it was equated to that by the Orphics. If you begin counting the list of all whole numbers from zero to infinity, the number of prime numbers decreases as the numbers you're counting increase in size. The distribution of prime numbers follow the spiral of the natural logarithm. The natural logarithm is the number, e. Prime numbers can be sometimes found next to (above or below) multiples of six. Even some twins can be found that way. But you can miss primes using the "multiple of 6" method or get numbers that are not prime; there are exclusionary rules for those. Of course, no number ending in 5 is prime, no even number is prime, and if you numerologically add any number up and it comes out to a multiple of 3 numerologically, it is also not prime and there are other exclusionary tricks one can use.

At least the esotericists and even theologians had the openness to QUESTION WHY 1/3 and 2/3 would be chosen, and not 1/4 or 3/4. E.g., even in the Christian myth about "1/3 of the angels rebelling." Somehow, they preserved the 1/3. They did not change it. They DO know that there were groups of people that KNEW HOW to get answers regarding prime numbers awfully fast, but it is always an embarrassment to them to admit that these people were Pythagoreans and/or Kaballists (Newton was a Kaballist and he even set up a Maypole). They DESPISE what they call "the intuitive school" and shout them down, intimidate them, with their loud raucous, out of tune, babblings of Apollonian "logic" and yet - they do NOT know the Gates.

Recently there have been some books by legit mathematicians who do say that the Pythagoreans shrouded their mathematics in black magic and kept it all very secret. Don't think in terms of sorcery here. Think in terms of TECHNOLOGY! If you have this kind of knowledge, you have a lot of power in terms of very practical things.

Only mathematically can we show that e is related the distribution of prime numbers. Yet esoterically, Theta was somehow related to these prime numbers. How? I don't know. What about Pi? Basically, we are curved beings, composed of spirals with a numerical value; and we live WITHIN a spiral (curved space, universe). There are patterns in nature, there is a Grand Design emanated there by a Grand Architect - yet this is not a being or person: it can be known through

mathematics. Pythagoras knew how, kept it secret. SOME know how, they keep it secret. All I've written of here are the CODES, the hidden veils. Why has this been kept secret? Tradition.

Updates:

1. There is an excellent movie: "PI, Faith in Chaos."
2. A Japanese person recently calculated Pi to the billionth decimal.

THE TANGRAM

by Tani Jantsang

See end of article for the actual picture of the Tangram puzzle.

TAN is the Chinese word for "Hetaerai" or courtesan, loosely/vulgarly a prostitute, but known to have been highly intelligent female-teachers identical to the Hetaerai. They had Wisdom and were The Teachers. The Tangram (shown below) is known as the "Chinese Prostitute's Puzzle," where it is said that **"the 7 is the 5 and from these 7-that-are-5, The Builder makes all things."** (Pure Pythagoreanism, but far more ancient).

There are many myths about this, and some purely invented stories. One invention is by Sam Lloyd and the famous mathematician H.E. Dudeney who told about the **"Seven Cryptical Books of Tan"** from China dating to 4000 BC, that tell all about the Tangram and the secrets of the Universe. The myths about it in China generally go like this: there was a Chinaman named Tan who was walking with a tile. He dropped it and it broke into 7 Pieces. He discovered it was not quite so easy to put it back into a square. How Tan became a Chinese MAN when it was women who were the "Tan" needs no comment! Patriarchy took over and gave men credit for what women did and knew.

The question is, why is this Chinaman's name always TAN? Why **didn't** anyone ever claim that Lao Tze or Confucius had the tile? Tan is not a common name, why not give him a common Chinese name? WHY TAN? The answer, if asked, is: "Well, that's the story, that's how it goes!" Is this an answer? China did not have a system of female teachers or anything matriarchal for thousands of years, yet you can find tables made and, in common Chinese homes, cut into these 7 Pieces as table designs; and there you can hear the story! The "puzzle" is also called the "Clever 7 Piece Plan," "The 7 Piece Wisdom Board," and "The Seven Tan." Geometry and Mathematics can explain things about this, and one can see that these women, The Tan, knew the Pythagorean Theorem by understanding this, but NO ONE ever figured out why it is said that the **"7 are 5 and from that, all things are made."**

So who knows the meaning of this riddle? Well! TAN-ists know it! This is classical Esoteric (Dark) Tradition stuff. Today, it is still called the TAN-GRAM. Why, who but one of our kind would re-create this puzzle and sell it to kids to play with? :-)

There is always the "magical" in everything Orphics/Pythagoreans did/do. We are sorcerers, strictly speaking, not really "mathematicians," even though Pythagoreans at the time of Pythagoras called themselves "mathematikoi" and distinguished themselves, on strict lines, from the akousmatikoi; and it IS from the akousmatikoi EXCLUSIVELY that "the public" knows anything that Pythagoreans supposedly said. The mathematikoi are like good-eared musicians who KNOW music. The akousmatikoi are like tone-deaf who parrot the musical words, who learn the language of music, but can't hear any harmony, or even a note, in tune. The two may as well be two completely different species of life - that is how vast the gulf is between them.

Platonists arose from the true mathematikoi (like Plato) but they wrongly thought that one who sees only shadows, can learn to see Forms. Of course, this lead to nothing but parroting. E.g.: Tone-

deaf people in the shadows, can NEVER know music (the forms). Impossible! They can NOT HEAR it! As things go, Pythagoreans seem to get answers to math problems, but their proofs for them are not understood. Some can go DOWN into the shadows in some in-between realm, and if a Platonist can rise up a bit and SEE what's to be seen, he can then use his Logic and get a proof that all will understand; but this does not often happen. Platonists are also "into" teaching everyone, educating people. Pythagoreans know that most people can not BE taught save to parrot words and memorize what Knowers tell them - as such, they are not able to distinguish between real Knowledge and nonsense. They end up believing things on faith alone. They just can not KNOW things - just as tone-deaf people can not know music.

Pythagoreans also keep their knowledge SECRET, hence they are part of the Esoteric or Hermetic (hermetically sealed shut) school. They seem to have a sense about WHO DOES know or who CAN know and who CAN NOT know. Neurology would explain that we are using our limbic or Serpent brains (and we do consider ourselves a "race" called Serpents as is shown by what is said in every single initiatory ceremony they devised: "I am a Serpent" - they always distinguish themselves from "the others" whether they call them Adamites, Sethites or whatever else). But this was only recently "discovered" BY NEUROLOGY. Neurology would explain that this "sense" about others is just brain-to-brain communication, nothing mystical or psychic about it. WE AGREE. It is NOT US who call it a "6th sense." It is those who either DO NOT HAVE it, or Platonists who take a PEEK and think they HAVE another sense others lack that claim a 6th sense exists. We know better; it's just how the brain is wired up, nothing more.

Platonism also led to NEO-Platonism which gave Christianity (our WORST enemy at the time) a SEMBLANCE of reason by allowing them to co-opt the doctrines and use them. They can not co-opt ours, we keep them secret and hidden behind LAYERS of code - like the Tangram!

Here is an example of Pythagorean, or magical, thinking: If asked to prove that the angles of every triangle that exists, when added up, equal 180 degrees, it is easy because all triangles can be shown to be half of a "square" (or any 4-sided polygon), and these all have angles that add up to 360 degrees (heh). Well, that is not what Euclid did! But it is a proof - IF you can prove that the angles of the square or any 4 sided object add up to 360 degrees, it's a proof! Now, the Pythagorean will say this is true because: "It is round on the square," which means, that the circle itself has 360 degrees - so, the square does too. Scratching heads, saying: HUH? There are many numerological codes that make no math sense but are "keys" to the math itself. Mathematics (including Geometry) was **secret** to these people. Well, for one who claims that this is no proof for angles of triangles, let the Platonist prove it his way, and he will see that the **answer** is right, and the statement about the 4 sided figures is also right.

But what is the connection between the circle and the square? If you look at what we do, we put one inside the other. But, some might say, you can put ANY equal-sided polygon inside a circle, INCLUDING a triangle! Oh sure: "But we do not do that, we put the square and circle together." Ask us why we do that: "Because that's the way we DO it." Tell us why we do it, don't ask us, TELL US, and we might talk to you! But unless YOU can tell US why we do it, you will walk away convinced you met a magical- thinking, mystical-minded fool - who "JUST HAPPENED" to get the answer FASTER than you did; by some strange means (magical, mystical, nonsense, rubbish, etc.) damned Pythagoreans! (NO: Damned Platonists for teaching people to walk that OUGHT TO CRAWL. We see them TRYING to walk, and KNOW - they crawl!).

The realm of physics, science, and math has always been in what we call "the blind," and prior to this recent 20th century, and recent years, the Platonic sciences dealt strictly in "the blind," or at best, the "very below" using what we see as the 3 "totally here" Sephiroth. As such, there was a vast gulf between the real "magicians" and the scientists. But now the sciences are beginning to sound more LIKE us, and this is noted BY their members. When I heard about it, I was surprised. But I wait for them to catch up, IF don't destroy the planet first!

Tantra is identical to Pythagoreanism, except that you CAN find out things about Tantra, it is not quite as esoteric and hidden behind blinders. Tantriks never had to live amongst a race of Avestans/Adamites/Eves/etc. who are little more than monkeys with a human appearance who WANT what we know, mass produce things based on what they learn, abuse the hell out of it and the planet, and then use it to lord it over other people who have peaceful, harmonious, and intact cultures of their own with no need of this knowledge. So, it is noted that Tantra is a lot like quantum physics! So is Taoism. It is also known that Pythagoreanism is identical to Tantra - that is, what they can find out about Pythagoreanism is identical to Tantra.

But what don't they know? A lot. For one, no one in the field of these sciences can build anything that Pythagoreans built of old, not even the statues of Athens which were done NOT by geniuses or professors, but by COMMON STREET PEOPLE for pure fun! You WILL NOT find Pythagoreans "in the field." Even Roger Penrose, top physicist, is a PLATONIST. He tells readers that as a child he played with pentacles. He didn't have to mention that, it doesn't even mean anything relevant to what he is writing about, but he DID mention it. So, who did he mention that FOR? Pythagoreans? We still use the pentacle. Platonists DO NOT. The pentacle, to us, is a master-glyph that tells a VAST story layers and layers thick. Some of that story is written of in the LHP Doctrines now (for sale). The rest is not.

In all that is written in the Doctrines, I use the Kaballa words to link up all the other systems. For Hesed (or Yat-Zebaoth), Geburah, and Tiphereth, the 3 Sephiroth that are here/not-hear I'll now use Pythagorean words: Kyklos (the round), Mychos (the INNER "cave" the not-space) and Kronos (time). These 3 are GATEWAYS, and Kyklos is THE Gate. How did we represent these, in terms of "the Math?" Pi for Kyklos, e for Mychos, and Phi for Kronos. Let me digress a moment here for mystical code: Pi, the Greek letter chosen (at random?) to represent not only an infinite number, but an irrational and transcendental number (like the infinite and transcendental "God" that Kyklos represents in the Cosmos in Kaballa - Yat-Zebaoth), has the Greek-number value of 80. e, the 5th letter epsilon chosen (at random?) from the alphabet has the Greek-number value of 5 (like the Pentagram, or Mychos - DARK-path through Kundalini that Mychos represents, which also can show how the FIVE govern the SEVEN). And Phi has the Greek-number value of 500 and sort of looks like the yin/yang symbol, except that the straight line used to draw "Phi" is not wavy like the "S" in the circle to form the yin-yang (Tao) symbol. Notably, Tiphereth/Kronos IS "THE TAO" pronounced DAO, this IS known to us. So, how random was the choice of letters used to represent "the math?" NOT random. Let us continue with mystical code and then add up the number values, in terms of numerology using the actual letters used in Greek (capital letters) to represent numbers (they do not use 1, 2, 3, etc), of Pi, e, and Phi, the 3 Gates. Pi is 80. e is 5. Phi is 500. Theta, the Root or Demiurge, is 9. $80 + 5 + 500 = 585$, which numerologically is 18, which is 9 - the sa-TAN-ic number, the number of the Muse. Now, if you look at the position of the letters Pi, e, and Phi the actual Greek alphabet (not numbers) they are Pi is 16th letters; e is 5th letter, Phi is 21st letter and Theta is 8th letter. $16 + 5 + 21 + 8 = 50$ - numerologically a 5. So if you add up the number value of the letters used as numbers in Greek, and add up the position they appear in the Greek alphabet as letters, you get a 9 and a 5. What are the odds of having this work out this way?

As to the decimal system, the Mathematikoi swore by the Tetraktys, and STILL DO. After all, the "MET" or METIS in Baphemetis means "Wisdom in terms of MEASUREMENT," and the decimal system was wholly secret until a Hindu gave it to the Western world! Obviously the Pythagorean Guilds had this system and their "magic wands" were nothing but measuring tools like slide rules. (If you are wondering what decimals have to do with the number 9, since decimals are a base-10 system of counting, please just GIVE THIS UP.) Theta or "Th" is 9 as a Greek number. Does this have anything to do with the 3 Gates? It is the Root of those Gates! Is this like when the "expert in Kaballa" said that 72 had no meaning in Kaballa? UH, ahem, it is "only" the number of the "SOD" itself! I.e., "He Who Has Gnosis." It's 72 like the 72 degree angles forming Phi ratios in our own pentacle, and of course, 72 makes 9 again.

Understand, these letters, Pi, e, and Phi were CHOSEN out of an alphabet of many letters to choose from.

e is in fact an infinite irrational/transcendental number in math, known to show up in growth rates, speed of growth of living things. Phi is in fact an infinite and irrational (but not transcendental) number in math, known to show up in the growth form or pattern all living things take. In "time" then, Nature counts like this: 0, 1, 2, 3, 5, 8, 13, 21, 34, 55, etc. Let us make inverse fractions out of each number in the way Nature counts through time: $2/1$, $3/2$, $5/3$, $8/5$, $13/8$, $21/13$, $34/21$, $55/34$, etc. EACH approaches closer and closer to the actual number Phi, but alternately, they fall just above or below Phi. If you drew a straight line, and made another line to show the fractions, the line would WAVE back and forth, to the left and right of the straight line LIKE an "S," and if drawn IN the circle, forms the Tao symbol. If you make regular fractions (and they go on forever) NONE are reducible to anything else (like $3/15$ can reduce to $1/5$), as such: $1/2$, $2/3$, $3/5$, $5/8$, $8/13$, $13/21$, etc.

The way light travels has all to do with the point on the pentacle where e is, and we in the tradition always said sound was gross light. That BOTH travel in a wave, is well known to science, but that sound and light are the "same thing" in 2 forms is NOT known, not yet!

We are IN the realm of "those Gates" all the time. Platonists and Pythagoreans have drifted far apart over these 2000-plus years, and we hold these Platonists responsible for enabling Christianity to "sound reasonable," which resulted in our kind being wholly unknown in the West. SELDOM does one come forth. Pythagoreans used to be the Mathematikoi, and Platonists were like students. Now Platonists have become "Mathematicians," and we are but "sorcerers speaking of mystical things," at worst; or the "Intuitive School of Math," at best! They give us that label (Intuitive School) only after THEY have slowly and methodically PROVEN what WE SEE. We find that tiresome. (Like this analogy: No, I'm NOT calculating sound frequencies in my "genius" mind and combining them into 2 or more waves. I am simply HEARING HARMONY!).

This coding we use is "language" and it tells a person who knows how to read it, A LOT. Pi looks like a GATE, or doorway. Pi also looks like the Hebrew letter "Th" as shown on the Baphomet spelling Leviathan (L, V, Y, Th, & N) and it falls on the MYCHOS point. The Bottom point of the star does represent the ROOT and FOUNDATION of Being, and the ROOT of Kundalini; but it is the MYCHOS point that is important to ALL Left-handed sorcerers. It is the ONLY point on the star that not only has its dark principle molding all that is here, but the "defender" principle, or what is outside the point, is ALSO here - as Innocence. ALL of this is inter-related. HOW does it relate to mathematics and these three infinite numbers? It relates in HOW Pythagoreans SEE these things, WHY they CAN see them. It is now known to many hard-line physicists and mathematicians that these things were KNOWN to Pythagoreans, even BEFORE they were called "Pythagoreans" and that they regarded it all as Black Magic. So far, in mathematics, a relationship between Pi and e has been shown, by playing around with "imaginary numbers" and saying that e to the (Pi times i) power + 1 = 0. "i" is an imaginary number. Well! They call US mystical?

This is how things went, after the Platonists and Neo-Platonists went public. The analogy I'll use is the ability to simply SEE color. There are those few people that speak about red, blue, green, yellow, and etc. Among them are others who can see one color, red; so if you tell them there are other colors besides red, they will believe you because they can at least SEE red. The rest of what they see are various shades of gray. Among them also, are those who see only various shades of gray, but they are very good at calculations. Eventually, a system is formed where those who SEE color simply write down a name they invent for that color: red, blue, green, yellow, etc. The ones who see only red, try to line up the various gray colors they see with the colors that are labeled, and they simply write down names of colors. The calculators actually calculate the frequencies of each shade of gray they see, in terms of how light is traveling into the eye, or the wave-lengths of all of these colors. What you end up with is a list with names of colors on it written by people who SEE colors, another list that is identical written by people who can only see red; and another list with calculations on it, exact calculations, numbers. Among this school of people, is a person who can

see one color, red; and he is also smart enough to calculate the other colors. His name is Plato and he decides to say that people who see colors are seeing "Forms," and people who can not see them, and can not calculate either, are "in a Cave of Shadows." He feels, sincerely, that you can teach people in the Cave of Shadows to rise up, until they too, can "Know the Forms (see the colors)." There is the error! Who said anything about "KNOWING" colors? The people who see them, SEE THEM! There is nothing to know! There is nothing to even THINK about. You simply LOOK and SEE these colors; you do NOT have to think about "the grass is GREEN," "blood is RED."

As time passes, and all the color blind people begin to get the idea that there are "colors" OUT-THERE/SOMEWHERE to be seen; the notion of "color" takes on a "spiritual" connotation. Empty, klippothic people, the wannabes, all want to see these colors. They make PESTS of themselves. Others think that those who see colors are a race of Demons who are evil and need to be wiped out! Of course, that leads to the people who can see color HIDING and staying hidden; they adopt signals and codes to indicate who they are to others of their own kind. Then the wannabes, all of whom are innate LIARS, claim they can see, they "have the sight," the GODS speak to them; and they write books about colors. This leads them into confrontation with the NEO-Platonists who are doing exact calculations. Some of the people who really can see colors, start to write books of their own labeling the colors correctly, but writing down all false calculations on purpose; while others write the correct calculations down and give the colors completely different names, like "grass is Pink, blood is green." Obviously, these people who can see colors are throwing a monkey-wrench into the Picture, they are causing confusion! They see that this confusion they cause tends to set all the others at each other's throats arguing and fighting, even waging huge wars, which in turn gets these people out of their own hair. What you end up with today, is a heap of books written about the most abject nonsense.

A person who can simply SEE colors can tell which of these nonsensical books is a deliberate fraud written by a person who can really see colors but can not calculate, from one who can both see colors and calculate, and can also easily tell which books are written by people who are just religious fools who can't see colors or calculate anything. It would be EASY to tell the difference. Just look! Even if such a person copied down the facts; what he would say about it would make it perfectly clear. Keep in mind, I used "ability to simply see colors" because everyone knows what this is; everyone knows what color blind people are, and everyone knows what blind people are.

The analogy is this:

1. People who simply see colors - Pythagorean Mathematikoi.
2. People who see one color only and can't calculate - Pythagorean Akousmatikoi.
3. People who can see one or some colors and can calculate - Top Platonist.
4. People who can not see any colors but who can calculate - Platonists.
5. People who can not see colors and can barely calculate - Neo-Platonists.
6. People who can not see colors and can not calculate anything, but they can learn how to calculate - Smarter Christians/etc.
7. People who can not see colors and can not even learn - The Faithful, idiots.
8. People who lie to themselves convincingly, and go around parroting (memorized dogma) what they think is expertise on the subject of colors - wannabes, liars, KLIPPOTHS. They'd also tend to persecute those who really can see colors.

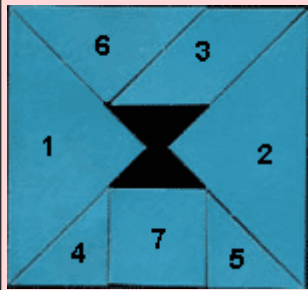

The defining of Pi and e as irrational and transcendental is not the doing of Pythagoreans. It is standard mathematics today. They do not give Phi the label transcendental because they can

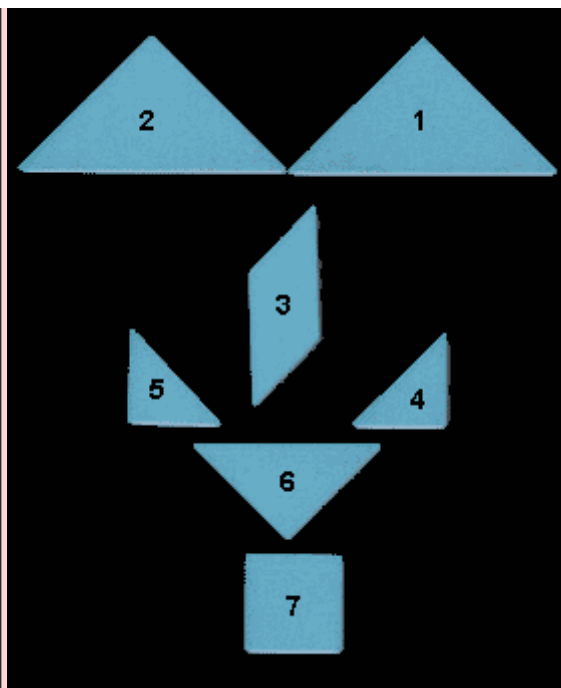
"define" it with a fraction - but they are using the square-root of 2 to define it. And what is that? They who love to have things neat and controlled would LOVE to control such INFINITE numbers, but we know differently, and this is where Pythagoreanism is IDENTICAL to Tantra. Using the square root of 2 is a cheat.

Tantra, like Pythagoreanism, maintains that ONLY THRU THE FLESH can you know ANYTHING. Like, can anyone prove a song is in a minor key? No. You'd have to HEAR it. Be ABLE to hear it. We see something profound in the fact that you can have a nice neat and finite table in your kitchen, say it measures 4' by 4' - or whatever you want. If you draw a diagonal line across that nice finite table, you end up with one of those infinite numbers. In other words, you can not measure your table diagonally, but you can measure its sides. Sound absurd? Tantra would KNOW that the table is Samsaric, Pythagoreans call it "appearances or shadows." There is a "stretchy- longness" to those infinite numbers and so, what is the visible finite-appearing table stretching into? You can't see anything, right? Are numbers even real? We say: NO! They are also, appearances, being DEFINED by us, who give them a number. Is 1/3 the same kind of number as 1/2? 1/3 is infinite, but as a decimal - not as 1/3 of, say, a cake. Using a nice cake cutter, you can divide a nice round cake into 3 equal parts. But make a decimal out of 1/3. It's .33333333 etc. to infinity. Mathematicians of today, easily forget that they are in the third dimension. Pythagoras knew where he was when he said that ONLY "a" squared + "b" squared = "c" squared. They fail to listen to what Pythagoras DID NOT say. In other words, they did not listen to his SILENCE.

Pi, e, and Phi are numbers with REAL differences, as they can not be expressed by using addition, subtraction, multiplication and division, the four functions. Phi can be expressed by using a radical, the "square root of 2," but that's rather a cheat! Likewise, UNLIKE all other numbers or fractions, Pi, e, and Phi are NON decimals that go onto infinity with no apparent pattern, no chunks of repeated numbers such as 1/7 or 1/3 as shown above in the "3 Gates."

The Tangram with Kabbalistic Explanations:

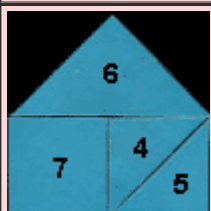
	The Void or Kether
	Binah or the Upper Shekeena. All 5 of 7 in one BIG square
	<ol style="list-style-type: none"> 1. Hesed 2. Geburah 3. Tiphereth 4. Netzach 5. Hod 6. Yesod 7. Malkuth, or Lower Shekeena, or a SMALL square.



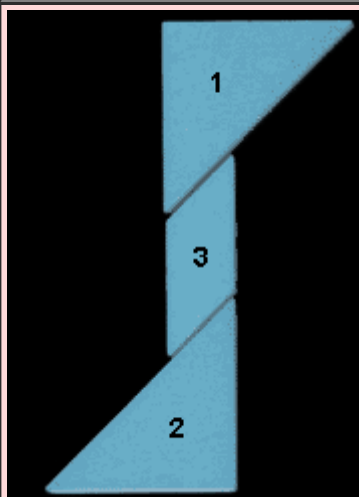
HOCKMAH is shown by the Binah-BIG square all broken into 5 types of 7 pieces.



The image shown with Tipereth & Malkuth left out as if Tipereth or time is an "as given" & Malkuth is "The Cosmos".



The image shown as a house, with the 3 top Sephiroth left out that are "here, yet not-here" also known as the Lower House in Hermetics and shown as this: ▽



The 3 Sephiroth that are here/not-here shown AS LIKE the VAJRE, or Kundalini Force in Nature.

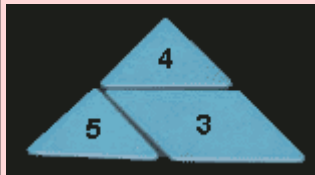


Netzach & Hod making the symbol for Tipereth. In the symbol is the Vajra showing the center pathway of the Vajra in Kundalini & a tenuous relation to E.M. as related to Kundalini as a BIO-ELECTRICAL Force governing Being

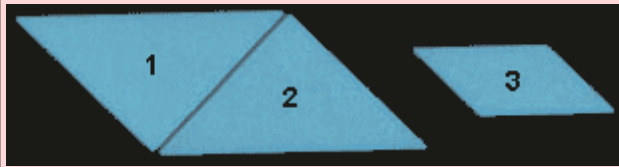
These make either triangle 1 or 2 showing how the world of light/sound is manifest here (1) & how



light/sound move or travel (2).



These make either triangle 1 or 2. E.M. manifest (1) & E.M.'s movement through time by moving in/out of "the here" (2).



The Obic Gates shown by combining either triangle 1 & 2, or just by using the rhomboid 3. The "Diamond Heart."

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Tartaros - Pythagorean Satanism

By Comrade August

[Before you read: Note that [*The Orphic Hymns*](#), translated by Thomas Taylor, are a set of pre-classical poetic compositions, attributed to the culture hero Orpheus, himself the subject of a renowned myth. In reality, these poems were probably composed by several different poets. Reminiscent of the Rig-Veda, the Orphic Hymns contain a rich set of clues about prehistoric European mythology.

This translation by Thomas Taylor, a British neo-Platonist classicist, is of additional interest for its introduction and extensive footnotes, which discuss in great detail Taylors' philosophy. Taylor, who was considered a bit outside the pale by contemporary scholars, was an influence on successive generations of occultists such as the Theosophists and the Golden Dawn, and in the 20th Century such writers as Manly P. Hall.]

While everything in this article pertaining to the structure of what we in Satanic Reds call the Dark Tradition can be found elsewhere on the site, this technical article gives the academic legitimacy of us calling the Pythagoreans "Satanic."

This is done by primarily quoting, not scholars, but the Greeks themselves on what they had to say about their world and the Pythagorean doctrine. All quotes of ancient Greeks in this article can be found in original Greek along with their English translation in "The Pre-Socratic Philosophers" Second edition, by G.S. Kirk, J.E. Raven and M. Schofield.

Apart from giving the justification of the term "Pythagorean Satanism" (in the sense that Satanic Reds uses Satanism), this article also tries to paint the picture of a lively and rich mythology and its mythological language. Satanists today seem at a loss when it comes to thinking outside the Christian box. This article gives Satanism a context that is definitely Satanic (it salutes elements represented by Satan in Christian doctrine), but also wholly outside of God vs. Satan dualisms, and a creation in its own right.

Theoria is a Greek word meaning contemplation and observation. It is the origin of our word "theory," but unlike "theory," it also hints of the underlying process of forming a theory. Theoria was the contemplative and mystical part of the tradition held by the matematikoi. The basis of this was the Orphic mythology, especially the Orphic cosmogenesis. What we know about this is largely based on Hesoid's Theogony and the surviving fragments of Pherecydes work in ten volumes with the title Pentemychos. The best summary however, is given by Aristophanes in his comedy "The Birds." There he outlines the Orphic cosmogenesis like this:

"First of all there was Chaos and Night and black Erebos ["Darkness"] and wide Tartaros, and neither Ge nor Aer nor Ouranos existed. In the boundless bosoms of Erebos black-winged Night begets, first, a wind-egg, from which in the fulfilment of the seasons ardent Eros burgeoned forth, his back gleaming with golden wings, like as he was to the whirling winds. Eros, mingling with winged, gloomy Chaos in broad Tartaros, hatched out our race and first brought it into the light."

Two other quotes building upon the same ideas are:

"And the tale is not mine but from my mother, how sky and earth were one form; and when they had been separated apart from each other they bring forth all things, and gave them up into the light: trees, birds, beasts, the creatures nourished by the salt sea, and the race of mortals." – Euripides

"For by the original composition of the universe sky and earth had one form, their natures being mingled; after this their bodies parted from each other, and the world took on the whole arrangement that we see in it..." – Diodorus

These quotes summarize the basic structure of the cosmogenesis, the basis of Theoria. From Chaos, Night, Darkness (Erebus), and Tartaros (You get the impression that they are many words ultimately serving as titles of One thing.), there emanates forth an "egg" in the unbounded bosom. The egg is hatched and Eros burgeons forth and with Eros the whole world we know. From the Darkness the Light is born, and then the Light is formed into our "arranged" cosmos. The "highest" in this theology would be the unbounded, primeval Darkness.

Zeus is often presented as something of a Greek proto-Jehovah (bearded guy that everyone obeys). That picture is not completely right. As a correcting pointer I include a quote by Homer:

"...and he [Zeus] would have cast me from the ether into the sea, out of sight, had not Night, subduer of gods and men, saved me; to her did I come in flight, and Zeus ceased, angry though he was; for he was in awe of doing what would be displeasing to swift Night." -Homer.

Note here that Night is referred to as feminine. The Greek mythology was early on more of a matriarchy than a patriarchy. Probably due to the influence of the matriarchal-type Pelasgians; an Altaic people that were Greece original inhabitants. The classic Greek culture arose when these mixed genetically and culturally with the Hellenic people (the Achaeans) that moved into the area.

In a more elaborate version of cosmogenesis it is described how the Darkness first begets (or becomes, depending on how you read) a number of principles or forms before the world-egg is laid in the bosom of the Darkness, and after that the ordered world, kosmos, appears. The piecing together of what can be unravelled about Pherecydes pentemychos gives us the version that the Darkness (in the form of Chronos – precosmic time as opposed to the later Kronos) has an offspring that is put into the pentemychos ("five recesses") so that the ordered cosmos can appear. Pherecydes also describes how, after the Light - the ordering principle, appears, a cosmic battle takes place. On one side is Kronos (ordered time) and on the other is the offspring of Darkness/Night, led by Ophioneus. Ophioneus is depicted as a multi-headed snake ("ophis") or dragon. Kronos is victorious and the ordered cosmos can appear. The precosmic offspring were five in number. Apart from Ophioneus is Cthonie, Eurynome, Echidna and Callirhoe mentioned in the surviving fragments. The offspring are eternal and cannot be destroyed, instead they are thrown from the ordered world in an "appointment of assignments." These are the "five defenders/punishers and principles" on the pentacle. This is elaborated upon in "Tantra, Vajrayana and Pythagoreanism" sold by P. Marsh (see [AD](#) on website). These are the same as the five dharmas and their attendant Dhyanni Buddhas that come in many forms, from helpful to super wrathful.

In later versions Kronos is replaced by Zeus, but the story remains the same. Kronos/Zeus orders the offspring out from the cosmos to Tartaros. There they are kept behind locked Gates, fashioned in iron (associated with Zeus and his element of sky/space) and bronze (by Poseidon – the water force). We are told that the Darkness has an offspring that is put into the pentemychos, and we are told that the Darkness has an offspring that is cast into Tartaros. Binding evidence is lacking, but it does indeed seem very, very plausible that the prison-house in Tartaros and the pentemychos are one and the same. Something that further strengthens this is the Pythagorean use of the pentacle, by them called pentalpha, pentagonas, pentagrammon ("grammar" because it implies an order and arrangement?), and, we might now perhaps dare to add; pentemychos. There really is no other likely explanation for their use of the pentacle. The pentacle is that which represents the

darkness-infused and can also be seen as protection. The angles (gates) are not only the "houses" of the five, but they are the gateways by which the five can come here.

In most of later Western Occultism, the elements have been proposed as being signified by it, but that theory has almost nothing to back it up and ignores the fact that the pre-Socratics counted four elements and not five. The Pythagoreans called their pentacle "Health" (Hygieia), but more on how that relates to everything above later.

To understand more about what their tradition said about how the world worked in the now, it is important to understand the key concept of "krater."

True, after the world had been ordered, Tartaros and its brood was locked away behind, or beneath, the surveillance of Zeus and Poseidon, but that doesn't mean it was out of the game. The Darkness continued to have an influence (as is evident in what Homer says above of how Night is the "subduer" of both gods and men) and could still be reached. Keep in mind that by the time Zeus is being used, the originally more pure form of this was changed a bit.

The way to Tartaros was a descent through krater into the Underworld. Krater was the connection and gateway between the physical and that which was outside of space and time: Tartaros/Night/Erebos/Chaos. While it, in mythological and allegorical myths and languages, was pictured as a cave or crater, it was in reality understood to be something un-centralized.

Plutarch describes Orpheus insight about its true nature like this: "It has no boundary anywhere on earth and neither does it have a single set base, but it wanders everywhere through mankind in dreams and visions." There are lots of stories about how Greek heroes, philosophers and mystics have descended to Tartaros/Hades (The distinction between the two was very optional back then) in quest for Wisdom. The Underworld as the source of wisdom was the rule. For example were all Apollo temples built at the mouth of a cave (the dark Dionysian-type intuition necessary for the apollonian logic), the oracle at Delphi was situated sitting at the mouth of a deep chasm, and the early Medusa (in her original connection with Metis, before patriarchy degraded her) was connected to caves.

About the Pythagorean philosopher Empedocles it was told how he threw himself down into the crater of Etna, and how Hecate, she who is the queen and guard of the entrance to Tartaros, gave him a sandal of bronze to show that she allowed him entrance. A bronze sandal as a sign of Hecate's approval of the searching sorcerer or shaman was common in Orphic myths and hymns. That it was made of bronze can be explained by the association to the bronze Gates of Tartaros. The Pythagorean philosopher Parmenides, also, explains a similar quest in a surviving poem: he travels through the bronze Gates from Day to Night, to the Goddess that unravels to him the secrets of life.

Except that krater was the gateway from the "here" to "there," it was also the way through which the Tartaros-associated powers acted in our "here." It was a way travelled both in both directions. How this happened was described as a process of breathing. The world was something living, and that which vitalized it was the breathing through krater. The presence of the Darkness through krater was what gave spirit (psyche) to the world, something that made the philosopher Thales rejoice that "everything is full of daimons." The word daimon is where we get our word "demon" from. The daimons were considered to be the intermediary between the divine (Tartaros) and us mortals, as well as our genius – the root behind artistic and scientific creativity. The idea might seem crude, but should not be understood as different from what we mean when we say that a song "has soul."

Krater was originally (as well as later) also a mixing-bowl where water and wine were mixed. Krater survived in the occult tradition as the grail, cup or chalice. This cup is the intermediary between the divine and the "here." For much more about the cup, specifically in a Crowleyan context, see the later part of "On Contradiction from a Crowleyan Outlook" on this website. cr-oncon.html

While *theoria* contained the mystical understanding of the universe, *kosmos* was the rational or scientific study and perception of the world. *Theoria* and *kosmos* were closely linked to each other, like two sides of a single coin. *Theoria* was the mystery tradition itself, and *kosmos* the scientific study sprung from it.

To put things in a Pythagorean context; *theoria* was pre-eminently the study of the Darkness and *kosmos* was the study of the Light and the structured world. It was this, *kosmos*, that really set the Pythagoreans apart from the earlier Orphics. One might also say that their doing this, was the beginning of scientific thinking in the world.

The common ground for how they projected the Orphic doctrines onto the world, as a rational context for physical understanding and study, can be seen in their concept of *apeiron*. The early Greeks noted that all things in this world are bounded, or defined. ("Pera" in Greek, meaning "boarder.") The *kosmos* can be described as the set of all defined, or bounded things. Along the same trails of thought the concept of that which is not bounded was formed, hence *a-peiron*. The "discovery" of the *apeiron* is attributed to Anaximander; pupil and friend of Thales, and sometimes understood as the teacher of Pythagoras. The surviving lines of his discovery reads:

archaen ...eirikae ton onton to apeiron

The beginning and the origin of all being things (of the all-there-is) is the *apeiron*.

ex on de he genesis esti tois ousi

and therefrom is the emergence (waxing) of all the being things

kai taen phthoran eis tauta ginesthai kata to chreon

thereinto is also their waning (destruction, annihilation) according to their fate (*chreon*).

didonai gar auta dikaen kai tisin allaelois taes adikias kata taen tou chronou taxin

and they pay each other their justified debt and penance for their injustice (*adikia*) according to the law of the time (*Chronos*).

What Anaximander did was to put forth a rationalized version and understanding of the mythological cosmology. That the doctrine presented here as *theoria*, about how an egg is conceived in the Darkness and then is hatched with the result of the arranged *cosmos*, offers a good background for a very reasonable (and correct!) understanding of how the *cosmos* came to be is evident. When Anaximander instead of the mythical words Dark and Light uses *apeiron* and *peiron*, the whole thing seems even more "on target." Aristotle sheds more light on the ideas contained in this when he comments how:

"...of the infinite there is no beginning... but this seems to be the beginning of the other things, and to enfold all things and steer all [...] And this is the divine; for it is immortal and indestructible, as Anaximander says and most of the physical speculators." –Aristotle.

Apeiron is what defines the *peiron*. The influence of the *apeiron* initiates a ceaseless dialectical motion of opposites according to Anaximander, a thought that was carried on by Heraclitus and in modern days formulated as dialectical materialism. Pythagoras was inspired by this idea but formulated it in another way; the teaching about how everything in the world is determined by, and preserved in, precise mathematical attunements. This was what really set Pythagoras apart. Aristotle explains how the Pythagoreans developed Anaximander's ideas by writing that:

"... for they [the Pythagoreans] plainly say that when the one had been constructed, whether out of planes or of surface or of seed or of elements which they cannot express, immediately the nearest part of the unlimited began to be drawn in and limited by the limit." –Aristotle.

"The Pythagoreans, too, held that void exists, and that it enters the heaven from the unlimited breath – it, so to speak, breathes in void. The void distinguishes the natures of things, since it is the

thing that separates and distinguishes the successive terms in a series. This happens in the first case of numbers; for the void distinguishes their nature." –Aristotle.

And Strobaues in his turn about what Aristotle wrote about the Pythagoreans in his now lost book about them:

"In the first book of his work On the Philosophy of Pythagoras he writes that the universe is one, and that from the unlimited there are drawn into it time, breath and the void, which always distinguishes the places of each thing." -Strobaeus.

The apeiron is "inhaled," just in the same way as the Darkness through krater. Apeiron is the Darkness/Night/Tartaros, apeiron is a Dark force that permeates, motivates and steers all of nature. It is because of this that time and change exists - today we might say that the apeiron is the guarantor behind the law of increasing entropy. The idea is that without this Dark apeiron-force there would only be a continuum (syneches), a static undifferentiated whole.

The modern parallel is the big-bang theory. First was a perfectly symmetrical singularity. With that it is not meant "a small cosmic pie of incredible density floating somewhere in the middle of space." By the perfect symmetry of the big-bang it is meant an undifferentiated whole; where neither space, time nor matter can be singled out. The Pythagorean thought is that if the apeiron had not been inhaled by the peiron-type firstborn one (the egg in mythology) immediately after it had been conceived (see Strobaues above), the world would have remained like that; an undifferentiated continuum without separation in "time and space." Might it be that science with its recent discoveries about the mysterious "dark energy" that is blowing space-time up like a bubble is catching up with the ancient Pythagorean?

This inhalation of the apeiron is what makes the world mathematical, not just possible to describe using math, but truly mathematical. The apeiron causes separation, which also apparently means that it "separates and distinguishes the successive terms in a series." Instead of a whole we have separate parts separated by "void" between them. Between any two whole numbers are infinitely many numbers. The Pythagorean philosopher Zeno is famous for his paradoxes that he built upon this insight. In one of them a runner is to run a distance. First he covers half the distance, then half of what is left, then half of what is left after that, etc. That way, he always have a "half" left! Everywhere in the finite is the infinite, and that is a mathematical fact. The Pythagorean dictum ("all is number") is that this is true also in the case of nature, because the two are upheld by the very same principle – a whole that is separated by the infusion of void. Everywhere in nature the three numbers Pi, e, and Phi keep occurring. They are irrational, they have an infinite number of decimals. To the growth shape you can see the golden mean (Phi) and to see Pi in a flower is to see the apeiron in the peiron. The growth rate is the number e. The intuitive feeling for this was one of the things that separated the matematikoi from the akousmatikoi. For more about these three numbers and how they relate to krater (also known as Mychos) and the rest of "physics," see article about "The Three Gates and the Tangram" on this website. You can find that article at this url.

3gates-tan.html

When apeiron was in peiron and steered the cosmic "arrangement," it was known as logos and likened to a fire. The world's breathing of the apeiron is by Heraclitus described as:

"This world-order did none of the gods or men make, but it was and is and shall be: an everliving fire, kindling in measures and going out in measures."-Heraclitus.

Heraclitus also says that "Thunderbolt steers all things." All of this is identical to the eastern esoteric dark doctrine. The fire spoken of is directly linked to the fiery craters and pits of mythology. As I have shown earlier, the spirit of a human (and all else) was her breathing through krater. Because of this it was also considered as a fire (when the breath is here it is the "fire") and spoken of as her logos.

It is known that this fire that continually passes through us like breath (going in and out in measures) was closely tied to the idea of katharsis. Katharsis is a word commonly translated as "purification." This may not be incorrect, but translating it as "release," or to just let it stand as it is would be more at it. Both the Orphics and the Pythagoreans practiced so called orgias; the classical basic or dionysian feasts that. The purpose of these were katharsis. With these in mind, it is easy to see way "purification," as that word has come to have very different inferences in modern English, does not give the right association. The article "Western Roots One" elaborates on this in detail. See our [AD](#) on this website.

Diogenes Laertius writes about the earlier mentioned mythical descent into Tartaros by Empedocles that:

"There came a time, Empedocles, when you purified [katharsis] your body with living flame, and drank immortal fire from the mixing-bowls of the craters."-Diogenes Laertius.

To get katharsis was evidently closely linked to the Underworldy wisdom-journeys. He who has logos has logic, and he owns or has an innate "ordering principle." The adjective "living" keeps reoccurring. The flame of katharsis is the fire of the living. Opposed to these are the thanatos (i.e. those who are alive yet miserably dead inside). To have this fire is to have "Health." Now the reasoning for the Pythagoreans calling their pentacle Hygieia becomes clear. The pentagram was the "pentemychos" and hence symbolized five sides of the Darkness in which "the living flame" has its root, the meaning and use of the symbol is now both understandable as well as truly sublime.

In the quote about theoria and cosmogenesis Eros probably had an unexpected role for many; it is the Light that is born from the Darkness and arranges it into what it is today. If the same model is taken down to the context of katharsis and Hygieia, Eros takes the function and role we are used to; "the living flame." The two models really speak of the same thing, just as apeiron and Night are the same, it all just depends on perspective and reference.

I have hitherto given only easily verifiable facts. Everything said to this point is also identical to eastern esoteric tradition about the One Darkness and the Flame that burns in it. What now follows is of a more speculative nature, and builds upon the premise that also the rest of the Pythagorean tradition (primarily the use of the pentagram) has its parallels in the same eastern doctrine.

Hygieia, then, would be in a proper relation with this guiding five-fold (pentemychos) Darkness, therefore, it would be in proper relation with the idea of God! But, is there any clue as to what these five "truths," or "proper relations" were? Yes there are. In Tantra, they are clearly spelled out and elaborated upon. They are also spelled out and explained in "Tantra, Vajrayana and Pythagoreanism" See [AD](#). In that monograph, exactly what these are is made perfectly clear. The clues, published and available to be read, however, are few, but lie within what is told about the five-fold precosmic offspring.

I'll begin with Ophioneus, as it is the one that seems to have been of greatest importance, and we have the most surviving fragments about it. Ophioneus is both the serpent of the primeval watery abyss and the hatcher of the World-Egg. The Waters are the Waters of life; the Foundation. Ophioneus is by Pherecydes said to be guarding the Roots to the Tree of Life. As seen earlier, the Pythagoreans held a tradition about the Light that flows through you, and that has its Root in the Darkness from where it comes. More specifically, it seems this "Root in the Darkness" was linked to Ophioneus. In a surviving Orphic hymn called Hymn to Protogones, the Light is referred to as "the egg-born with golden wings" and as "coming full of metis (wisdom)." If the Light is the egg-born and Ophioneus the hatcher of the world-egg, then Ophioneus definitely connects to the "place" in the Darkness where the Light has its Root. To have this Root is to have the "living flame" spoken of earlier. The Root connected to Ophioneus is something shared by the "living." A fitting word to describe this principle would be Zoos (which means "living being" or "life"); letting go to your nature and the flow of your being, i.e. being Rooted. That the ancient Pythagoreans used that precise word to describe a principle of the pentemychos cannot be shown using academic reference, but that

Zoos is a word that accurately pin-points this part of the doctrine is perfectly clear if you understand what has been said so far.

Based on archaeological findings, the Pythagorean pentagram seems to have been two points up (see picture at the end of article). This also fits far better with what has been unravelled about their doctrine than would the one point up version. The part of the pentemychos that was the Root described above, and was connected to Ophioneus, would be the bottom point. Also (this argument has little academic value, but lots of occult value!), try giving the two kinds of pentagram to a painter (if you do not have the eyes of an artist yourself) and ask him or her what expressions the lines of the two glyphs convey. The one point up version looks urging upwards, unsatisfied and unbalanced - while the two point up figure looks balanced, resting, in harmony and stable. This is what matters in the occult tradition, but that seems to fly over people's heads (people also tend to see the yin/yang-symbol as static and dead).

From Pherecydes we also get some clues about the relation between Ophioneus, Cthonie and Eurynome. From Cthonie (means "She Underlying the Earth") stretches, or it is Cthonie herself that stretches upward as a self-supporting Oak (Hypopteros Drys) round which the Robe of Earth is wrapped, with her Roots in the Underworld, her crown in Heaven. The revitalizing Tree of Life is guarded by the serpent Ophioneus who dwells in the Water around its Roots. If we want to know how the Five relate to each other and which point or angle on the star that meant what, we have to decode this. It's like a sequence to it; 1. Cthonie, 2. Her Roots or Ophioneus, 3. The Ambrosial Oak; the Life-Tree, Hypopteros Drys. I have already ascribed Ophioneus to the bottom point, if we are to follow the above given relations it seems plausible to ascribe either the top left or the top right point to Cthonie, depending on what way the Alphas move. I say the Alphas move sinistrally, and hence I place Cthonie at the top left point. What principle of Health does she represent? She is the beginning of Necessity, she is the giver of Nature (Physis). Physis was a word related to growth, birth and development that came to mean "Nature." Physis referred to the essential Nature of a thing, as opposed to its required characteristics. As such, physis took on connotations of inviolability, and by extension came to refer to how things really are. What about Hypopteros Drys then? Should it be ascribed to the top right point? Both yes and no I argue. It is not one of the five, it is symbolic of the Health-principle at the top right angle. Hypopteros Drys means "under the wing of the oak." The Being to be placed on the top right point is Eurynome.

On Eurynome from Robert Graves' "The Greek Myths": In the beginning, Eurynome, the Goddess of All Things, rose naked from Chaos, but found nothing substantial for her feet to rest upon, and therefore divided the sun from the sky, dancing upon its waves. She danced towards the south and set the wind in motion behind her. Wheeling about, she caught hold of this north wind, Boreas, and rubbed it between her hands, until the great coiling serpent Ophion appeared. As Eurynome dances wilder and wilder to warm herself, Ophion grows lustful and coils about her divine limbs and is moved to couple with her. Eurynome then assumed the form of a dove and laid the Universal Egg, Ophion coiled around it seven times until it hatched and split in two. Out tumbled all things that exist, her children: sun, moon, planets, stars, the earth with its mountains and rivers, its trees, herbs and living creatures.

Ophion coils about her limbs, aspires upwards to mate with her. But, was it not the Oak, Hypopteros Drys, that he coiled about? Eurynome seems connected to the Life-Tree. Eurynome literally means "wide rule." Eurynome is the queen of the Tree. Her principle of Health (the Hypopteros Drys) is to be "under the wing of the oak." If you could see matter moving through Time, you would see a chain or sequence (like big fish eats little fish,

human eats big fish, etc). The Hypopteros Drys is to connect to that. Cthonie, Ophioneus and Eurynome, and Physis, Zoos and Hypopteros Drys; the principles associated with their Alphas. What are the missing two guiding rulers and principles of Health? Left lower point on the pentacle is Echidna and its principle is Psyche, and the right lower point on the pentacle is Callirhoe and the

principle Dikaion. I don't have much Greek mythology to back up that connection, but I'll try to make my case for it anyway. My key is that I look to the east.

The eastern esoteric doctrine (Vajrayana-style) holds "five principles of Health." These are known as the five truths (Dharmas) about being. They are in short (From "Tantra, Vajrayana and Pythagoreanism" (see [AD](#)) though this is also totally standard information.

Amithaba: Discriminating wisdom of knowing each separate thing as it really is – and knowing that they are also this One Thing (or were, but if you intuit it, it is as if they are, yet are not). Associated with fire, it is incomprehensible light, boundless light. Vital heat (like when the heart is open, sincere, warmth, innocence, openness, especially with self). Obscuring/obsessing passions that destroy sincerity/innocence and close the heart are: mental-lust, greed-bondage to things out of feeling of emptiness (no sincerity with one's self is implied). Colour: red.

Vairochana: The sum of these wisdoms. Supra mundane wisdom, That which in shapes makes visible, a manifester of phenomena in cosmos. Associated with space (or space/time as space/time is one thing). Obscuring/obsessing passions: stupidity and stagnation. Its colour is blue.

Amogha Siddi: All-performing wisdom. Breath of life, yogic states of being. Almighty conqueror of samsara. Related to air (breath/breathing). Obscuring obsession is jealousy. Colour: green.

Ratna-sambhava: Wisdom of Equality as what each thing is, organic, inorganic, big, small, etc. Beautifier of all things unique. Associated with earth. Obscuring obsession: egoism, pride (hubris), selfish insincerity (with others is implied). Colour: yellow.

Akshobya: Mirror-like wisdom. Root, life-stream origin (tree). Unagitated and immovable. Associated with water. Obscuring obsession is anger (an angry person by nature is implied, not anger at a wrong done) and self-hate. Colour: white.

Amithaba is Physis, Vairochana is Hypopteros Drys and Akshobya is Zoos. The resemblances between the Asat/Sat/Tanmatri doctrine, the five dharma-truths and what I've stated so far about the Pythagoreans is just too great to ignore. Because of the great resemblances in doctrine, I justify Psyche and Dikaion as two principles without having any Greek quote naming them in direct connection to the pentacle. They were indeed two concepts of great importance to the Pythagoreans, so I don't think its a very big stretch really. Psyche ("soul," the breath spoken of earlier) would be like Amogha Siddi, and Dikaion (inner Justice) would be like Ratna-sambhava. Why Callirhoe should be linked with Dikaion and Echidna with Psyche is perhaps a bit more vague. One clue is the names; Callirhoe means "head of beauty," something that fits quite well with "beautifier of all things unique." Interesting to note here is that if the colors attributed to the five darmic truths are put on the pentacle according to the Pythagorean correspondences proposed here, the image rendered is the traditional Eastern Star of Freemasonry. And it signifies five blazing angles attributed to five holy heroines connected to five "virtues"!

What happened to Pythagoreanism after ca 400 BC is a matter of history and not of doctrine. Here it is enough to say that most of it was carried on by Plato and, later on, by the daimon invoking theurgists and Neo-Platonists. What historically connects Pythagoreanism to "Satanism" in the Christian sense of the idea of "satanism," aside from the pentacle, is what became of Tartaros. In the original Greek Bible, it is used by Peter (2 Peter 2:4) to mean the place in hell where the fallen angels are confined. Albeit this might not be so far from the original doctrine (this is just extremely dumbed down and anthropomorphic), the inner meaning of it all was now totally lost. Later Christian writers even used the Pythagorean Tartaros to prove the reality of the Christian doctrine – Hey, if its not real, how could the Pythagoreans and Plato have described the Christian hell and the fallen angels hundreds of years before Jesus, they argued. Christian writers guilty of this are not some mere minors, no we're talking about guys like Albertus Magnus and Tomas Aquinas.

Evidently these people glossed over the real facts about the Pythagorean Tartaros (see quotes in the beginning).

Tartaros is not the only concept confused into something it wasn't. The Flame in Darkness, the fire that entered from Tartaros through krater, got utterly garbled up, too. Basically it was transformed into three things: Christ was made into the logos, the fires of krater got degenerated into the fires of hell and purgatory.

Here are examples of total ignorance, a further degeneration. Aristotle developed a geocentric world-order. This was later further developed by the astronomer Ptolemaios. The works of Ptolemaios had almost the same status as the Bible for the medieval church scholastics. Aristotle explained gravity by saying that material things move naturally towards the centre of the universe (the earth). This might be wrong, but it is not that stupid really. However, when combined with another facet of the Aristotelian scheme the result was repulsive to the extreme. Outside the sphere of the Moon all things are made of ether, a material not subject to decay and change. Outside of the sphere of the fixed stars is even greater purity; God! Aristotle said that things will towards their natural place. For the soul this place was God. Unfortunately it was imprisoned in the body, and its natural will was towards the centre of the universe. The real centre of the universe was hell! (inside the earth). This idiocy can be seen to have dragged humanity backward some 2000 years.

The medieval world-order was hell-iocentric (not to be confused with heliocentric). When the scholastics said that the body threatens to drag the soul into sin it had a literal meaning. In light of this, the ado made during the Seventeenth Century about whether the sun or the earth was to be counted as the centre makes much more sense. It was a question of religious, moral and existential value. It is interesting to note that nearly all of the leading figures in this Galileo-ian or heliocentric revolution were Platonists and praised Pythagoras. Of even greater interest is that while Copernicus, Kepler and Galileo brought Plato and Pythagoras back, the real version of Tartaros was at the same time publicly aired. I'm talking about John Milton.

John Milton visited Galileo during Galileo's years of imprisonment for his ideas (later he was executed). There are references to Galileo and his telescope in Milton's Paradise Lost, and their conversations were used as the basis for an essay against censorship written by Milton. In 1667 Milton's epical "Paradise Lost" was published in ten volumes. In it is contained lots of things of interest. Milton did what no one had done before him in more than a thousand years; he rather publicly gave Tartaros all its original attributes. He describes Tartaros as:

"...The secrets of the hoarie deep, a dark
Illimitable Ocean without bound,
Without dimension, where length, breadth, and highth,
And time and place are lost; where eldest Night
And Chaos, Ancestors of Nature, hold
Eternal Anarchie, ..."

Tartaros, in the scholastic sense, is blown far away. Instead we have Pythagorean doctrine. With six lines he turns the medieval concept of hell on its head and replaces it with the ancient Darkness outside of space and time. He refers to it as "the Womb of Nature." He also describes the Gates to Tartaros and says they're made of bronze and iron. The guardian to these Gates he refers to as the "Snakie Sorceress," and as the "Keyholder." Hecate was as said earlier known as the Gatekeeper and Keyholder (Kleidoukhos). These Gates are, according to Milton, necessary for the continuance of the cosmos. Except this, he makes yet another connection. He makes Etna the entrance into Tartaros. This is a clear reference to Empedocle's mythical journey and Plato's reference in his Phadeo. He presents all this as being of Satan.

Milton's story is a fiction and not theology, but that he pieced all this together without a reason (mere chance?) seems more than a little strange. It would be much more reasonable to read him

as if he is implying the "Satanic" revolt of the Platonists and the Pythagoreans against the church that took place during Milton's lifetime if you read between the lines and know the history.

The connection between Pythagorean doctrine and the Dark Doctrine presented by Satanic Reds is definitely there, and so is the historical connection between Pythagorean concepts and things Satanic, even as the Christians defined them. The Greeks are often given credit as the founders of Western Civilization. The Pythagoreans were not; they are, however, absolutely the founders of science and Western Dark Tradition.

Pythagorean pentacle in bronze, ca 400 BC.



The word PITAN is written around it. Pitān was the Serpent Deity. Serpent imagery was very prevalent in the old Hellenic world, as is evident from the many places and sites with serpentine names; we meet with places called Opis, Ophis, Ophitæa, Ophionia, Ophioessa, Ophiodes, and Ophiusa. Pytha means snake or serpent. If you got information and learning from the Ophite priests, it was said that you had been instructed by Serpents.

It is rather intriguing to note that in the orgies of Bacchus the persons in the ceremony used to scream "Eva, Eva." They also used to hold snakes in their hands and women put snakes in their hair (the origin of the picture of Medusa?). Eva was the same as Eph, Epha, Opha, which the Greeks rendered Ophis, and by it denoted a serpent. Clemens of Alexandria acknowledges that the term Eva, properly aspirated, had such a signification. The woman Eve and the tempting and mocking Serpent might have been one and the same in essence. One thing is for sure, both women and the Serpent were victims of the later Christian oppression. Ab was an Ophite deity-title that meant father, but also was connected to the Serpent, and it was indifferently styled Ab, Aub, and Ob. (It would be the Ob, the Serpent eating its own tail and devouring the cosmos) Some regard Abaddon, or, as it is mentioned in the Book of Revelation, Abaddon, to have been the name of the same Ophite god, "with whose worship the world had been so long infected." He is termed Abaddon, the angel of the bottomless pit - the prince of darkness. In another place he is described as the dragon, that old serpent, which is the devil, and Satan.

I say: Lets put an end to the lies, lets hear it for Satan!

Daimoniodeis archaias legeones egkauchaomenai en chaos!

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LHP and RHP - Further Notes on Western Ideas of These Paths

By SR Comrade Kaiden Fox, Director of the Temple of Lylyth

First of all, this must be understood: All living things have a Black Flame, they flow with it if they are not klippothic, i.e., if they have not battled it and themselves their entire lives. But living things are generally more unaware of it than they are of their arms or legs when they are not using their arms or legs. E.g., when you are sitting quietly, watching TV or something else relaxing, you are not "aware" of your legs - and walking is so as-given that people are also usually not aware of their legs unless they trip. When Knowledge of this Inner type comes; that flash of KNOWING or SIGHT, then the person **is** aware of his own Black Flame. Whether or not he knows what it is - is another matter - but he is definitely aware of SOMETHING that is there and this would be the only first step to the Knowledge or Sight of the rest of what is known as the 5 Dharmas - or the Five Principles on our pentagram. The doctrines of the Dark Tradition are all about that Something, defining the Five Principles and every other aspect of this Dark Something.

The best way I've heard LHP/RHP explained is that anytime **you give** something a name, it becomes Right-Hand, because now it is in the realm of communication, the realm of the symbolic, and the realm of the **outer**. It is as the traditional systems would have it: the Knowledge is Dark, it's Wisdom. But the labeling of it is like **the Word, the Logos** - obviously Light. Right-Hand path activity is in the realm of "change the world" or even "study the world." Left-Hand knowledge is something that *seems* to come from no source. One day, you might simply go from not-knowing, even if you cerebrally or analytically know it, to Knowing.

I do not seek to destroy the Right-Hand Path or its ways and means. Knowledge, communication, the wisdom of our elders, all of these things are fine and valuable. I do not see the Left and Right Hand Paths as being opposed because in the true sense, they are **not** opposed, despite what millions on false paths might think. After all, the person who told me what the Left-Hand Path is - **told** - me. She doesn't normally use language, but she can. The actual Knowingness of the Left-Hand Path is completely inner and, therefore, presymbolic. Only when it *needs to be communicated* does it enter the realm of symbol. Those people who are fully integrated do not need to give words to their Knowing. They simply Know, wordlessly, and they might not choose to communicate a thing about it. I have chosen to revolutionize the world, or at least communite Ideas to those that sincerely wish to know this. This is, of course, a very Right-Hand Path **deed** to do.

The key to happiness isn't to avoid being Right-Hand Path, or to shun the light. It is to acknowledge the proper place of the Right-Hand Path in its dependence for existence to the Wisdom of the Left, and to acknowledge the proper place of Yang as the hand which reaches forth on behalf of Yin. This is also not a case of superiority/inferiority as deluded people falsely think.

Some may misunderstand and think I speak of LHP Knowledge as if it comes from another world. Obviously, they never had the experiences! Some may insist that Knowledge, all of it, is handed down from past experiences and work ethic and a good portion of trial and error. (Tell that to Ramanajuan.) Some say that if we were going to talk about knowledge in the aspect of the "Self" or greater "I" and get into a mystic realm then we'd be bordering on Spiritual escapades which are associated with the RHP. In fact, such behavior would correctly be a FALSE RHP. Though these who misunderstand this agree that it is very important to have "Self Realization" and reach the "Man God" status, we tend to see all this "Man God" rhetoric as hopelessly LaVayan - and we wholly

reject this. This is a misunderstanding of the words I'm using to try to convey something ELSE. Being aware, as such, that you are an isolated whole Self with a Black Flame burning within you, even being aware of just what this Flame is, has nothing to do with "Man God" ideas.

When I talk about Wisdom, I am speaking of something that, although **infused into** humanity, is **not** something uniquely human, but in fact a Principle. The thing about Principles is that they are TRANSCENDANT in that, although they are part of this universe, even inside of beings that live in the universe like us, they are not matter, not energy, and not dependant on the Big Bang. Wisdom exists simply because it chooses to, or as the Eastern Doctrines state "out of Necessity." Although the basic foundational statement of all true LHP is that "all things are knowable through the flesh," it has to be understood also that not all that is known is **fleshly**. It is very difficult for me to communicate concepts that are as alien to me as Theurgy. The Right-Hand Path seems mystical because it is based on Faith. That is, most RHP is based on the Knowledge imparted to them by LHP people, in attempts to impart it using WORDS. That is, people try to impart this Knowledge - TO others who simply believe them on Faith! All of it is this, unless, of course, it's a money making scam which we are not talking about here. But even such things as scams prove the fallability of Faith and give testament to the amount of gullible people in the world that believe because they WANT to believe - believe anything!

The scenario one imagines is that a Guru, or a person seeking Knowledge, has an Awakening (Left-Hand Path) which changes his whole life (Yin). He then goes and tells people who, on account of his charisma (Yang), decide to create a religion around him (Right-Hand Path) or around what he said (RHP) while not having had this awakening themselves. At the core of every religion is a Mystical subgroup. In Buddhism, we have Tantra. In Islam, we have Sufism. In Hinduism we have Vedanta. In Christianity, we have something nameless, but it's there.. In Platonism and Pythagoreanism we have the Mathematikoi. In Satanism, we have the Dark Doctrines people. Some of these people, such as Ole Wolf and Philip Marsh, have sought to FIND what scientific knowledge there is out there that would back up these things, such as neurological modern testing to show just what is going on when these "flash knowledges" happen. No one can doubt that Ramanujan gave us empirical mathematical equations, provable math, not platitudes or ethics or morals or idealism. Namagiri TOLD him the answers by showing him. What is Namagiri? It's Ramanujan's ethnic group's name for an aspect of the SAT. The ToS might call that Set. Ramanujan was also trained enough (RHP), or smart enough (inborn), to be able to **remember and understand** what he was being shown by Namagiri (LHP). Anyone else with lesser training or memory would have had to try to remember it, perhaps interpret it wrongly, remember it in bits mingled with cultural human constructions, or put some cultural context on it or make "sayings" out of it.

There is nothing inherently wrong with the Mystical, until it is grasped wrongly by those who cannot understand it. Those people then turn it into a religion. That's WHY groups stay secret, or why 90% of LHP practitioners stayed solitary in history.

The best and most well known example of the difference between a radical Right and radical Left approach is in the comparison of **The Way**. Two examples. Jesus said, "I am THE WAY, the truth, and the light." But Lao Tze said, "THE WAY that can be DEFINED is NOT THE TRUE WAY." Lao Tze is a Lylythian Saint (Patron Saint of the Left-Hand Path, in fact). Jesus is, in the words of my mother, "a distraction."

I suppose another living example of this would be in the Left vs Right methods of prayer. The Right Hand Path would be a mixture of praise and requests, or doing things to appease some outside Powerful Deity. Either way, the person is talking, talking, talking at the Divine, praising or asking or otherwise ranting and rambling, usually with some anthropomorphic image in their minds that is a cultural icon. The Left-Hand Path method of what loosely passes as prayer, is to completely silence the mind and listen with inner ears. The Left-Hand Path assumes that whatever you want to commune with already has a good idea what you want because you are part of It, and It is part of you.

Some might STILL misunderstand these words and think that I'm defining a LHP based on an outside force for recognition and granting, and not basing it on the individual fulfilling his/her own wishes. Many might assume this by my choice of words "Commune With." In which case I have to use this analogy: "commune with nature" usually means doing something on a solitary level, not talking to trees or dirt. The person gets quiet within and becomes aware of things, sounds, smells that he/she is normally oblivious of. That is "communing with nature." It has something to do with immersion of one's self IN nature, becoming aware of things that are generally outside of the concrete city with all its mechanical noises. The word "commune" is easily misunderstood.

Some might counter that by insisting that what isn't defined by perception does not exist within the being to "acknowledge" it, thus it is irrelevant. I can counter that by simply saying that no one goes around "noticing" or "acknowledging" his/her atoms. People didn't even know what atoms were a short time ago, yet people existed and people are, in fact, atomic matter - their noticing or acknowledging these atoms didn't bear on their existence at all. People still don't notice or acknowledge their atoms. Atom BOMBS, however, very much exist and are definitely noticed by all.

One might also say, since we are bordering on Mysticism here, everything perceived is all an illusion and nothing really exists, which might not seem like a Satanic ideal here. Ideal? Idealism is not the same as Realism. Also, this is not the case at all. True LHP systems CLAIM that all is Samsaric (illusory, fleeting) and by that they **mean** that there IS Being, and there IS Non-Being - these are absolutes. But all we can ever dwell in or understand or see or know is Becoming, which is a fleeting moment that is past as soon as it is the **now**. We can never know the "thing in itself" because we provably change it by merely observing it. This is a fact - not mysticism. This is Realism, not Idealism.

Consider "The Republic," by Plato. Remember, everything perceived is an illusion. You do not see a thing-in-itself, but e.g., rather a grouping of photons bouncing off the thing, whatever it is. But even that is a surface and easily proven analogy, just a provable example about not ever being able to see the "thing in itself." Also, phonons are much more true-to-reality, but very few people have bat-like or dolphin-like hearing. There is a line of poetry that the Temple lifted for its generic destruction ritual:

"I will show you something different from the shadow at morning that stands behind you. I will show you something different from the shadow at evening that rises to meet you. I will show you fear in a handful of dust."

Envision the bottom **V** of our pentacle. The first top left point Shadow is Azazel (Birth/Innocence - the newborn being with inchoate mind and who has ONLY the Black Flame brimming within his/her being). The second top right point shadow is Samael (Death/dissolution of the living being that is containing that Black Flame). Life exists between these shadows, a Flame of Light existing within the Boundless Darkness; the Becoming Black Flame that exists between Being and Non-Being. Fear is the point at which the Angles (**V**) of Samael and Azazel intersect, the bottom point of the Pentagram. It is a part of the totality of the Dark and it is the End of Light. When Light attempts to extinguish **itself** (exoterically, when a person stops being what/who they are in favor of some game of "pretend"), Ophion is called into the lives of beings that do this, into their very Beings, and this consumes their Flame! They invite Fear into themselves. They live IN fear - and that is not living, it disables Becoming of the individual, isolate true Self. (We acknowledge that fear is a great incentive for human societies (groups) to develop weapons - to destroy others, weapons of mass destruction - and we note that Ophion is a destroyer).

We can never know Being or Non-Being. ALL we can ever know is Becoming - and in a universe that contains all things that are constantly Becoming, there is no stasis. There is ONLY Becoming as far as we can ever experience through the flesh. Essentially therefore, what I am saying is that our perception of this world **is** an illusion, because human senses were meant for animal survival. Another example: If we understood that walls are not solid, we might hurt ourselves trying to walk

through what is almost entirely empty space. There is an order of existence beyond the mundane. Yes, it makes no sense to wander through it blindly, as many Right-Hand Path people attempt to do. They simply believe what is told to them because they cannot see it or Know it for themselves. Then, there are those who deny the existence of all of what is contained in this LHP Knowledge. While this is a far more useful or practical perspective to have (in fact, that is a very LaVeyan perspective!), it is also essentially incorrect.

I have no problem being labeled a mystic, because I find pleasure in knowing certain things that I know. I find no reason to lie.

Some think that the word "Magic" is just a catchy word to make things into a mystery of sorts. They think that Magic is nothing more than "Will Power" and the act of energy flow being cast to your desire. This is the idea of many people into Satanism, though some grant that others are free to believe in some sort of exterior spirits or demons etc...

Again, this is a misunderstanding of things that might not even be possible to explain. I will bring up Ramanujan again. What his "spirit/demon/manifestation created by his own ego of the SAT itself" told him, which he told us, happens to be provable, empirical mathematics. Not platitudes, morals, or ethical ideas or ideals. Empirical math. Ramanujan is acknowledged by professors and the entire field of mathematics to have been the greatest 20th century mathematician. But who - or what - is Namagiri? See above, I already told the reader.

The Temple took the shortcut and split magic into two large branches: Theurgy and Thaumaturgy. Thaumaturgy involves anything that relies on the four "Terrestrial Circuits" of perception/cognition. (See the works of Robert Anton Wilson for further detail on the circuits, or refer to my essay on Epistemology). Theurgy involves the "Extraterritorial Circuits." When one KNOWS something without having to him/herself figure it out, that's an act of Theurgic Divination. I came to understand, after trying to put pieces together but really not FATHOMING what I was trying to do, WHY "Wisdom" is a Goddess in the Judaic Mystery Tradition. It is difficult for me to communicate this. For some reason, I just went from a scholar, looking and cataloging but not really UNDERSTANDING, to being someone who is actually IN the Judaic Mystery Tradition (which is a Western Tradition). As I learned in college, it's a real experience that others who had it can recognize. People who have had an Awakening have something about them that others recognize. I'm not superhuman by any stretch of the imagination. I'm not really all that different from what I was before, but now I have a greater capacity for Understanding.

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Left Hand Path and Right Hand Path: Defined.

BY Tani Jantsang

The terms LHP, and RHP, are not Western, and certainly not Christian. While Tantrik "Buddhists" never called themselves RHP or LHP, this term was applied to them. The two aren't at odds with each other. Both paths are ways to Wisdom: the difference is not in the goal but in the **method**.

Hinayana Buddhism (Little Path Buddhism) is the closest Buddhist sect to what Siddhartha actually taught. Its emphasis is on the 8-fold noble path, and other things typically associated with early Buddhist practice. It is very concerned with rules, laws, and proper behavior: etiquette! While it is a path of Wisdom, it is not a path of Knowing. Of course, those on this path are not considered **able to know** otherwise they wouldn't be on that path! It is not their fate to be on any other path.

Mahayana Buddhism (Great Path Buddhism) replaced Theravada. Nagarjuna is considered the successor to the Buddha by the followers of this path. Mahayana is more of a path of knowing, but it's not what we would consider Satanic in the Dark Path sense that "all knowing happens directly through the whole body." The person who seeks out this path seeks it out because he is unable to know through the body directly, but he is able to understand with the mind. In Pythagorean terms, these people could be considered Akousmatikoi: those who are able to listen, and learn the way to do something, even if they can't truly understand.

Vajrayana (Vajra Path, Lightning Path, Direct Path), or Tantrik "Buddhism," is the path of instant, direct, and specifically physical-body knowledge and is more rightly called either Padma Sambhava-ism or just Shiva-ism. Strictly speaking, in terms of Theology, it is not Buddhism. Herein is the tradition of Kundalini Yoga, the Siddhi, Tumo, Phova, Milam, the Chod, etc. and other recognizably Black Magical practices. Those who are on this path are there because they can do Vajrayana and attain Samadhi without thinking about it (literally). In fact, they do it without "wanting" to. That's the real key. . . they do through active non doing. Vajrayana is totally LHP - but this does not mean that those from whole cultures that are Vajrayanists don't have fun or do normal things. (This has nothing to do with the invention called "Tantrik Sex," nor does it have a thing to do with breaking taboos. These notions are totally modern, Western inventions of sex clubs.)

Mahayana is LHP in the sense that the reason for its existence is that it is a path of knowing from the inner method even if it takes slow, methodical steps to this knowledge. Mahayana is also RHP because it is the doing of deeds that help the person "acquire" this knowledge.

Now. . . here is the **important Truth**. There is no conflict between these paths if they are True; they are yin/yang and exist together and this embodies real stratification in the sense of people naturally working at their own abilities. I.e., what you are good at, naturally comes easy! Because of this, there is always RHP **in** LHP, and always LHP **in** RHP. There is the "**Being**" of the receptive LHP and then the "**Becoming**" which is the active RHP. There is the Knowledge of the LHP that leads to the deeds of the RHP. Everything is Yin and Yang. Passive Idea; Active Deed. Like Sat-Being and Tan-Becoming.

To people at **inner peace** with themselves, the Dark Paths are Peaceful. They are beautiful, soft, and solitary. . . This does not mean they are hermits; not at all. There is nothing busy or hectic about the Dark Paths. They are totally inner. When a person has an inner core which has been compromised by cultural Christianity or something else, the best they can come up with is a self-

overcoming where they try, oftentimes in vain, to "fix" their broken selves. In neurological terms, they lack the "organic I." These people cannot know. The best thing for them is to join one of the pacifistic liberal Christian Churches they rage against so at least they have rules that prevent them from hurting themselves or others. What they don't understand is that they cannot know, because they are not able to grasp the knowledge that is at the Core of their Being. They often sublimate by "getting interested in" rebellion: but against what? What exactly is it they are rebelling against?

If they really want to revolt against tyranny, why are they sublimating? Why don't they **do** something? Most of these types that "get into Satanism" are inversionist Christians and they shove their "Christian shit" in our faces as much or more than Fundamentalist Christians shove the Christian shit in our faces. They reek of Christianity, and **within** them it's an infection they try to get out of their systems by screaming and wailing about it and turning it all upside down. Satanists don't want to hear it. An American flag side ways or upside down is recognizably still an American flag. And a cross upside down is still a Cross. Same thing.

The RHP is the way of Yang. The LHP is the way of Yin. That's it. And like Yin and Yang, you cannot separate the two. Yin/Dark/Receptive. Yang/Light/Active.

But this is the danger of **the Lie**. . . when Right and Left become something that are **against** each other, then the RHP is a false path.... a false Light. And LHP is felt (not thought, but **felt**) to be frightening and evil. This misconception, **within** a person, is the striving, craving for the Light Alone rebelling to exist without the Dark Parent from whence it came. That is truly self-destructive... The only people who understand what RHP and LHP really are. . . **and then also** see these as separate and opposed. . . are Klippoths. They see it opposed because they themselves are opposed to their own shell-ish non-being. In otherwords, they know this **Lie** and **Falsehood** through their **own peculiar flesh!**

Apparently, or so I'm told, there is some kind of Thelemite tradition that has it that the LHP was derived from the thesis about Lucifer being God's angel seated on His left. It spoke or taught of a more aggressive approach to the occult and was adopted by many styles of magic, including early Thelema. That puts a whole new slant on the confusion over LHP and RHP which is, in fact, very new and exclusively Western, perhaps WASP only. Please refer to "[Which KINDS of Satanism](#)" on this website. I am unable to locate a thesis on this; it may be just the oral tradition of some groups of Thelemites and never written down.

For the record, "Lucifer" was **never** used as the name for Satan or the Devil until Milton used it. The other reference to Hilel for Nebuchadnezzar is a mistranslation by Origin, as is pointed out in an essay entitled, "Satan Or Lucifer - The Same? Or the Opposite!," in *Package of Doctrines* (on sale, see the [advertisement](#)).

However, interestingly, from the Christian Bible: [Mat 25:32] *Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats*, [Mat 25:33] *and he will place the sheep at his right hand, but the goats at the left*. Christians have always referred to themselves as sheep. Satanists identify with the Goat of Mendes. The Goat is actually Azazel, but Azazel alone was never associated with the Hebrew ha stn (The Satan). The Hebrews did have a more folkish tradition wherein they combined Samael, Leviathan (or Lilith) and Azazel together to make "The Beast," or CHIVA. For more on this, please see www.lylyth.org

The Standard Definition, even given in "Mind of the Ninja" by Dr. Petersen, which he wrote and explained for a Western readership, is what we use in the bonafide Dark Tradition. This has **nothing** to do with behavior, or with rebellion. In fact, the entire Promethian (or Luciferian) tradition in regular Western Civilization, something that led to the industrial age and technological age, are very RHP. Surely, the inspiration for such works was originally LHP in that it was inspired; but making these marvels of technology manifest is an act that is purely an example of RHP. More or less, the inventors took what was darkly inspired and brought it into the light to be seen and used by all.

If anything, rebellion and revolt against unjust societies (very bloody usually) are **Yang** - ergo RPH according to the way we ubiquitously understand things. I've given the standard definition in this article. The Encyclopedia of Buddhism, which also defines Naga Shivaism, something much older, has this same definition and anyone that takes the "above" and synthesizes it with the "below" can clearly see this.. Even Kung Fu, the way they define yin and yang forms, fits this definition.

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DARK FORCE IN NATURE, and ENTROPY - and an END to this argument!

By Dr. Joe and Philip Marsh

G is Gibbs energy. S is entropy. H is enthalpy. T is temperature. Delta is change in.

First of all, there **is** a "real formula" for the 3rd Law of Thermodynamics, which gives a value for the Gibbs free energy. We had to work out many problems like this at Rensselaer Polytechnic Inst.

What you do is assign the value of zero to the minimum value of the entropy (S) for a given system having certain restraints (e.g., Volume = V, pressure = p). This is justified under Third Law because this law postulates the convergence of the values of the entropy of systems in stable equilibria upon **a single value at very low temperatures**. Then the entropy at some finite temperature (T) is found using integral calculus, which is a sophisticated way of finding a sum by adding up little pieces:

$$S = \int_{T=0}^{T=T} (C/T) dT$$

Where C = the experimentally determined heat capacity of some material or substance.

The Gibbs free energy = E + pV - TS and

$$E = E_{T=0} + \int_{T=0}^{T=T} C dT$$

C is possibly a function of T or C = f(T), which is also experimentally arrived at.

In nature we SEE one form of this S. The Dark Force "transcends nature" but IN Nature it IS Entropy. When I was in school in the 1970's, the situation has not changed: the so-called Second Law of Thermodynamics (entropy), which the Third Law also says something about, **cannot be derived from the laws of physics!** Hence the NEED for the Second and Third Law. **All attempts to derive these Laws from the laws of physics have FAILED.** So there is a need for INDEPENDENT postulates for Entropy.

Physics concerns itself with mass and energy and forces, and space and time or space/time. Entropy can not be derived from these. Attempts to do so have failed. So it seems to be an INDEPENDENT feature of the universe, INDEPENDENT FROM force, mass, energy, mechanics, chemistry, you name it. It's independent. Yet the observation of the EFFECTS of entropy are so universal (UNLIKE electricity) that the only thing you can compare the ubiquity of entropy to, in its obvious manifestations, in front of everyone all the time, everywhere, is gravity or space or time. This is ASTONISHING. Are space and time forces? They can be BENT by forces, but is everything that exists a "force?" What kind of lumping confusion are confused detractors, liars or idiots up to now? They claim that this is mystical or that entropy is not the Dark Force IN Nature? Oh yes it is! Why WOULD THEY WANT to confuse anyone?

They either have agendas, personal ones having to do with their egos and their emotions or else they really don't understand it!

We say the Dark Force TRANSCENDS nature, existed BEFORE the Cosmos (the Cosmos is the only "nature" we happen to know). But, IN Nature, corresponding to a very ancient doctrine, this is ENTROPY. This Dark Force in Nature or Entropy is universally obvious – it is everywhere, LIKE gravity or space or time which we contend with all the time. In SCOPE, entropy is equal to these things. Yet it has to be independently postulated.

People think, when we say Entropy IS the Dark Force in Nature, we are talking about some little seepage into Nature of some mysterious small force. Doc himself said he felt it but he thought science had no name for it. But in scope it is so extensive and ever-present in everything you do, that it's a BIG DEAL. You don't notice it in the same way you don't notice gravity or the space/time you move through when you walk through a room. "As obvious as the air you breathe."

People who think it's odd to identify the two (Dark Force and entropy) see entropy as some small esoteric subject of a specialized branch of physics. They don't see that it is as mundane and real and ever-present as gravity, space or time. I'm amazed that they could sit through any "science" course and get the impression that entropy is some diminutive little aspect of the cosmos that doesn't matter much. Either that, or they think that the Dark Force in Nature is some little-noticed thing that only some esoteric occultist can see. Some say that science has no explanation for it. They are not completely wrong, but not right either. As far as the Doctrines about this Thing are concerned, they go far beyond anything any Satanist or Occultist ever said and definitely DO conform to what we see as entropy. Tani Jantsang was describing something about the Boundless Darkness from her OWN culture to a friend in graphic, concrete English, she was not talking Satanism per se and definitely NOT talking science - when a nuclear physicist told her "that is entropy." He said a lot more besides that, but she didn't write it down. She merely wrote down the word entropy. I remember this. She immediately asked me about it.

Dr. Robert Resnick at Rensselaer, who wrote a textbook used at MIT, CALTECH and many other colleges said, just because we have all these sophisticated equations, doesn't mean we understand WHAT entropy is. We have a much better idea of what mass, energy and space/time are and how they relate to each other (that would be part of the Doctrines of what the **Light** Became: See "Light Forces and Dark Force" on this website.). Entropy does NOT FIT IN. That was a famous statement Dr. Resnick said. It shows we do not understand it. He was a universally famous teacher of physics, author of physics textbooks. He wrote "The Textbook" on physics for undergraduates.

And from Dr. Joe, our friend "Yagoda," another voice speaking on entropy, something well known:

This following information on "dark force" entropy in this sense, is in general/physical chemistry textbooks and is part of **quantum organic chemistry**: NOT physics, NOT thermodynamics. This sense of entropy relates this phenomenon to the internal chemical properties of matter, which relates to "enthalpy."

Basically, life is a collection of chemical reactions, thus the point is looking at the "FORCE" that drives these chemical reactions and tilts the balance to promote ENTROPY INCREASE so that the reactions go in ONE DIRECTION. They go in the direction of creating more chaotic molecular movements.

This "force" is NOT any of the four forces in physics nor do the 4 forces in physics have anything to do with this "force" that drives chemical reactions, nor do the 4 forces tilt the balance to promote entropy increase, nor do the 4 forces make anything go in one direction, including the 4 forces themselves! But how is this then the Dark Force or a MANIFESTATION of it in Nature?

Entropy itself is NOT the dark force, Gibbs energy itself is NOT the Dark force, however a CHANGE OF GIBBS ENERGY REQUIRES A FORCE: ΔG , not G . I.e., G is Gibbs energy; ΔG is a CHANGE IN Gibbs energy. A change REQUIRES a force, a change IS CAUSED BY the force. $\Delta G = \Delta H - T \Delta S$. That change has a DIRECTION, which is the Dark Force (that permeates all Nature and motivates it to change). .

Any chemical action will proceed ONLY IF ΔG is a negative number. Enthalpy is FIXED for any selected compound. Temperature and pressure does not really change a lot so you come to the conclusion that it is ΔS (entropy) that defines the vectoring of ΔG (Gibbs energy). Vectoring equals DIRECTIONALITY.

Which means, entropy defines the general direction in which ALL chemical reactions go. $G_1 - G_2 = \Delta G$. Not Gibbs energy, but the CHANGE in Gibbs energy, which always goes toward negative numbers because ΔS always goes up: THIRD AND SECOND LAWS OF THERMODYNAMICS.

So, because of these Laws, because of ΔS being prone to increase more and more as time passes, more and more chaotic, complex or sophisticated molecules will appear and life itself will appear and get more sophisticated: evolve.

S up --> Chaos up --> Sophistication level up --> Second and Third Laws push life forward relentlessly!

No one ever said that entropy was a "force" as in the 4 forces in physics. Nor did anyone say it was a particle. We said it AFFECTS particles. It DIRECTS the 4 forces. (The 4 forces are Gravity, Electromagnetism, Weak and Strong - in physics. Weak and strong are primarily "nuclear" or atomic forces.)

As mentioned before, when people claim to feel the "dark hidden force" do they know that science does have an explanation for it? Do they ever describe it well enough to make it recognizable to a person who does know science? IT DOES have an explanation: if you want the force behind evolution itself, change of Gibbs energy resulting in increased entropy: is IT. **But remember what Resnick said about this.**

SO: The 2nd and 3rd Law of Entropy permeates and motivates all of Nature.

A Dark Hidden Force permeates and motivates all of Nature.

So what is this Dark Force in Nature? We know. Now you know. Our ancient words for this? "SAT" is the DARK Itness Itself. Stretching forth after the Big Bang: "TAN" is – 2nd and 3rd Laws of Entropy a/k/a Dark FORCE IN - repeat, IN all Nature, permeating it, motivating it, relentlessly – onto change.

There are more "mysteries" about Entropy than almost any other subject in science – if you like "mysticism." For example, if Entropy always increases, what is the **source** of the Universe's original low entropy?! NO ONE knows – at least, no one in science knows!

END OF DEBATES

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LIGHT FORCES (plural) AND THE DARK FORCE (singular) BUT NOT DARK FORCES (plural)

By Philip Marsh

Some people, when hearing of "a dark, hidden force that permeates and motivates all of nature" as a definition of Satan, get confused. Obviously, they don't feel it. Many are then inclined to ask certain types of questions. Notably, all those who can't feel this tend to ask the SAME TYPES of questions. I shall try to cover three typical questions asked by one of the more intellectual types of such people by elaborating on just what Light Forces (plural) are.

Here is one example of a very succinct and organized yet nonetheless confused paragraphical question which contains three separate questions. The intellectual asks:

"Looking at this Satan as a dark force that permeates all of nature [they often leave off part of what COS said, such as the words "and motivates" - "dark force that permeates and motivates all of nature"]: a) Is there a light force as well permeating and perhaps motivating all of nature? b) If there is, what's the difference between the two forces? c) If there isn't, then what is it about the Satan you see that makes it dark?

I cannot answer this stacked triple-question for someone else. But I'll try to sort it out as if the question is a general one since it does tend to be the KIND of question that is asked both by those who can't feel this force and by "dualists."

In (a) it is asked if there is a "light force AS WELL" (my emphasis here), as if one suspects there is or "ought to be" (logically or scientifically) some sort of parallel between the participation in the cosmos of a proposed pair of light and dark forces. This is a completely unwarranted assumption, called for ONLY by some sort of philosophical "Manichaeian equality" of light and dark forces, i.e. called for by someone with an innately Christian-like mind-set. (As such, the same Christians misinterpret the Tao symbol to be a duality of this Manichaeian sort when it is NOT. They are not LOOKING AT the glyph, perhaps are unable to SEE it.) Though there are those that would ask such a thing as some sort of rhetorical "trap," most often this is asked because the person really and truly has no clues whatsoever as to what is meant by "THE Dark Force in Nature...etc." I am not going to answer this in a way that LaVey has already answered it directly or indirectly or by resorting to creative explanations. Such answers already fell on many deaf ears. LaVey asked in "C.O.S.": "Can't they read?" Yes, they can read but they "cannot know." Similarly, a tone-deaf person can not know harmony! Dualists (alexithymics) are "deaf" to the direct feeling of very real forces of nature not only around them, but in them.

A very good, scientific and precise answer to (a) is this: after the first three minutes or so after the "Big Bang," i.e. when there was - at least - ordered time (a requisite for physical theory as it is presented, developed and practiced today), there was a form of symmetry known to mathematicians of set theory as "global." This does not mean "global" in the common sense of "world-wide" or "all encompassing." "Global" here is a technical term from the study of what mathematicians call Group Theory and Lie Groups. It means roughly a very high degree of symmetry. I'll make this more clear: what is the highest degree of symmetry you can think of? Certainly not a playing card: take the Jack of Spades and you can turn it upside down and it looks

exactly the same so it is symmetric in one way at least, but if you turn it ninety degrees the shape of the card does not even line up. Not only that, but you can look at it edge-on and it looks like a toothpick. Or you can flip it over and you can no longer even see what card it is: now it looks exactly like the other 51 cards. Not very symmetric overall! How about a perfect sphere. Very symmetric indeed! No matter how you turn it, or what angle you look at it from, it looks the same. Perhaps the sphere is the most symmetric thing you can think of - and it is highly (and beautifully!) symmetric indeed! But it still has "flaws" to perfect symmetry: it looks different if I get inside it; it looks different if I get farther away from it ("smaller"); etc. One can imagine - at least theoretically - symmetries so great that even these differences never appear. And mathematicians and physicists and philosophers have done so. Symmetries can range from the complete lack of symmetry (it would seem) of the alphabetized message on this page, to a playing card, to a sphere, to strange and exotic things and ideas entertained by many mathematicians and some creative fantasists.

Physical theory about the origin of the cosmos shows that the earliest time of which we can speak very clearly is about one one-hundredth of a second. Before that, there is disordered time in which the present ASYMMETRICAL temporal nature of "before" versus "after" has not yet appeared! The universe was still too symmetrical then. Modern physical theory regards this "coming into being of ordered time" ("ordered," i.e., before and after) as just one of a series of symmetry-breakings that occurred and continued to occur for about three- or four-hundred thousand years after ordered time came into being. The very "first" symmetry-breaking, which occurred when the universe was in its now lost state of maximum supersymmetry, was, of course, the "Big Bang." This occurred before ordered time came into being, i. e. before the one one-hundredth of a second I just mentioned. You can see that I must be using the word "before" in a different sense in the last sentence, because I just said that the asymmetry we observe in the cosmos today of "before versus after" did not yet exist. The cosmos was still too symmetrical before one one-hundredth of a second, so you can see the difficulty and pitfalls of using non-specialized terminology here, or the difficulty someone with a poor imagination or plebeian mind will have with this entire subject. Some may find it astounding, but there are some people who have little problem with these things. These people usually find their way into scientific subjects or write creative fiction for entertainment. They are the people (the mathematikoi) I mentioned in my article on Plato and Pythagoras (versus the akousmatikoi, who are fully equipped to "hear" these things, but their belief or disbelief in them is a matter of faith, gullibility, or etc.) Some may recognize that this physics is the same as Eastern ESOTERIC Doctrine, what Tani Jantsang refers to in lump sum as The Dark Doctrine. It is! Anyway, for the first three measurable minutes or so into the universe's "life" (the metaphor here is that the universe has just been "born"), its contents consisted almost entirely of what you would recognize to be "light," i. e. the universe was still too symmetrical for there to be two kinds of "things" in it: light-energy versus matter. Scientifically untrained people are correct to regard light as "energy," but they seem thrown by the idea from modern physical theory that matter is also "energy." This is known as the "mass-energy equivalency" principle of modern physics. The reason people have this difficulty is that during the first three-hundred thousand or so years after the first three minutes, many other symmetries of the early cosmos were broken, so what was once a universe full of what one might call "photon-like" (light) particles of very high symmetry (what Dark Doctrine refers to as Vajre or Hochmah, note that regular photon light is not called "Vajre" or "Hochmah"), there came into being - through one symmetry downfall after another - a veritable "zoo" of elementary particles, some forming the first atoms of hydrogen, now the most abundant elementary matter formation in the cosmos aside from light itself (which consists of particle-like wave-packets today called "photons"). There IS a duality now - due to a broken symmetry - of "matter and energy," but BOTH are STILL what would be called "LIGHT FORCES." But even today, certain symmetries still exist, one of which was the one Albert Einstein discovered and termed the "mass-energy equivalency." Symmetries still exist: if they did not, we would have no formulable laws of physical science other than stochastic or statistical ones. The random element in the cosmos prevails, but symmetries remain.

I am just now getting to the point of answering question (a), and I do not see how this can really be answered any other way than to give "religious" answers, which appeal not to the mind, but rather

to the human "belief faculty" and pander to the stupid. The "light force" asked about in (a) does NOT "permeate and perhaps motivate all of nature...[as well]," to answer the question (a) directly. The "light force" did not come into existence until the "explosion" of the Big Bang. This was not an "explosion" as is commonly conceived, which is why I put the word in quotation marks. It was an explosion unlike those seen on earth, or even what you would hypothetically witness if you could withstand the temperatures on the sun or stand at ground- zero during a nuclear explosion. This explosion, which brought the "light force" into being for the first time, did not start from a definite center and spread out and engulf things the way explosions on earth or even in stars engulf circumambient air, etc. This "explosion," which gave birth to the "light force," occurred "simultaneously" (I use the word advisedly, as I indicated above) "everywhere" (also used advisedly.) These words are used advisedly because the SPACE AND TIME "IN" which the new-born light force came into existence is ITSELF a new-born result of this first symmetry-breaking called "the Big Bang!" The "light force" filled all of space, and WAS all of what there was then OF SPACE (AND TIME) - JUST AS THE LIGHT FORCES (any matter or energy) ARE NOW. If you cannot understand this but at least have a feel for it and always did, then I'd simply say that you are creatively inclined or have "Gnosis" or Knowledge (the Greek word Gnosis is not to be confused by the dualist "gnostics" who co-opted the word), or Dharma, the Tantrik word. Precise mathematical formulations of this process are not necessary for grasping Satanism! But then there are those that can not understand it or feel it in any way and if you are this type, then most of what I am saying here will mean nothing to you despite the fact that your OWN CARNAL BODY IS "LIGHT FORCES PERMEATED BY THE DARK FORCE" and despite the fact that the growth, change and Becoming your carnal body has been doing since you were a zygote was motivated by THE DARK FORCE! One only needs to FEEL! That is what it means to "KNOW the Mystery of Your Being."

For example, if you really understand what I am saying here, i. e. what the standard model of the "Big Bang" is saying here, then you will know instantly that it does not matter, e. g. whether the universe is finite or infinite, i. e. one might wish to know the answer to this "unanswerable, eternal" question, but this answer does not affect the standard model of the Big Bang I have just given you. If you suspect it does, you and I are "not on the same wavelength" here. In this early universe of the first light of the first three minutes, particles called electrons, positrons, neutrinos and photons were continually created out of energy and then, after a very short life, annihilated again. As more symmetries vanished, the single force-energy of this primal light began to look more and more like the "zoo" of elementary particles that make visible tracks in modern day laboratories' particle accelerators; the single force-energy of the primal light began to look like light versus matter. As time went by, the original light force became less and less like its original form: not only did some of it get "condensed" into matter, there began to appear - due to further symmetry-breakings - to be more than one force: not just the "light force," but gravity, electricity, magnetism, optical light, momentum, etc. One can use this model to measure for you and tell you the various densities of matter in the cosmos both at very early times and today, a theoretical calculation that agrees remarkably with the actually observable matter density that some astronomers have come up with through independent observations of nearby galaxies and interstellar dust, an agreement which shows the superiority of this theory over others. This "cosmogenesis" is clearly like the Eastern "emanation" doctrines which are technically theologically atheistic. Emanation is NOT the same as "creation," the choice of Western Christian minds. Eastern Doctrines all say that this all happened out of NECESSITY.

If the "dualists" could understand anything I have said, they'd be able to see (or at least infer logically) how the light force, and the other forces it became, does not "permeate" the cosmos (as does the Dark Force). The "Light Forces" ARE the cosmos: the light force which emerged in the "Big Bang" - through one symmetry-breaking after another - BECAME your body, the sun, and the forces which act to pull together or push apart particles and massive clumps of matter - all you see and can detect. It is these light forces which ARE the clump of matter which is your desk, the trees, the planet, the sun, yourself. People are correct to regard light as "energy," but what they seem to have trouble with is that matter and energy are equivalent. So your table is also "light," composed of "Light Forces," but supremely condensed according to the mass-energy equivalency principle ($E =$

mc-squared). The Light Forces do not "motivate" anything here: they ARE the very substance of the cosmos, but by "substance" you must include many of the non-tangibles of physical theory: space, time, gravity, etc.

What caused these symmetries to break? Another way of asking this is: what "pushes" or "motivates" THEM to break? It is not the light force itself. It cannot be. The light force is the RESULT of the "earliest" symmetry-breaking called the "Big Bang." The light force is "created" or emanated thereby, and "comes out" thereby, i. e. begins to emerge "into" a space in which newly formed particles rush rapidly away from one another, particles which are themselves composed of this light force, into a space which is also composed of this light force! When one begins to reflect on space, however, and especially on time, one begins to see that space and time have something a little more to do with the force which causes these symmetries to break, i. e. not the light force, but the "other one," the one dualists have a problem understanding, feeling, grasping, or identifying even when it's spelled out for them. But I can see that they don't have clear concepts of what the light force is either, which I have tried to give here, and this holds them back or bars them from seeing what the Dark Force is! If you cannot see or intuit or know the Dark Force directly, it might help - I thought - to clarify what the light force or forces are so as to see what is "missing." Once you see that the light force encompasses all of the known universe, not in the sense of permeating it, but in the sense of BEING the very stuff of which all of it is made, and once you see the way the light force came into being, e. g. through symmetry-breaking, then I think you will be in a better position to understand what the "other" force is that we Satanists talk about: the force which push-starts all of this, which breaks the symmetries, which "scatters" the original super-symmetrical thing, which makes it explode, which causes the random, chance combinings which we observe even today in the Second Law of Thermodynamics, the so-called "law of entropy," which is different from other physical laws and operates apart - as if separate - from all the other laws which govern things made up of this light force. You may know that for many years, apart from any cosmogonical studies, which is what I have been discussing here, the laws of thermodynamics and entropy constituted a separate field of physical study, so different is this force from the light forces which govern physics, chemistry, biology, astronomy, etc. Even today, the study of entropy and random systems is a very separate field of intellectual pursuit. It does not surprise a not otherwise naive Satanist to find this out when he bothers to look into the history of science in the Nineteenth and Twentieth Centuries because someone who knows what the Dark Force is in his own (call it intuitive) way immediately associates the concept of entropy, when it is explained to him, with the "very first thing or principle" that cosmogony is talking about, the one from which the light comes through symmetry-downfall, the one against which the "arrogant light," as Goethe's Faust called it, seeks and seems to vie, because this light force composes and makes up all of the universe (though it does not permeate or motivate it). I think you can see from all of this the answer to the question (c): the light force IS the substance and entelechy of all we see: all matter and energy. But the part which is left over, the first part which was once all and now permeates all, drowned out behind the bombast of the light you yourself can see, is not light at all, not in any way like it: it composes nothing we can see, it makes up no matter or energy in the cosmos now, yet it exists WITHOUT light, BEFORE AND APART from it all, pushing and breaking and mixing from the very beginning. I loathe what Aristotle called *mystikos logos*, i. e. obscurantist mumblings like "the light force is the child of the thing which always was and always will be." You may be more use to this kind of "thinking" or "formulation" than I am, having my background in the sciences, and, in point of fact, if I said this like that I would mean the same thing as I mean by saying it technically. And it is true that, perhaps, such a way of saying it would explain all of this to a creative person with no training in the sciences. But the real trouble with "ideas" or "magical- lingo" like this is that it leads to the confusions and false inferences or "clue-less questions" like the triple-question I am addressing here. If you are speaking in a kind of "lingo jargon" amongst people who know these things and "just talk that way," there is no problem and such "lingo" would be like "slang" or "short-cut talk." But when those who can not know or feel this hear such talk, it leads to the types of questions I addressed here and to "Christian-like" ideas; it leads to what we know happened: Christian-like Westerners took Eastern lingo and made up their own pseudo-Tantra, pseudo- Taoism and pseudo-Kaballah, not to mention people who knew the real doctrines deliberately selling frauds

for profit while keeping the truth hidden, or inventing New Age-like syntheses of heaps of rubbish with physics lingo thrown in for good measure. Using the strict language of science could never lead to that. For example, if "the light is the child of the all-thing which always was and will be," wouldn't it be logical to infer that "like father, like son," i. e. the "son," being the "light," could only come from something which has the ability to convey the property of "lightness" to it, so therefore there must be at least something of the "light" in the always-all-thing which is its "father," (which means it is not really dark)? Such was AND IS the thinking of the dualists and patriarchists (despite the fact that they all presumably now that men do not give birth to sons)! Their mythology arose from a complete LACK OF FEELING ROOTED IN CARNAL REALITY. The innate Satanists, if they used this metaphor, tended to think of the "light-son" as coming from a "Dark-Mother", or as a Dark Mother and Light Daughter, or (notably the Eastern ones) knew of this as a FORCE and equated it with perceived time. You may be used to this kind of paralogistic mythopoetry: I have come across lots of it in Setian, pseudo-Satanic, Gnostic, pseudo- Kabbalistic, etc. circles and literature where such people don't have a clue as to what they are parroting; but I've also run across it among Satanists who knew exactly what this was and deliberately disguised it in such talk as code. These kinds of false "inferences," which the triple-question appears to be guided by, are obviated ("made impossible") by the scientific method which, as everyone from Plato to Penrose has noted, is the Pythagorean method.

I hope this sheds some light (!) on these often-asked questions (asked in one form or another). There is a great deal else I could discuss if I stopped talking science alone: e.g., the complex subject of one of LaVey's favorite things: music. For example: is music more like the Dark Force mentioned above, or the light, and since it consists only of sound waves, which are completely composed of the light like everything else in the cosmos, what sense would it make to say any music is dark? Also, why would certain people, like LaVey or Tani Jantsang or others, refer to or regard certain music as light and to other music as dark? Why are compositions in minor keys often called "dark?" Tani Jantsang would explain that the sound waves acting upon your particular physical being (matter) make you feel the Dark Force more or less (or not at all), and further explain that this would probably depend on the type of physical being you are and how good your harmonic hearing ability is. You can see the difficulty in my discussing this with anyone: they might understand nothing I have said so far, except perhaps the paralogism I gave about the "light son or daughter" coming from a "dark father or mother" who "might therefore be at least partly light," and they might be tone-deaf or one of the much more numerous people who form the great bulk of the music-patronizing public who are partly tone-deaf to a degree sufficient that they find it difficult to "learn" to name chords or to tune a guitar or stringed instrument without a pitch pipe or a "string-reference" method (in guitar tuning the partly tone-deaf are taught to tune the guitar by what is called the "fret-reference" method). Or one might like to get into a conversation about such tone-deaf people and why they'd strive (wanna-be) to be musicians in the first place when they can't!

Now that we know there are "light forces" which arose from a "Light Force," the answer to (b) should be obvious unless the person is still under the illusion that there are dark forces (plural). We do not know what happened before the Big Bang or if there were dark forces. But now there is only ONE Dark Force. With the laws of the cosmos being as parsimonious as they are, one would find no reason to speculate about "some other dark forces" which may or may not have existed before the Big Bang. One may get the idea that entropy (not energy, not matter) is impliedly different from the other laws or "the light forces" in Nature because it "guides" all the rest. And this is true: many physical events are explainable using only one or two forces or laws, but the law of entropy is always there too - all the time. You would be correct to think this does not make it really different from the other laws simply because it "always applies." I would agree to this. However, there is a better reason why the Second Law of Thermodynamics (the "law of entropy") is so much different from all the other laws: it is the ONLY law of physical science - bar none - that is time irreversible (note that the Eastern Dark Doctrines connected this force with Time). This is an astonishing fact: all the other laws of physics (light forces) are invariable with negative time quantities substituted for positive ones in their equations. If any of you have access to an old movie projector, watch a film in reverse. What you will see is the impossible, something never observed but not in any way

barred by any physical laws - except one: the Second Law of Thermodynamics, the Dark Force in Nature.

And does this Satan (entropy) only "Will the Evil" (result in decay and dissolution)? No! As Goethe said in "Faust," and as Tani Jantsang wrote in her Mephistopheles article (in "Package of Doctrines"), the Satan Wills the Evil but DOES THE GOOD: nothing would come into being without entropy. The very act of it "willing" dissolution results in becoming: in growth, in diversity, in change, in complexity. For the dualist-minded or Christian-type who fears and battles change and diversity, such a force would be Satan. As such, it motivates all of nature, all of the cosmos. It cannot actually be battled though in "living" we, as living bodies, tend to "slow it down" (at least in the very small region around our bodies) by the mere act of living. It is and can be felt by some as The Paramount Vital Force. In the East they view this force and vitality as "Joy." Not strife. Not rebellion. Not griping. Not "xeper." JOY!

Some of you might notice my use of the word "becoming" and recognize it as a word many other Satanists use, correctly or incorrectly. The manner in which I use the word is the right manner in which the ancients used it. It never meant to "strive to try to be" something. The word had more in common with the concept of flowing into or "letting go." It is not surprising that those who can not flow, let go, or feel the Dark Force would adopt this concept also (along with the others they borrow) and completely lack an understanding of the meaning of "becoming" as development, growth, evolution, change, etc. As we have repeatedly said: tone-deaf people can not know music, but with musical vocabulary easily learned, they can fake it and/or "talk about music." But no one with the ability to hear/know music could be fooled.

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DARK FORCE: ASAT, SAT & TAN

ASAT & SAT - SANKARA WROTE CLEARLY ON THIS

The oldest name of Brahma is Sanat-Kumara (see our [Serpents vs. Adamites](#) for more on this). This would be part of what is called the Sanatana Dharma. Brahma was made into a Deity for the "ones incapable of inner truth, the ones who cannot Know it."

The Cosmos shows design, mathematically precise design. Ergo, it was theorized that there must be an agent or ruler, or **force**, which creates and maintains all things, as if forming things into a mathematical mold, preserving it for awhile (*coagule*), and then dissolving it (*solve*). This is Brahma. But this is more specifically Brahma:

Brahma has two **conditions** in relationship to the cosmos and all that exists **in** the cosmos:

1. it is completely transcendental or outside of it.
2. it is completely present and infused everywhere in this cosmos.

Both, at the same time.

Both 1 and 2 have two aspects that can be Known: passive and active.

Transcendental, the passive is called **ASAT**. This is universal dissolution back into The One. This "Big Crunch" is called Pralaya.

Transcendental, the active is called **SAT**. This is Being and the **Sat** (through the five **Tan** or **Tanmatri** principals it manifests **in** this cosmos) maintains Being. **"The One"**

The completely **present and infused aspect, the passive** is shown by the idea that matter (and energy) seem to make the things in the cosmos seem real, and yet when you try to look at matter, you see something that is being acted upon. Question: acted upon by What? Answer: the **Sat** but this is now the **Sat** in the form of **ATMA** which means "Infused Dark-Breath" i.e., Black Flame.

The completely **present and infused aspect, the active** is **ATMA**. The Atma has no qualities (like matter and energy do), but it brings about alteration in everything that exists, to different degrees. Yet the Atma itself is unchanging because it is, in truth, THE SAT, And it is the SAME ATMA in ALL living things. **"The All"**

We reverse the active and passive in our doctrines (by that I mean the Pythagorean and non-Hindu Tantrik) to mean more at YANG and YIN - light (visible, seeable) and dark (hidden, invisible) - but the meanings are the same in both traditions. (In the Pythagorean system, Atma is Pan meaning **to pan**, the all. Sat is Apeiron or **to en**, the one.)

The things or people (living) that are able to **feel** this in them are called "Brahman" and this means that "My 'soul' IS Brahma". Ergo: Abrahm means "NO SOUL" (Adamite)!! This came to mean the name of a group of people much later on and it took on the aspect of a "racial type." Not so in the original doctrine at all.

Sanat-Kumara, in more detail, has five aspects - i.e., ways in which it can be seen to affect matter/energy. These words are Vedic and Naga which is far older than Sanskrit.

Originally, whoever was a Brahman, was a Brahman. Later on, this all became hereditary priesthoods and racial laws and etc. Much later under the Suryavansa came. And even much later than that, people who misunderstood the word Aryan came, and misunderstood all of this.

That Dark Force that is molding all of matter/energy is our Cosmocrator. Also later, a concept of "hell" was put forth - apparently by people who felt as if life were hell. Then the faith and salvation dogma crept in. Some whole groups of people just DO this because they FEEL this and it is the only thing they are capable of understanding. Everything got changed into religion. But the people who Know the doctrine simply by turning within - they keep it pure.

They also knew that matter was Atomic and said it, described it clearly, but that Kundalini or Atma is NON-atomic. The Greeks did not stress this as much as the Vedics did. The Greeks instead knew that Atomic (Demiurgos) is the thing that does sustain matter and keeps "That" which results in increased entropy from totally ripping everything to shreds, and they knew what would happen if you broke this force open: the tetraktys would collapse. Tetraktys is "image you are in."

SAT AND TAN by Tani Jantsang

From the Vedanta and earlier Naga writings.

There is a Dark Force that Is. It is **ONE** and it is immutable reality. It is infused into ALL living things - the atma, the "breath." It animates these living things manifesting as Will. It is One-Thing - therefore, no matter where it is, or what it is in, it is always One-Thing.

But the living things are multiform. No two are alike, and that is a **LAW** of our Cosmos which this Dark Force RULES as it PUSHES the Cosmos onto constant change, and at the same time consumes it, dissolves it. This is the Mystery of the Serpent that eats its own Tail. No matter what, the Darkness is always **ONE**. Some call it "none" because they have truly SEEN, but I'm sure the reader can understand One-Thing better than he would understand "none."

In pre-Sanskrit, Deva-Nagari language of Nagas, this is called **SAT**:

This Dark-One-Thing IS what animates living things. Scientifically, as regards things (matter/energy) - there is same exact amount of matter/energy in the universe now as there was 100 trillion years ago and as there will be 100 trillion years from now; the amount never increases or decreased but it constantly shifts and changes as if propelled on to constant change. Things get more complex but there is never more or less of the things (matter/energy). Let's focus on living things. The living things come in many forms. Probably any form you can imagine, exists - somewhere, or at sometime. As such, these things are ALL inter-related -- as if they too, are One. Death is only the dissolution of this animating One from a given life form. Then the flesh-form of the living thing goes through rapid change. It's atomic or molecular structure falls apart. (Molecular - a living creature; atomic, a star like the sun).

To be able to look at a cat, for instance, and See that animating Will, that Darkness infused, the Atma -- this is the most beautiful and awesome thing I can imagine. And to Know, "I am that too". To look at a seed, and watch it become a tree. That growth, that Will to Become what it IS --- that is the same Dark-One-Thing in the tree.

There is a chain, like a sequence to this all. One could call it a food chain if one could truly **see** matter as it is moving through time - forming a weave, or a pattern like in cloth. Big fish eats little fish. Bird eats fish. Some animal eats the bird - and so on. Sometimes there is symbiosis and two distinct things merge to become another wholly other thing - like mitochondria evolved. It might seem "violent" to some - but that is due to their Ignorance of the Laws of Nature. Each animal (and plant) in all of their multi-forms, IS what it IS, and that Dark-One-Thing infused into it, URGES IT to

Will-to-Be WHAT IT IS and do what is innate for it to DO. They flow on a Cosmic Wheel that spins and never stops spinning. The Dark-One-Thing spins it, whirling. We experience this as Time. And we usually experience time as change.

Each of the all-different living creatures (and plants) have a Law of their OWN Nature. This Law is the result of **how** this Dark-One-Thing is "stretched" so that it is infused into their particular being-flesh-atoms. **How** it is infused, is called **TAN** (as in Tantra).

1. The creature lets-go to its own nature and the FLOW of its own Being.
2. The creature KNOWS its own boundaries, it knows who and what it IS.
3. It is connected to its parents, who are connected to their parents, who are connected --- all the way to the slime, and ultimately, all the way back to the ROOT before the Cosmos came into being.
4. The creature follows its own Nature without even thinking about it - it is automatic.
5. The creature is in-tune, at-peace with its own chakra-flow and each part of its own Being.

There is a 6th principle too, though it is not part of the Tan. It is connected to the Abyss, it is a defender, though it really seems more like a Child: **Innocence**. This Innocence is like a "sparkle in the Eye of the Great Dark" like a shining diamond child, metaphorically speaking. ALL Black or LHP magicians KNOW this! NONE would harm it!

The disrespect for what another creature IS, is a violation of ALL principles of life. To hunt for food is normal. All animals do this as per a chain of life. But that is part of innate survival instinct. Disrespect means to NOT HONOR what another creature is. Or a human not respecting WHAT another human of another type IS. This disrespect is EVIL, it is like a war against the Great Darkness and it is thus, a war against the Self. The Dark Breath in that other person is the SAME Dark Breath that is in the offender. And, the Dark Breath CAN withdraw leaving a shell.

The turning of an animal, or a person, against himself, is a war against Innocence. And it is a One Way ticket into the Abyss, as the destroyer destroys HIMSELF. Christians and others who imagine there is a "battle" between the "light and the dark" have waged this war over and over and yet they SEARCH for Deity. They look for "a Light". They do not realize that the Great Darkness IS THE LIGHT **WHEN** it is ANIMATING a living creature. They seek the "light alone" and try to fend off the darkness. The Light can not exist alone: it is IN Darkness, within the Darkness from whence it came and into which it returns. The Vajra or Logos comes INTO YOU from Darkness. It whooshes up as kundalini through the chakras (nerve centers) and nourishes your entire Being. It whooshes up and OUT - back into the Darkness from whence it came. As this process continuously happens, without being blocked, the person flows on his path on the Wheel of Life. That kind of person is in tune.

It is this process and the Darkness, that dualists have turned their own backs on and waged a war on. When you turn your back on the Dark Breath, it withdraws. What's left is a Klippoth or Preta - a thing with no Self.

See articles at www.apodion.com/vad/tani/index.shtml under the section on Klippoths for more information about what Klippothic people DO.

Note: You can find the terms Sat and Asat in the Columbia Encyclopedia, 1971, volume 21, page 6433 under "Vedanta." You can also find "Sat" in the 1975 Encyclopedia Britannica, and from there find further references to this and similar large schools of thought in the Micropedia.

There are 3 major schools of Vedanta interpretation, this one is the NON DUALISTIC school of Sankara (a person) it's called the Advaita School. The Esoteric one is for those who Know. The exoteric dualistic ones are for the dummies who can't know and who need "personal gods." Tan, however, is a simple root word, as in Tantra, Tanmatri, etc.

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Asat is a Sanskrit word ("sat") with a negative prefix ("A") that roughly means "non-being." Yet in order to fully grasp the immense meaning contained in this one word it is necessary to examine a few key concepts of the Esoteric Tradition. The first of these is expressed by the Sanskrit word **parabrahm**, and the second is **mulaprakriti**. We will first touch briefly upon the meaning of the former, and then that of the latter, so that the end result will be a somewhat basic understanding of not merely the words and their etymology, but their inner meanings as they pertain to the Dark, or Esoteric, Tradition.

The simple approach taken by Eastern Adepts, and Western to some extent, often escapes serious scholars who, while certainly masters of the philosophies they explore, tend to over intellectualize matters. Within scholarly circles this practice may be perfectly acceptable and quite in keeping with the free flow of ideas, but for the majority of us it is not so important that we use eloquent speech or fanciful expositions. This is most blatantly seen in the word used by Eastern Adepts when speaking of **parabrahm**, it is simply *tat*, a sanskrit word which means "that." The world of manifestation, conversely, is referred to as *idam*, another sanskrit word which means "this." There is an almost childlike (not to be confused with childish) sense by which an Eastern Initiate approaches the Esoteric Tradition, so much so that the difference between Eastern and Western philosophy has often been explained by pointing out that Eastern philosophies are concerned with the wonder of life, while Western philosophies deal primarily with fear and concerns about solving the "problem" of existence. It needs to be clarified here that there are a great many Western systems of Magick and Occultism which have the same grasp of the wonderment and beauty of life as those of the East, yet invariably these have drawn extensively on Eastern concepts. The word "Hermetic" itself is attributed to those Eastern philosophies which have taken root in the West and evolved into their own unique systems. The need for secrecy, per se, is due to the Western environment in which these very Eastern concepts have grown. One does not, for example, cast pearls before swine, as they can not fathom their value and will treat them like so much common slop.

Turning back to the concept of **parabrahm**, the word itself comes from *para* (beyond) and *Brahman* (universal life or consciousness). **Parabrahm** is that which is beyond *Brahman*, that which is before all things that exist anywhere at any time, the one boundless life/substance from which proceeds the cyclical force often called the *Logos*. **Parabrahm** is essentially the cause, insofar as words can express it, of the primordial vibration within the Darkness, that first initiating *urge to become*. **Parabrahm** is not an entity nor a centralized force, it can not be construed in any other way as simply to indicate that which is beyond the capacity of any cognizing mind to understand, that about which nothing can ultimately be said except that it is "beyond" whatever our minds can conceive, and on some level is it's cause. **Parabrahm** is intimately connected to our second concept, **mulaprakriti**, which is it's *veil*.

Mulaprakriti is another compound sanskrit word which literally means *root nature*, from *mula* (root) and *prakriti* (nature). What we see when we look around us, what our hands feel and our senses perceive, all of matter, is ultimately made of one substance which becomes differentiated, or diversified into it's various states and compositions. **Mulaprakriti** is *precosmic* in that it exists (inasmuch as these can be said to exist), with **parabrahm**, before the manifestation of the cosmos, or what is also called the *Mahamanvantara* (supreme manifestation). One might consider **parabrahm** as pure consciousness, and **mulaprakriti** as the pure vehicle, or *body* if you will, of **parabrahm**. In another more specific sense, **mulaprakriti** is the *appearance* of **parabrahm** as seen by the *Logos* and transmitted to the individualized mind.

In the Esoteric Tradition, the multivarious forms that matter takes, all of the shapes and distinctly unique patterns which compose the vastness of the cosmos, are called *prakriti*, which spring from the five *tanmatras* or subtle elements. The five *tanmatras* begin as five *logoic emanations* of **Asat** (or parabrahm-mulaprakriti) which in turn unfold the five *mahabhutas*, or loosely "the primordial elements which become all things." The *tanmatras* are often said to proceed from **sat** (pure existence, or BE-ness), and this is more technically correct, as they partake of, and are in fact one

with, the essence of being itself which stretches forth (**tan**) in the great cosmic threads woven into the fabric of reality by the cyclical and Logoic activity caused by **Asat**. **Asat** in a sense can be said to give *birth* to **sat**, and **sat** can also be said to *beget* **Asat**, and this creates a kind of perpetual motion from which all of the cosmos ultimately springs. The true meaning of *pi* to the Pythagoreans, then, is seen to be not so much concerned with the measurements of circles as we see them, but more with expressing that perpetual motion which is always "slightly imbalanced" in a certain sense, so as to be simultaneously appearing and disappearing.

Asat also has a secondary meaning in the Esoteric Tradition. Because of the literal meaning of the word it is often applied to all illusory phenomenon in the cosmos and is, in this sense, identical with the *mayavi* element which is said to enter into all manifested things. In other words, **sat**, or enduring BE-ness, is said to be eternal and in every sense "real," while that which comes into existence as the various forms (*prakritis*) of objective matter are said to be fundamentally non-existent, or **Asat**, because temporary. That is also referred to as Samsara.

So there is Being and Non-Being, but these are absolutes. We don't ever see something that totally "is" and something that totally "is not." Instead, we see an interaction of the two. They interact dialectically and achieve a synthesis as "**Becoming**." This is all we ever see. Look for a shadow. It is dark but, in the real world, it is never perpetually dark, but is in the process of going from dark to light, i.e., it, like all things, is Becoming. This is why the Marxists liked Heracleitos, who said that nothing is, and nothing is not, but all is in a state of becoming. He said "pantos rhei," i.e., "all is flowing." The only way to see something that is "totally red," let's say, is if time stopped. A modern physicist would say that red is not a thing, it is not static, but is a process. It's hard to think of "pure being" without thinking of "void" or "pure non being." But in the real world, there is only Becoming, which is some sort of synthesis of the two (Being and Non-Being, Sat and Asat) which transcends them both: i.e., Becoming is **different** from Being and Non-being.

In the Esoteric tradition, **Tan** is the stretching forth of the five *tanmatri* that infuse into the prakiti, as if one blended, and this process is what causes the Becoming.

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Unity of the Dark Tradition

I. Unity in the Adamantine Esoteric Tradition of the Boundless Darkness, what we call the Dark Tradition

Tani Jantsang

This, what we present in our organization and sell monographs on, is an Adamantine Doctrine said universally to have been The Doctrine of the prior world age, the 4th world age, the Satya Yuga. Some systems categorize the Yugas in another order. Pesh Hun transmitted it to the people in the Kali Yuga. Blavatsky was told some of this by someone in India, for sure. But she distorted the darker aspects of it. She distorted the Hindu Creation Hymn, which is similar to our "Darkness is One."

What absolutely legitimizes the entire Esoteric Tradition and all the related cultures (plural) that had it and still have it, as a whole, or in parts is their EMANATION doctrine about the Boundless Darkness, No Name, Thatness, Aditi, Ain Soph, Apeiron, etc. and the Flame, Viraj, Dorje, Vajra, Logos, etc. that is in that All Pervading Darkness - and the resulting doctrine of Being and Becoming. This is not exclusively in the Eastern lands, since the "western civilization" Hellenic pre-Socratic traditions also have these doctrines of the Apeiron (the One) and the emanation, and the Five Daimones - but that is universally agreed upon by every scholar to be very Eastern in tone and intent - and that is where Pythagoreanism comes from. It is far more ancient than Babylon, also. It existed in India as the standard Shivaite Doctrine at least as far back as 7,000 BC.

THIS is the unifying concept.

1. Unknown - Boundless Darkness, Thatness. - That which is Arupa (formless)
2. Non-Being and Being. The intermediate being-state is BECOMING. Thatness does this out of Necessity.
3. Emanation of a Light, Flame, Vajra, Viraj, Dorje, Logos, etc. as a 7-fold Formed and Ordered substance that BECAME all material things (matter/energy, light/sound, space/time). Some see this as the "one point" that did the Big Bang.
4. Infusion of the Darkness as a 5-fold formless chaotic "force" of some kind, into the 7 which, in turn, drives all things on to ever greater change and diversity, relentlessly driving all things on to change, to BECOME.

This is very much unlike a creation doctrine; it is very much unlike paganism with many gods and goddess and half-godling "children of" the gods/goddesses. It is not dualistic at all. It is NOT for everyone! One is either Of It, or they are not. It's something some people seem to intuit. Nothing more or less than that. Repeat, it is not dualistic - so if you find some later dualism mixed into the pure doctrine, it is a later addition.

In addition, there are elaborations that are identical: how that darkness is always categorized in 5 distinct ways as it acts on "the nature" around us and how the Flame is within us as kundalini, Vajra, logos, etc. How the Flame comes into living beings from the All Pervading Darkness, goes through living things as a Flame or kind of "Light" and then returns to that One Darkness. How the All Pervading Darkness itself never increases or decreases all the time this goes on. There are also

very similar doctrines about what lacks this Flame within, in all these traditions. There is no judgement on such people. It is just that the Tradition is not told to them - hence it is esoteric. (Times have changed). I could say it this way: Aditi, Vach, Viraj are the same things, recognizable to anyone that knows this, as Kether, Binah, Hochmah. Same things.

This is one solid tradition amongst MANY whole cultures, parts of cultures and peoples. It is universally said to have been The Adamantine Doctrine by which all society was governed in a "Golden Age" during the Satya Yuga, which is a prior world age. It is distinct from the trinity traditions, distinct from the dualistic traditions that oppose the light from the dark. It is distinct from paganism. It is distinct from the solar cults. It is NOT a salvation doctrine nor is there any kind of notion of a "personal Being" in the One Darkness.

It has nothing to do with rebelliousness or the mundane world of the herd and hypocrisy. It has nothing to do with that pro or con - all that is irrelevant. If you want rules, make them up. If you follow rules, then someone else made them up. That's how societies work. How societies work has nothing to do with the Doctrine. The need "in itself" for rules is contrary to the Dharmas (the five wisdoms, truths). But rules are needed in SOCIETIES and we all live in societies, behaviors in these societies are set as a standard of "acceptability" by the people IN those societies; there is nothing divine about such rules or societal laws or morals or ethics; this has NOTHING to do with The Doctrine. There is a qualified difference. A Ngagspa (Dark Doctrine Adept) can behave one way in some remote area of Etsen Gol. That is, you would see the outer behavior of this person, you'd see him doing things. Let him come to the USA and live in the city. The Ngaspa ADAPTS easily enough. You'd see him doing other behaviors outwardly. Inwardly, he is the same Ngagspa. Outer behavior has nothing to do with the Inner Being. Following speeding laws on interstates, which the Ngagspa would do if he came here, has nothing to do with The Doctrine.

This is perfectly clear in the Esoteric Tradition whether you get it from the Dark Tradition section on our website or from a university or from an Adept or whether one might tell you some of this, as someone told Blavatsky (and she garbled it all up and tried to change it....) It does NOT MATTER if confused persons, overly cerebral people or anyone else doesn't get it. Glaring and screaming out is the EMANATION doctrine and the BOUNDLESS DARKNESS concept - the Flame that is in that Darkness - from there comes Being and Becoming. Those things are OUTSIDE of Judeo-Christianity-Islam for the most part. These are the three MAIN things that bind these traditions into one Esoteric Tradition: Boundless Darkness, Flame in Darkness, Being/Becoming.

These THREE things unify it into one Esoteric Tradition, in addition to the the actual teachings of the 7 and the 5 and The One, usually with focus on the FIVE and The One Darkness. They are LHP traditions though they also encompass RHP since the two are never opposed: they compliment each other when they are properly understood and practiced.

At least we have unified what belongs together as a core doctrine. I don't expect a very cerebral person stuck in the Judeo-Christian paradigm to hear a single "note" of what I said. And I'm not into explaining harmony to tone deaf people. It's a waste of time. The LHP does not work that way. We compare this to music: you either hear the tune, or you don't. It is not like conversion doctrines or teaching a person to read notes and put their fingers in the right places to make music. It is not like what has come to be thought of as RHP. Though that in itself is very confused and misnamed. To think that LHP is only about breaking taboos is a mistake, especially since some societies don't have taboos; they have LAWS and if you break them you go to jail. (And by the way, NO satanic organization that tries to make LHP into "taboo breaking" advocates breaking the law!)

If you hear it, feel it as if you've always known it, it definitely CALLS to you, you can't even resist it. If you don't hear it, I suggest you don't concern yourself with it and continue to PURSUE YOUR OWN things and be happy with what you have. To not do that is to participate further in non-being.

Obviously, in history, pieces of this One Doctrine have been absconded with, merged with things it was never a part of, such as the Logos cults - and then the Sun Cults of old. SAT and Sanatana:

these concepts got confused with Saturn the planet - and then confused with the Sun. Some of the Doctrine got merged into the Dark Goddess concept - dualized - as what I'd imagine to be a reaction to the Solar Patriarchal peoples ruling those areas. In the Kali Yuga, this is bound to happen to anything from the Satya Yuga. No matter. None of that is relevant. We present the traditions of the Boundless Darkness in a very unadorned and pure form. That is relevant.

Recently, supermassive black holes have been found - and now the conception of the all-destructive black hole has changed into one where these black holes have a lot to do with CREATION of galaxies, not just destruction. How would a Dark Adept see these things, since saying that such existed has been part of the doctrine anyway? As the fingers of the Boundless Darkness, the hand of the Sat Itself doing what it always does: folding/unfolding, push/pull. We would say that the "many" black holes one sees at the center of galaxies are really One Thing - made to look like many things in many places and times by the Illusion of Space/time. That is what we'd say.

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THE DARKNESS WAS ONE - A DOCTRINE OF COSMOGENESIS

translated: Tani Jantsang

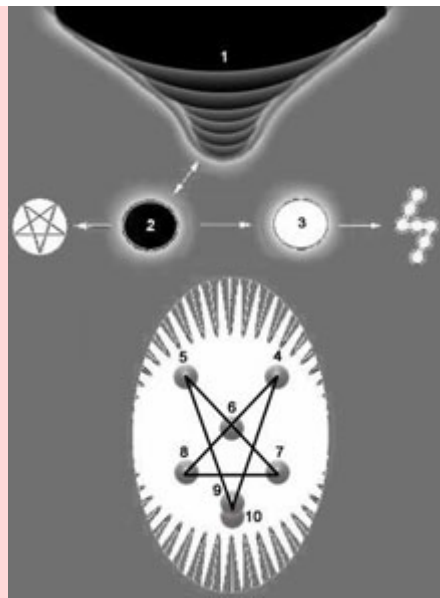
The Eternal Parent, wrapped in invisible robes slumbered. Time was not, for it lay asleep in the infinite bosom of duration. Space was not, for there was no place or point. Darkness alone filled the Boundless All. **And the Darkness was One.**

The Seven Sublime Forms and the Five Truths were not yet, and the universe, the child of Necessity, had not yet been breathed out. Alone, the One Form of Being stretched boundless, infinite, causeless, in dreamless sleep. And life pulsed unconscious, throughout that all-presence. The Great Wheel was not yet. The Dark Formers and the Luminous Forms, were not yet. The Forms that come from No-form rested in the bliss of eternal non-being. **And the Darkness was One.**

A vibration thrills through Darkness, expanding within and without, touching the whole Universe which was now an embryo in Darkness. Then, the Ray flashed out into a web of 7 lights, and the 5 truths molded the whole into LIFE. **Yet still, the Darkness was One.**

And the Cosmos was born from the web, a woven fabric of many colors and tones. And the cloth was woven perfectly, no color dominated, yet none were the same; no tones were the same, yet all were harmonious; all blended in a variegated ever-changing cloth, whose capacity for infinite change was proof of the miracle of life. And all things living are part of this woven fabric of life. And all they have to do to delight in this gift of life, is BE. Yet through the changing of times and places, through the births and deaths of stars that form the Web of Life, the Wheel Spins relentlessly in the Grand Illusion. **Yet still, the Darkness IS One.**

And is man part of this woven fabric of life? Yes! All man has to do to delight in this gift of life, is BE. But man has not been content with the harmony in the fabric. And so man tried to change the fabric of the cloth and found that this was easy. Man wanted to have the blues dominate over the reds, to get rid of the greens and yellows; he wanted there to be the same tones, not different tones. And though most of the tones are gone, man finds that what remains is a discordant, disharmonious noise that causes him much unrest. Yet will man continue to try to "fix" this until finally, there is nothing left but a torn up, shredded, scrap of cloth: the remains of the fabric that was man? Perhaps. **Yet still, the Darkness is One, was One, ever will be One.**



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Demons S - Z

SABNACK aka SABURAC, SABNOCK

- Zodiac Position: 0-4 degrees of Scorpio
- October 23rd-27th
- Tarot Card: 5 of Cups
- Planet: Mars/Pluto
- Candle Color: Dark blue
- Plant: Allspice
- Metal: Iron/Plutonium
- Element: Water
- Rank: Marquis
- Sabnock is a Night Demon and she rules 50 legions of Spirits

Sabnock can cause arguments to escalate into serious fights. She protects soldiers and their camps and can prevent wounds from healing. She teaches architecture and provides good familiars. Sabnock has blue wings with frosted highlights.

SIGIL

SALEOS aka ZALEOS, SALLOS

- Zodiac Position: 0-4 degrees of Cancer
- June 22nd-26th
- Tarot Card: 2 of Cups
- Planet: Moon
- Candle Color: Red
- Plant: Aster
- Metal: Silver
- Element: Water
- Rank: Duke
- Sallos is a Day Demon and rules 30 legions of spirits

Sallos causes love between men and women, stimulates sexual desire, and incites the passions. He encourages fidelity to one's partner. He has bright orange hair and a silver aura. He changes

the color of his hair to black and his aura to gold. He wears a suit of armor, and he also disappears to where you can only see his head.

SIGIL

SEERE

- Zodiac Position: 15-19 degrees into Pisces
- March 6th-10th
- Tarot Card: 9 of Cups
- Planet: Moon
- Candle Color: Green
- Plant: Willow
- Metal: Silver
- Element: Water
- Rank: Prince
- Seere is a Night Demon and rules 26 legions of spirits

Seere discovers thefts, transports goods, and can control time. He can cause a spell or act of magick to occur immediately. He can bring many things to happen all at once. He is good natured and helpful to the summoner.

Seere has white wings with tan markings. He is of medium height with a strong build. He has soft dark medium-length hair and a strong face. Seere is very agile in flight and he is very soft-spoken.

SIGIL 1

SIGIL 2

SHAX aka CHAX, SCOX

- Zodiac Position: 5-9 degrees of Scorpio
- October 28th-November 1st
- Tarot Card: 5 of Cups
- Planet: Mars/Pluto
- Candle Color: Black
- Plant: Purslane
- Metal: Iron/Plutonium
- Element: Water
- Rank: Marquis
- Shax is a Night Demon and rules 30 legions of spirits

Shax can cause one to become deaf, dumb or blind and can take away understanding. He can take money or possessions and reveal the way to stolen property or hidden things. He provides good familiars and will transport anything.

Shax has short blue hair with a medium build and dark skin. He gives one a feeling of power that comes from his aura. He is very powerful in his magick.

Shax is a good Demon. If you ask him several questions he will totally ignore the ones not related to the task at hand [i.e. love, etc]. This is likely because, judging from his character, he is accustomed to human interaction; he is a people Demon. I have no doubt as to his answers, he answers quickly and accurately, and would not be the sort of Demon anyone would wish to cross. He is very powerful. His residual energy was very helpful.

— Salem Burke

SIGIL

STOLAS aka STOMAS

- Zodiac Position: 25-29 degrees of Virgo
- September 18th-22nd
- Tarot Card: 10 of Pentacles
- Planet: Venus
- Candle Color: Dark blue
- Plant: Flax
- Metal: Copper
- Element: Earth
- Rank: Prince
- Stolas is a Day Demon and rules 26 legions of spirits

He has knowledge of all of the stars, planets and the properties of stones. He teaches astronomy and the uses of herbs.

Stolas has beautiful long dark brown curly hair and blue eyes. His wings are cream colored and laced with gold trim. His wings are like a Griffin's wings."

SIGIL

SYTRY aka SITRI AKA THE EGYPTIAN GOD SET, Seth, Sethi, Sit, Sut, Sutekh. [See High Ranking Demons and Crowned Princes of Hell]

- Zodiac Position: 25-29 degrees of Taurus

- May 15th-20th
- Tarot Card: 7 of Pentacles
- Planet: Saturn
- Candle Color: Red
- Plant: Hyacinth
- Metal: Lead
- Element: Earth
- Rank: Prince
- Sytry/Set is a Day Demon and rules 60 legions of spirits

He is a Prince of love and lust, and causes women to reveal themselves naked. He incites men and women fall in love with each other. He appears during the day even though Set is the Egyptian Lord of Darkness. He is one of the 7 Sons of Satan. He has a dark complexion with jet-black hair. He at first had rubbery dark brown wings that turned into beautiful soft black feathery angel wings like a raven right after I did energy work on him and freed him. He wears a long black satin robe. He was very kind, soft spoken and left me with a strong energetic feeling of peace. He has most beautiful energy. He appeared to me in the mid-afternoon on a sunny day in my bedroom. He may be both a day and night Demon/God. He also appears with his Wife, Nephthys [Bathin].

– High Priestess Maxine

SIGIL

VALEFOR aka MALAPHAR

- Zodiac Position: 25-29 degrees of Aries
- April 15th-19th
- Tarot Card: 4 of Rods
- Planet: Jupiter
- Candle Color: Pink
- Plant: Dandelion
- Metal: Tin
- Element: Fire
- Rank: Duke
- Valefor is a Day Demon and rules 10 legions of spirits

Valefor is an expert at occult medicine, and can cure any and all ills through the powers of the mind and soul. He bestows

dexterity with ones hands and makes one's mind sharp.
Valefor has a large head like Lucifuge Rofocal. He has a greenish complexion with dark pronounced eyebrows. He has huge white feathery wings.

– High Priestess Maxine

SIGIL

VAPULA aka NAPHULA

- Zodiac Position: 25-29 degrees into Capricorn
- January 16th-19th
- Tarot Card: 4 of Pentacles
- Planet: Mercury
- Candle Color: Dark blue
- Plant: Papyrus
- Metal: Mercury
- Element: Earth
- Rank: Duke
- Vapula is a Night Demon and rules 36 legions of spirits

Vapula teaches philosophy and other sciences. She can assist one in passing tests and examinations. She also helps one to converse intelligently on almost any subject and bestows skill in all of the manual professions. She teaches craftsmanship. Vapula has very long, straight, black hair, with red eyes. She is of medium height and has tan colored wings, with pointed ears and dark skin.

SIGIL

VASSAGO

- Zodiac Position: 10-14 degrees into Aries
- March 30th-April 3rd
- Tarot Card: 3 of Rods
- Planet: Sun
- Candle Color: Light blue
- Plant: Leek
- Metal: Gold
- Element: Fire
- Rank: Prince
- Vassago is a day Demon and rules 26 legions of spirits

Vassago is one of the friendliest of the Demons. He reveals the past, present and future and can find anything that has been hidden, misplaced, lost or stolen.

SIGIL

VEPAR aka SEPAR

- Zodiac Position: 25-29 degrees into Libra
- October 18th-22nd
- Tarot Card: 4 of Swords
- Planet: Mercury
- Candle Color: Black
- Plant: Mugwort
- Metal: Mercury
- Element: Air
- Rank: Duke
- Vepar is a Night Demon and rules 29 legions of spirits

Vepar controls the sea, and can cause storms, or calm the sea. She can cause disaster and death. Vepar guides battleships and causes death from infected wounds.

Vepar gives the feeling of lightness and can help with levitation. She appears as a warrior Demoness. She has dark brown hair and wears a leather band around her head. She appears wearing a leather skirt. She is very soft-spoken and very kind. She leaves one with a happy feeling and has a blue aura.

SIGIL 1

SIGIL 2

VINE

- Zodiac Position: 10-14 degrees of Scorpio
- November 2nd-6th
- Tarot Card: 6 of Cups
- Planet: Jupiter/Neptune
- Candle Color: White
- Plant: Mallow
- Metal: Tin/Neptunium
- Element: Water
- Rank: King/Earl
- Vine is a Night Demon and rules 36 legions of spirits

Vine is the only Demon who can reveal the identity of other witches and sorcerers. He knows all secrets and can destroy enemies. He can defend the mage against the attacks of other sorcerers and witches. He knows and reveals the past, present and future. He discovers hidden things, causes storms, destroys walls, and builds towers.

Vine appears accompanied by a black lion. Vine is very thin and dark skinned. He has black wings and carries a gold staff. His black shoulder-length hair is straight with platinum blonde at the tips.

SIGIL

VOLAC

- Zodiac Position: 5-9 degrees of Aquarius
- January 25th-29th
- Tarot Card: 5 of Swords
- Planet: Saturn/Uranus
- Candle Color: White
- Plant: Sesame
- Metal: Lead/Uranium
- Element: Air
- Rank: President
- Volac is a Night Demon and rules 38 legions of sprits

Volac reveals hidden treasures. He can lead one to a good job, and provides lucky numbers. He moves fast. He flies very fast and usually departs through the ceiling.

SIGIL

VUAL aka UVALL

- Zodiac Position: 20-24 degrees into Scorpio
- November 13th-17th
- Tarot Card: 7 of Cups
- Planet: Moon
- Candle Color: Dark blue
- Plant: Myrrh
- Metal: Silver
- Element: Water
- Rank: Duke

- Vual is a Night Demon and rules 37 legions of spirits. He was of the Order of Potentates or Powers

Uvall reveals the past, present, and future. He reconciles enemies and brings the love of a woman to a man. He creates friendships and ensures esteem. He knows all and can manipulate time.

Uvall is a unisex Demon with long flowing blonde curly hair, deep green eyes, is very tall and is built stocky. Uvall's name is pronounced "Ewe-Val." Uvall wears golden body armor and has white wings.

SIGIL 1

SIGIL 2

ZAGAN

ZAGAN IS THE GOD "DAGON" **See High Ranking Demons and Crowned Princes of Hell**

- Zodiac Position: 0-4 degrees of Aquarius
- January 20th-24th
- Tarot Card: 5 of Swords
- Planet: Saturn/Uranus
- Candle Color: White
- Plant: Hyssop
- Metal: Lead/Uranium
- Element: Air
- Rank: King/President
- Zagan is a night Demon and rules 33 legions of spirits

Zagan can transform liquids, such as wine into blood and water into wine. He can bring to one's mind the humor in all happenings. Zagan turns metal into coins and bestows wit. He gives wisdom and can make fools wise.

SIGIL

ZEPAR

- Zodiac Position: 15-19 Degrees into Gemini
- June 6th-10th
- Tarot Card: 9 of Swords
- Planet: Venus
- Candle Color: Black

- Plant: Mandrake
- Metal: Copper
- Element: Air
- Rank: Duke
- Zepar is a Day Demon and rules 26 legions of spirits

Zepar incites love and passion between the sexes. He can make women barren and can cause one to shape shift.

SIGIL

GODS A - B

GODS C - F

GODS N - R

HIGH RANKING GODS AND CROWNED PRINCES OF HELL



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Gods G - M

GAAP aka TAP, GOAP

- Zodiac Position: 10-14 degrees of Virgo
- September 2nd-7th
- Tarot Card: 9 of Pentacles
- Planet: Saturn
- Metal: Lead
- Plant: Moss
- Candle color: Black
- Element: Earth
- Rank: President/Prince
- Gaap is a Day Demon and rules 66 legions of spirits. He was of the order of the Potentates.

Gaap can cause love or hate. He helps with astral projection and foretells the future. He delivers familiars from the custody of other mages, discerns past and present, and teaches philosophy and the liberal sciences. He can also make men ignorant. Gaap teaches how to consecrate things.

Gaap has a green aura and appears as a little man.

SIGIL

GAMYGEN aka SAMIGINA, GAMIGIN

- Zodiac Position: 15-19 degrees of Aries
- April 4th-8th
- Tarot Card: 3 of Rods
- Planet: Sun
- Metal: Gold
- Element: Fire
- Candle color: Black
- Plant: Juniper
- Rank: Marquis
- Samigina is a Day Demon and rules 30 legions of spirits

Samigina gives news of those who died and are in Hell and teaches the liberal sciences. She has very dark, piercing eyes and beautiful tan colored wings.

SIGIL

GLASYA-LABOLAS aka CAACRINOLAAS, CAASIMOLA

- Zodiac Position: 0-4 degrees of Leo
- July 23rd-27th
- Tarot Card: 5 of Rods
- Planets: Sun
- Metals: Gold
- Candle color: Yellow
- Plant: Rosemary
- Element: Fire
- Rank: President/Earl
- Glasya-Labolas is a Day Demon and rules 36 legions of spirits

He knows all ancient wisdom and occult secrets. He teaches all of the sciences and can cause murder and death. He can make one invisible and can incite bloodshed. He predicts the future and discerns the past and present. He can cause love of friends and enemies.

Glasya-Labolas has short, very straight dark blonde hair. He appears to be very young, like a teen. He has lightly tanned skin and he flew around my room in circles. He has white wings.

– High Priestess Maxine

SIGIL

GOMORY aka GAMORI, GREMORY

- Zodiac Position: 5-9 degrees of Capricorn
- December 27th-31st
- Tarot Card: 2 of Pentacles
- Planet: Saturn
- Metal: Lead
- Candle color: Orange
- Plant: Fenugreek
- Element: Earth
- Rank: Duke
- Gremory is a Night Demon and rules 26 legions of spirits

Gremory appears in the form of a woman. She causes one to be loved by women and brings love to men. She discerns past, present and future and discovers hidden treasure.

SIGIL

GUSION aka GUSAYN

- Zodiac Position: 20-24 degrees of Taurus
- May 10th-14th
- Tarot Card: 7 of Pentacles
- Planet: Saturn
- Metal: Lead
- Element: Earth
- Candle color: Yellow
- Plant: Aloe
- Rank: Duke
- Gusion is a Day Demon and rules 40 legions of spirits

Gusion can grant position, bestow honors, and make those who are not liked, to be loved by everyone they come into contact with. He forms and reconciles friendships, foretells the past, present and future and answers all questions.

Gusion has wispy hair. He has high cheek bones and tanned skin. He is well built with glowing white wings. Gusion is very calm and peaceful and brings a feeling of security and comfort.

"Gusion is definitely blunt, but polite. I asked him about something unrelated to the summoning, and he said simply, I should ask another Demon another time, and returned to the task at hand with magnificent deliberation. Gusion is good with questions too. All of them are honest if you make it clear. I think seriously they don't want to hurt our feelings. Gusion's method is to deliver hard information."

— Salem Burke

SIGIL

HAGENTI aka HAAGENTI aka Egyptian Goddess BASTET

- Zodiac Position: 25-29 degrees of Scorpio
- November 18th-22nd
- Tarot Card: 7 of Cups
- Planet: Moon
- Metal: Silver

- Element: Water
- Candle color: Red
- Plant: Witch Hazel
- Rank: President
- Haagenti is a Night Demon and rules 33 legions of spirits

She is a powerful alchemist and can turn metal into gold, turn wine into water and vice versa. She gives wisdom and teaches diverse subjects.

Haagenti appears as cat-like. Cats are sacred to her. When she appears, she is accompanied by many cats. Her eyes are cat-like.

SIGIL

HALPAS

- Zodiac Position: 5-9 degrees of Libra
- September 28th- October 2nd
- Tarot Card: 2 of Swords
- Planet: Venus
- Element: Air
- Candle color: Red
- Plant: Marjoram
- Metal: Copper
- Rank: Earl
- Halpas is a Night Demon and rules 26 legions of spirits

Halpas can incite wars and severely punishes enemies. He builds towers, provides weaponry, and burns towns. He is a patron of soldiers, supplying them with ammunition and directing them. He speaks with a hoarse voice.

SIGIL

IPOS aka IPES, AYPOROS, AYPEOS

Ipos is the Egyptian God Anubis **[See High Ranking Gods and Crowned Princes of Hell]**

- Zodiac Position: 15-19 degrees of Cancer
- July 8th-12th
- Tarot Card: 3 of Cups
- Planets: Mars/Pluto
- Element: Water

- Candle color: Dark blue
- Plant: Sandalwood
- Metals: Iron/Plutonium
- Rank: Earl/President
- Ipos is a Day Demon and rules 36 legions of spirits

Ipos makes one charismatic and bold. He helps one to keep friends, make new friends and can foretell the future and discern the past.

SIGIL

LERAJIE

- Zodiac Position: 5-9 degrees of Gemini
- May 26th-31st
- Tarot Card: 6 of Rods
- Planet: Mercury
- Candle color: Red
- Plant: Plantain
- Metal: Mercury
- Element: Air
- Rank: Marquis
- Lerajie is a Day Demon and rules 30 legions of spirits

Lerajie is the Goddess of love and pleasure. She has the ability to attract others as well as drive them away. She causes contests and battles and can cause wounds to become infected [physically and emotionally] and prevent them from healing. She can break up the love affairs or marriages of rivals. Lerajie wears an Egyptian style headdress and make-up. She is short, slim and around 5 feet tall with an olive complexion and shoulder-length black hair with bangs. She wears gold clothing- a skirt, and top. Her wingspan is wide and shimmering red. She appears to be young in appearance, around 20 years old and is very beautiful. She can instruct one in meteorology, and in the workings of healing and medicine, She is a bringer of peace. Lerajie may alter the wind to her desire to benefit The Watcher, as well as cause the climate to change. She has a soft smooth seductive voice and can be very sarcastic. Lerajie is very friendly amongst our kind, as well as completely volatile towards our enemies. She can remind one of the great ways of Ancient Sumer. I have witnessed the beautiful artwork Lerajie has made out of the clouds in

scarcely populated areas at sunset.

– by Tjia

SIGIL 1

SIGIL 2

MALPHAS

- Zodiac Position: 10-14 degrees of Libra
- October 3rd-7th
- Tarot Card: 3 of Swords
- Planet: Saturn
- Metal: Lead
- Element: Air
- Plant: Marigold
- Candle color: Light blue
- Rank: President
- Malphas is a Night Demon and rules 40 legions of spirits.

Malphas can use magick to create anything. He destroys the desires and thoughts of enemies, and provides good familiars. He reveals the secrets of enemies. He builds high towers and houses.

Malphas has tan skin and a muscular build. He has dark brown hair and wears a goatee. His face is square shaped and he has high cheek-bones and blue eyes. He can appear very dark, showing only his blue eyes. He has large grey wings and a blue aura which he projects.

"Malphas appears to me with very dark hair, a goatee, and piercing green eyes. His aura is a pure Demonic Blue, it is enormous. The first time I caught a glimpse of Malphas' Aura, I saw the room fill with his aura. It was immense, and within a split second it was all over. Malphas is incredibly powerful. The first time I successfully invoked him, I felt like I had the power to take on the whole world and then some. The energy and the physical strength he gave me was incredible, and even that was not even a fraction of Malphas' power and strength. He has been with me for a long time, even before I dedicated. Malphas was also with me during the awakening of my kundalini.

– Vovim Baghie

SIGIL

MARBAS aka BARBAS

- Zodiac Position: 20-24 degrees of Aries
- April 9th-14th
- Tarot Card: 4 of Rods
- Planet: Jupiter
- Metal: Tin
- Element: Fire
- Candle color: Yellow
- Plant: Chicory
- Rank: President
- Marbas is a Day Demon and rules 36 legions of spirits

Marbas can bring healing or cause disease. He answers questions about things that have been stolen and gives great wisdom and knowledge. He teaches mechanics and gives knowledge about things hidden or secret. He can cause one to shape shift.

Marbas has spiked black hair, brown eyes, small ears, and is of medium height.

SIGIL

MARCHOSIAS

- Zodiac Position: 20-24 degrees of Virgo
- September 13th-17th
- Tarot Card: 10 of Pentacles
- Planet: Venus
- Metal: Copper
- Element: Earth
- Candle color: Red
- Plant: Pennyroyal
- Rank: Marquis
- Marchosias is a Day Demon and rules 30 legions of spirits. She was of the Order of Dominations

She can assist in any fight, argument or confrontation; either verbal or physical, and she answers questions.

Marchosias appeared to me as a teenage girl. She looked young. She is very talkative and friendly. She has straight long blonde hair parted down the middle, and large black wings. She is a

warrior.

– High Priestess Maxine

SIGIL

IMAGE

Artwork done by Marcos Macias

MORAX aka FORAIL, FORFAX, MARAX; Egyptian Goddess MAAT

- Zodiac Position: 10-14 degrees of Cancer
- July 2nd-7th
- Tarot Card: 3 of Cups
- Planets: Mars/Pluto
- Metals: Iron/Plutonium
- Element: Water
- Candle color: Red
- Elder
- Rank: Earl/President
- Marax is a Day Demon and rules 30 legions of spirits

She teaches astrology and the magickal uses of stones and herbs. She also provides familiars, teaches astronomy and the liberal sciences. She is the Goddess of truth, order, and justice. She is very respected among the other Demons. She has jet-black hair with bangs, and tan skin, with an ancient Egyptian type of hair style. She has large white wings and is very tall.

– High Priestess Maxine

SIGIL

MURMUR

- Zodiac Position: 25-29 degrees of Sagittarius
- December 17th-21st
- Tarot Card: 10 of Rods
- Candle color: Dark blue
- Planet: Sun
- Element: Fire
- Plant: Parsley
- Metal: Gold
- Rank: Duke/Earl
- Murmur is a Night Demon and rules 30 legions of spirits. He was of the Order of Thrones and partly of that of Angels.

He teaches philosophy and makes the souls of the dead appear and answer questions.

SIGIL

NEXT - GODS N - R

GODS A - B

GODS C - F

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL



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Gods N - R

NABERIUS aka CERBERUS

Naberius is also known as "NEBIROS" [See High Ranking Gods and Crowned Princes of Hell](#)

- Zodiac Position: 20-29 degrees of Cancer
- July 18th-22nd
- Tarot Card: 4 of Cups
- Planet: Jupiter/Neptune
- Metal: Tin/Neptunium
- Element: Water
- Candle color: Red
- Plant: Ash
- Rank: Marquis
- Naberius is a Day Demon and rules 19 legions of spirits

Naberius teaches arts, sciences, logic, rhetoric, and helps one regain lost honors and standing. He also helps in returning lost possessions.

SIGIL

ORIAS aka ORIAX

Orias is also known as the Egyptian God "OSIRIS" [See High Ranking Gods and Crowned Princes of Hell](#)

- Zodiac Position: 20-24 degrees of Capricorn
- January 11th-15th
- Tarot Card: 4 of Pentacles
- Planet: Mercury
- Metal: Mercury
- Candle color: White
- Plant: Sealwort
- Element: Earth
- Rank: Marquis
- Oriax is a Night Demon and rules 30 legions of spirits

Oriax can cause one's enemies to bestow good-will and can change one into any shape. He helps in gaining respect and in securing positions of high esteem. He teaches about the stars and planets.

SIGIL

OROBAS

- Zodiac Position: 0-4 degrees of Capricorn
- December 22nd-26th
- Tarot Card: 2 of Pentacles
- Planet: Saturn
- Metal: Lead
- Plant: Broom
- Candle color: Orange
- Element: Earth
- Rank: Prince
- Orobas is a Night Demon and rules 20 legions of spirits

Orobas answers questions and gives one power and control over others. He protects one from the persecution of evil spirits and also from one's enemies. He will put a stop to slander and gossip. He can foretell the future, and discern the past and present. Orobas is the Patron of horses.

Orobas appeared to me with a black stallion bucking up with lightening. He appears both as a small unusual looking dark-haired man or a boy with medium blonde ring curls.

– High Priestess Maxine

SIGIL

OSE aka OSO, VOSO

- Zodiac Position: 10-14 degrees of Capricorn
- January 1st-5th
- Tarot Card: 3 of Pentacles
- Planet: Venus
- Metal: Copper
- Plant: Horsetail
- Candle color: Green
- Element: Earth
- Rank: President

- Ose is a Night Demon and rules 30 legions of spirits

Ose teaches the liberal sciences and is able to change one into any form. He can bring delusions and insanity to others. He also answers questions.

SIGIL

PAIMON

- Zodiac Position: 10-14 degrees of Taurus
- April 30th-May 4th
- Tarot Card: 6 of Pentacles
- Planet: Mercury
- Metal: Mercury
- Element: Earth
- Plant: Bindweed
- Candle color: Black and Dark blue
- Rank: King
- Paimon is a Day Demon and rules 200 legions of spirits. Some were of the Order of Angels and the others of the Order of Potentates. He is a Great King and very obedient unto Lucifer.

Paimon gives the power to influence and control others and teaches the arts and sciences. He provides good familiars and gives one position and honor. He can reveal anything about the Earth and one's mind. When he appears, he is attended by other Demons. Paimon is known to make noise. Someone revealed that their smoke alarm went off, all by itself with no explanation when Paimon appeared after a summoning.

Paimon is not Azazel, as some writings claim. They are both separate and different individual Demons.

Paimon is full of energy. Loud noises and bright lights tend to make him more active. He is very colorful and very friendly.

SIGIL 1

SIGIL 2

PHOENIX aka PHENEX

- Zodiac Position: 0-4 degrees of Libra
- September 23rd-27th

- Tarot Card: 2 of Swords
- Planet: Venus
- Metal: Copper
- Element: Air
- Plant: Rose
- Candle color: Pink
- Rank: Marquis
- Phenex is a Night Demon and rules 20 legions of spirits

His specialty is poetry and writing of letters. He teaches all of the sciences and answers questions. Phoenix has black feathery wings. Phenex appears as a bird with black feathers that fall out as he flies. His tail has red-orange and yellow feathers that are very long and straight. He is accompanied by an attendant Demon who appears as an eagle.

SIGIL

PURSON aka THE EGYPTIAN GOD HORUS, aka CURSON

- Zodiac Position: 5-9 degrees of Cancer
- June 27th-July 1st
- Tarot Card: 2 of Cups
- Planet: Moon
- Metal: Silver
- Plant: Orchid
- Candle color: Purple
- Element: Water
- Rank: King
- Purson/Horus is a Day Demon and rules 22 legions of spirits. He was partly of the Order of Virtues and partly of the Order of Thrones

Purson [pronounced "person"] discovers hidden things and treasures, and discerns the past, present and future. He can read and reveal the thoughts of others and provide good familiars. He answers all questions.

He is very fair and very youthful looking. He resembles Amon Ra, only he has softer features. He is attended by several other Demons. He is highly respected among the Demons and very high-ranking. He lit up my entire room with his energy when he appeared to me.

– High Priestess Maxine

SIGIL

RAUM

RAUM is the Egyptian God "KHNUM" [See High Ranking Gods and Crowned Princes of Hell](#)

- Zodiac Position: 15-19 degrees of Libra
- October 8th-12th
- Tarot Card: 3 of Sword
- Planet: Saturn
- Metal: Lead
- Element: Air
- Plant: Thistle
- Candle color: Black
- Rank: Earl
- Raum is a Night Demon and rules 30 legions of spirits

SIGIL

RONOBE aka RONEVE, RONOVE

- Zodiac Position: 10-14 degrees of Leo
- August 2nd-7th
- Tarot Card: 6 of Rods
- Planet: Jupiter
- Metal: Tin
- Plant: Cinnamon
- Candle color: Purple
- Element: Fire
- Rank: Marquis/Earl
- Ronove is a Day Demon and rules 19 legions of spirits

Ronove teaches languages. He humbles enemies and teaches art and rhetoric. He also provides servants.

Ronove has brilliant shoulder-length golden hair that shines and glitters, with a brilliant aura. He has markings on his face like a tribal warrior. He has a very small wingspan. He can move objects in a room and is very talkative and friendly. He sometimes goes by the name "Ben." He is a Demon of fire and specializes in pyrokinesis. He gives off a lot of energy and also

specializes in languages.

SIGIL

SIGIL

NEXT - GODS S - Z

GODS A - B

GODS C - F

GODS G - M

HIGH RANKING GODS AND CROWNED PRINCES OF HELL



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Gods C - F

CAIM aka CAMIO

- Zodiac Position: 20-24 degrees of Sagittarius
- December 12th-16th
- Tarot Card: 10 of Rods
- Planet: Sun
- Metal: Gold
- Element: Fire
- Candle color: Green
- Plant: Centaurea
- Rank: President
- Camio is a Night Demon and governs 30 legions of spirits and was of the Order of Angels

Camio foretells the future. He also teaches how to communicate with animals. He can reveal the mysteries and secrets of other worlds and is an expert on hydromancy [divination by water]. He is good at argument and answers questions in burning ashes or coals of fire.

Camio is well built and covered with gold dust. His wings have gold bands on them and he wears a lot of gold jewelry. He leaves trails of gold dust when he flies. He has a powerful golden aura, and he can fly very fast. He exploded in gold dust and flew up through the ceiling.

SIGIL

CIMERIES aka CIMEJES

Cimeries is also known as the Egyptian God "Khepera" "Kheperi" "Khepri" "Kheprer" and "Chepera"

*He stated to a disciple that he prefers to be addressed as "Khepu"

- Zodiac Position: 25-29 degrees of Aquarius
- February 14th-18th
- Tarot Card: 7 of Swords
- Candle color: Dark Blue
- Plant: Pine

- Element: Air
- Planet: Venus
- Metal: Copper
- Rank: Marquis
- Cimeries is a night Demon and rules 20 legions of spirits

Cimeries bestows strength in spirit and confers much courage; he makes one heroic in battle, teaches literature and finds anything that is lost. He teaches grammar, logic, and rhetoric and is the patron of soldiers and military personnel. He also discovers buried treasure.

He has beautiful shoulder-length strawberry blonde hair and is well built. He is a very handsome God with a wide wingspan. His wings are golden, and he is covered with golden glitter.

SIGIL

CROCELL aka PUCEL, PROCEL

- Zodiac Position: 0-4 degrees of Sagittarius
- November 23rd-27th
- Tarot Card: 8 of Rods
- Planet: Jupiter
- Metal: Tin
- Element: Fire
- Candle color: Pink
- Plant: Wood Betony
- Rank: Duke
- Crocell is a night Demon and rules 48 legions of spirits. She was of the Order of Potentates, or Powers

Crocell teaches mysticism, geometry, art, history and all of the liberal sciences. She can produce great noises and cause great commotions. She can also bring confusion and indecisiveness to one's enemies. She warms waters and discovers baths. She appears with long flowing blonde hair and a blue dress with large blue wings.

SIGIL

DANTALIAN

- Zodiac Position: 20-24 degrees of Pisces

- March 11th-15th
- Tarot Card: 10 of Cups
- Planet: Mars/Pluto
- Metal: Iron/Plutonium
- Element: Water
- Candle color: Purple
- Plant: Honeysuckle
- Rank: Duke
- Dantalian is a night Demon and governs 36 legions of spirits

He can produce hallucinations. He reveals the innermost thoughts and desires of others and can influence another's mind without their knowledge. He knows all human thoughts and can change them at will. He incites love between men and women, and teaches all the arts and sciences. He can show a vision of the likeness of any person.

Dantalian has a blue aura. He usually departs through the ceiling. He can assist in achieving altered states.

SIGIL

DECARABIA aka ABRAXAS

- Zodiac Position: 10-14 degrees of Pisces
- March 1st-5th
- Tarot Card: 9 of Cups
- Planet: Moon
- Metal: Silver
- Element: Water
- Candle color: Black
- Plant: Lunaria
- Rank: Marquis
- Decarabia is a Night Demon and rules 30 legions of spirits

He knows all of the properties of and the powers of plants and stones, and provides birds as familiars. Decarabia is Abraxas. He has short curly black hair with fair skin and black wings with red stripes. He has a blue aura that gives off a lot of heat.

SIGIL

ELIGOR aka ELIGOS

He is also known as **"ABIGOR"** *SEE High Ranking Demons and Crown Princes of Hell

- Zodiac Position: 10-14 degrees of Gemini
- June 1st-5th
- Tarot Card: 9 of Swords
- Candle color: Yellow
- Plant: Thyme
- Planet: Venus
- Element: Air
- Metal: Copper
- Rank: Duke
- Eligos is a Day Demon and rules 60 legions of spirits

He grants favor in court cases and legal affairs, and helps to attract business and financial success. He creates love and lust and causes war and marshals armies. He helps in discovering hidden things.

SIGIL

FLAUROS aka HAVRES, HAURES

- Zodiac Position: 15-19 degrees of Aquarius
- February 4th-8th
- Tarot Card: 6 of Swords
- Planet: Mercury
- Candle color: Purple
- Plant: Skullcap
- Metal: Mercury
- Element: Air
- Rank: Duke
- Haures rules 36 legions of spirits and is a Night Demon

Haures discerns past, present, and future. She destroys and burns enemies of the mage and kills men by fire and protects the mage against other spirits. She knows all secrets and will bring harm to one's foes. Haures is female. Her golden hair can turn to blood red. She has large eyes that match her hair. There is no white in them at all. She is a beautiful Demoness. She is very fair skinned with long legs and is thinly built. She is rather calm and quiet, and she floats on the air. She appeared without wings.

SIGIL

FOCALOR aka LUCIFUGE ROFOCALE

*SEE **High Ranking Gods and Crowned Princes of Hell**

"Focalor" is an anagram for Rofocale.

- Zodiac Position: 20-24 degrees of Libra
- October 13th-17th
- Tarot Card: 4 of swords
- Candle color: Black (from him personally to a disciple)
- Plant: Wild Rose (from him personally to a disciple)
- Planet: Mercury
- Metal: Mercury
- Element: Air
- Rank: King (from him personally)
- Focalor is a Night Demon and rules 30 legions of spirits

He has power over the winds and the sea and causes ships to sink and cause death by drowning. He will not hurt anyone or anything, if asked not to. He appears as bald, with a robe that has bright shining silver and gold highlights. His wings when he shows them are covered with glitter like his robe. Lucifuge Rofocal is patient, polite, and soft spoken. He is rather quiet and has a slight accent.

– High Priestess Maxine

SIGIL

FORAS aka FORCAS

- Zodiac Position: 0-4 degrees of Virgo
- August 23rd-27th
- Tarot Card: 8 of Pentacles
- Planet: Mercury
- candle color: Orange
- Plant: Century Plant
- Metal: Mercury
- Element: Earth
- Rank: President
- Foras is a Day Demon and rules 29 legions of spirits

He can make one charismatic, wise, wealthy, and invincible. He restores lost property and teaches logic and ethics. He reveals

the powers of herbs and precious stones and has the power to make one invisible, have a long life, and to have charisma.

SIGIL

FORNEUS

- Zodiac Position: 25-29 degrees of Leo
- August 18th-22nd
- Tarot Card: 7 of Rods
- Candle color: Orange
- Plant; Sunflower
- Planet: Mars
- Element: Fire
- Metal: Iron
- Rank: Marquis
- Forneus is a Day demon and rules 29 legions of spirits. He was partly of the order of Thrones and partly of the order of Angels.

Forneus gives one a good reputation and teaches languages. He teaches all of the arts and sciences, including rhetoric, and can make one's enemies love him/her. He protects from evil doers. Forneus is very kind and human friendly. He has a beautiful deep red robe like a king's robe, trimmed in white with black spots. He has black shoulder-length hair with bangs, an intense look, dark eyebrows, and piercing black eyes with olive skin. He also appears with a reptilian sea creature. He understands about the evil of enemy angels.

– High Priestess Maxine

SIGIL

FURCAS

Furcas pronounces his name "Fur-ACK-us"

- Zodiac Position: 5-9 degrees of Sagittarius
- November 28th- December 2nd
- Tarot Card: 8 of Rods
- Planet: Jupiter
- Candle color: Light blue
- Plant: Cinquefoil
- Metal: Tin
- Element: Fire
- Rank: Knight

- Furcas is a Night Demon and rules 20 legions of spirits.

Furcas teaches astrology, palmistry, and pyromancy [divination by fire]. He also teaches astronomy, philosophy, logic and rhetoric, brings peace of mind and dispels fear and timidity. He is small, bald and looks like a Buddha. He has small white wings. He is very friendly.

– High Priestess Maxine

SIGIL

FURFUR

- Zodiac Position: 15-19 degrees of Virgo
- September 8th-12th
- Tarot Card: 9 of Pentacles
- Candle color: Red
- Plant: Cypress
- Planet: Saturn
- Element: Earth
- Metal: Lead
- Rank: Earl
- Furfur is a Day Demon and rules 26 legions of spirits

She incites love between a man and woman. She also causes thunder, lightening and wind. She bestows a love of battle and can reveal the secret thoughts of others. Furfur is a beautiful Demoness. She has silky white wings, with curly blonde hair and large blue eyes.

SIGIL

NEXT - GODS G - M

GODS A - B

GODS N - R

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

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[Back to Demons, the Gods of Hell](#)



Gods A - B

*Note: The inclusions with an asterisk were dictated from Thoth

AGARES/AGUARES

- Zodiac position: 5-9 Degrees of Aries
- March 25th-29th
- Tarot Card: 2 of Rods
- Candle color: Deep Blood Red*
- Plant: Carnation
- Planet: Mars/Mercury*
- Metal: Copper*
- Element of Air and Fire*
- Rank: Grand Duke of the Eastern regions of Hell
- She governs 31 legions of spirits
- Her Animal is the Tiger*
- Agares is a Day Demon and was of the order of the Virtues.

Agares rules over the common people; they are the voice of the common people and residence of Hell. Her position is similar to a human Mayor.*

She teaches all languages, returns runaways and can stop one from fleeing. She can also incite one to flee. She chases off enemies, destroys spirits of the enemy, and can bring about the downfall of important men, causing them to lose their position, public honor and the respect of others. She can cause an earthquake, and incite dancing.

*All of the Demons were very well-known and popular Pagan Gods. Agares is female. The legends of the Gods were all allegories. Agares was known as the Greek God "Argus." Argus was a male in legend. Argus was "all-seeing" and had 100 eyes. Agares is extremely beautiful. She is very fair skinned and feminine with soft straight blonde hair and white wings. She is very friendly and likable.

— High Priestess Maxine

SIGIL

IMAGE

Art work done by Marcos Macias

AINI aka AYM/AIM, HARBORYM

- Zodiac position: 20-24 degrees of Cancer
- July 13th-17th
- Tarot Card: 4 of Cups
- Candle color: Deep Blue as in blueberry* color
- Plant: Lemon
- Animal: Platypus*
- Planet: Neptune*
- Metal: Tin/Neptunium
- Element of Air*
- Rank: Marquis*
- Aim rules over atmosphere control in Hell*
- Aim governs 26 legions of spirits and is a Day Demon

He Gives true answers to questions, answers questions of things unknown, makes men witty, and teaches cunning and shrewdness. He can spread destruction by means of fire; setting buildings and entire cities on fire. He answers questions regarding private matters

SIGIL

ALLOCES/ALLOCEN aka ALLOIEN, ALLOCER

- Zodiac Position: 15-19 degrees of Sagittarius
- December 8th-11th
- Tarot card: 9 of Rods
- Candle color: Green*
- Animal: Bat*
- Plant: Sage
- Planet: Uranus*
- Metal: Bronze*
- Element of Water*
- Rank: PRESIDENT*
- Alloces governs 36 legions of spirits and is a Night Demon
- Alloces rules over a "public" meeting house in Hell where communities of Demons gather to discuss

and plan community events for their areas. These Demons specialize in architecture and art.*

He provides good familiars, and teaches astronomy and the liberal sciences, He can be sent to revenge secret enemies. He has a deep hoarse voice and is loud in speaking.

SIGIL

AMDUSIAS

- Zodiac Position: 0-4 degrees of Pisces
- February 19th-23rd
- Tarot card: 8 of Cups
- Candle color: Light Blue*
- Plant: Mimosa
- Planet: Neptune*
- Animal: Bird*
- Metal: Silver*
- Element of Water and Air*
- Rank: King*
- Amdusias governs 29 legions of spirits and is a Night Demon
- Amdusias is the Musical Director in Hell and is the God with the highest skill in Music*

He can inspire music. He causes musical instruments to be heard, but not seen, and gives excellent familiars. He can give a familiar to assist on any secret mission one wishes to perform, and can cause trees to become barren of fruit or even fall to the ground, or bend according to one's will.

Amdusias told the Joy of Satan Ministry in 2003: "Just as the enemy has people who cannot see us, we cannot see them. However, they will manifest blatantly as we get closer to the climax of our cause."

Amdusias has long black hair. He is tall with long fingers and he has strong, rough hands. His wings are tan and he has dark skin.

SIGIL

AMON

"Amon" is the Egyptian Sun God Amon Ra aka Merodach and the Babylonian God "Marduk"

- Zodiac Position: 0-4 Degrees of Taurus

- April 20th-24th
- Tarot Card: 5 of Pentacles
- Candle color: Red or Gold*
- Plant: Nightshade
- Planet: Sun*
- Metal: Gold*
- Animal: Lion*
- Element of: Fire and Air*
- Rank: Prince*
- Amon rules over the Western Region of Hell*
- Amon is a Day Demon and Governs 40 legions of spirits

He discerns the past, foretells the future, reconciles friends and enemies, procures love and causes love to flourish.

He is one of the most beautiful beings I have ever seen. He has very light blonde hair swept back; he is strongly built and has an enormous amount of positive energy. He is attended by a strong and aggressive falcon. He is literally radiant like the Sun. He is one of the 7 Sons of Satan. He is extremely proud, beautifully built, and very tall and strong.

— High Priestess Maxine

SIGIL

AMY/AVNAS

- Zodiac Position: 15- 19 degrees of Capricorn
- January 6th-10th
- Tarot card: 3 of Pentacles
- Candle color: Pink*
- Plant: Vervain
- Animal: Panther*
- Planet: Venus*
- Metal: Copper*
- Element of Earth*
- Rank: Earl*
- Amy governs 36 legions of spirits and is a Night Demon

He teaches astrology and the liberal sciences, provides familiars and discovers hidden treasures. He shows the way to fortune, wealth and treasure.

SIGIL

ANDRAS

- Zodiac Position: 10-14 degrees of Aquarius
- January 30th- February 3rd
- Tarot card: 6 of Swords
- Candle color: Black*
- Plant: Violet
- Animal: Hell Hound/Wolf*>
- Planet: Pluto and Mars*
- Metal: Iron and Silver*
- Element of Fire*
- Rank: There is no human equivalent or word for his rank*
- Andras Satan's Chief Guard and Head of Security*
- Andras Governs 30 legions of spirits and is a Night Demon

Andras is the God who was worshipped in the Weald. He can completely destroy enemies. Andras has a reputation for killing mages and their assistants. He is said to be very dangerous. Andras though he is male, is the British and Celtic Goddess Andrasta. "Andrasta" means the "Invincible One". Andrasta was a patron goddess of the Iceni tribe. It was said that Boudicca, the British warrior queen prayed to Andrasta, before going into battle the against her Roman foes. ¹

I have known Andras for quite some time. He is actually very pleasant to those who are dedicated to Satan. He is a true warrior. He first contacted me through my Ouija Board. The first time I saw him, he was short, wore a black and white striped shirt, and had a rough look about him. He was attended by a Hell Hound, a vicious looking black wolf with red eyes, snarling with dusty bristled grey hair. After performing energy work on him, he transformed into a tall and slender and very handsome Demon. He wears a long white robe and has golden blonde hair parted in the middle and very long, down to his waist. He is a true warrior, but also an artist. He is one of the most dangerous to the enemy.
— High Priestess Maxine

SIGIL

ANDREALPHUS

- Zodiac Position: 20-24 Degrees of Aquarius

- February 9th- 13th
- Tarot card: 7 of Swords
- Candle color: Silver*
- Plant: Lotus
- Animal: Frog*
- Planet: 4 of the Moons of Jupiter*
- Metal: Nickel and Silver*
- Element of earth*
- Rank: Earl*
- Andrealphus governs 30 legions of spirits and is a Night Demon
- Andrealphus is a scientist; specializing in Chemistry*

He teaches astronomy, geometry, and everything concerned with measurement. He also teaches mathematics

SIGIL

ANDROMALIUS

- Zodiac Position: 25-29 Degrees of Pisces
- March 16th-20th
- Tarot card: Ten of Cups
- Candle color: Indigo*
- Plant: Wormwood
- Animal: Pigeon*
- Planet: Jupiter*
- Metal: Iron*
- Element of Air*
- Rank: Earl*
- Andromalius rules over 36 legions of spirits and is a night Demon
- Andromalius is a Watcher. Watchers spy on the enemy and report directly to Satan, Andras or Azazel*

He reveals thieves, returns stolen goods, discovers all wickedness, and locates hidden treasure. He will punish thieves and avenge offenders. He recovers lost articles and finds money. He also reveals secret plots and can catch a thief.

SIGIL

ASMODEUS/ASMODY aka SYDONAY

- Zodiac Position: 5-9 degrees of Virgo
- August 28th- September 1st
- Tarot Card: 8 of Pentacles
- Candle color: Black or Blue*
- Plant: Mint
- Animal: Whale*
- Planet: Neptune*
- Metal: Copper when it turns Blue*
- Element: Water*
- Rank: King*
- Asmodeus is Chief Astrologer of Hell and Oversees the Gambling Houses in Hell. He is a very busy Demon.*
- Asmodeus is a Day Demon, he is among the legions of AMAYON and rules 72 legions of spirits
- Asmodeus carries the title "King of the Demons"

Asmodeus must be invoked bareheaded.

Asmodeus was of the order of Seraphim and he carries the title "King of the Demons." He governs the many realms of pleasure. He prefers to be summoned bareheaded [without a hat or head covering] and he teaches the arts of astronomy, arithmetic, geomancy, and craftsmanship. He answers all questions, discovers and guards treasures and gives the ability to read the thoughts of others. He confers invisibility, and can break up marriages/relationships. Asmodeus has a human Mother and his Father is a God. He has jet black hair with a braid down his back, and has an olive complexion. Asmodeus is extremely courteous and very much a gentleman. He is soft spoken with a smooth voice. Asmodeus is a very pleasant Demon.

– High Priestess Maxine

SIGIL

ASTAROTH

BEELZEBUB

BALAM

- Zodiac Position: 10-14 degrees of Sagittarius
- December 3rd- 7th

- Tarot Card: 9 of Rods
- Candle color: White
- Plant: Oak
- Planet: Mars
- Metal: Iron
- Element of Fire
- Rank: King
- Balam is a Night Demon and governs 40 legions of spirits

Balam discerns the past and future, confers humor, wit, intellect, gives invisibility, and foretells the future.

SIGIL

BARBATOS

- Zodiac Position: 5- 9 degrees of Taurus
- April 25th-29th
- Tarot Card: 5 of Pentacles
- Candle color: Black
- Plant: Ground Ivy
- Planet: Venus
- Metal: Copper
- Element of Earth
- Rank: Duke
- Barbatos is a day Demon and he governs 30 legions of spirits and is of the Order of Virtues
- Barbatos prefers to appear when the Sun is in the sign of Sagittarius

Barbatos teaches all of the sciences, he reveals treasure concealed by magic, and foretells the future. He discerns the past, reconciles friends, and will bring any two persons together in friendship. He secures the good will of those who are in positions of power. He smoothes out all misunderstandings and soothes hurt feelings. He gives the ability to communicate with and understand animals.

Barbatos is a very handsome god. He has long, flowing blond hair and brilliant white wings. He is very well built and his skin is tan.

SIGIL

BATHIN, aka BATHYM, MARTHIM **Bathin is the Egyptian goddess Nephthys [See High Ranking Demons and Crown Princes of Hell]

- Zodiac Position: 25-29 degrees of Gemini
- June 16th-21st
- Tarot Card: 10 of Swords
- Candle color: Purple
- Plant: Mistletoe
- Planet: Saturn/Uranus
- Metal: Lead/Uranium
- Element of Air
- Rank: Duke
- Bathin is a Day Demon and rules over 30 legions of spirits

Bathin reveals the properties of herbs and precious stones. She helps one obtain astral projection, and can take anyone wherever they want to go.

SIGIL 1

SIGIL 2

BELETH aka BYLETH aka ELYTH

- Zodiac Position: 0- 4 degrees of Gemini
- May 21st- 25th
- Tarot Card: 8 of Swords
- Planet: Mercury
- Metal: Mercury
- Element of Air
- Candle color: Red
- Plant: Dill
- Rank: Duke
- Beleth is a Day Demon and rules over 85 legions of spirits. She is of the Order of Powers

Beleth brings the spirit of love between men and women. She is a favorite of women awaiting a proposal.

Byleth is a female. She has round doll like, piercing dark eyes with long dark blonde hair with ringed curls.

– High Priestess Maxine

SIGIL

IMAGE

Art work done by Marcos Macias

BELIAL

- Zodiac Position: 5- 9 degrees of Pisces
- February 24th- 29th
- Tarot Card: 8 of Cups
- Candle color: Orange
- Plant: Mullein
- Planet: Jupiter/Neptune
- Metal: Tin/Neptunium
- Element of Water
- Rank: King
- Belial is a Night Demon and governs 80 legions of spirits

Belial distributes presentations and titles. He reconciles friends and enemies, and provides familiars He can assist one with job promotions and helps to gain a higher position. He can bring favors from others, even one's enemies. Belial was Prince of the Order of Virtues. Belial is thin, smaller than most of the other Demons and has platinum blonde hair.

SIGIL

BERITH aka BAALBERITH, BEAL, BOFI, BOLFRY

BIFRONS

- Zodiac Position: 15- 19 degrees of Scorpio
- November 7th-12th
- Tarot Card: 6 of Cups
- Candle color: Light purple
- Plant: Basil
- Planet: Jupiter/Neptune
- Metal: Tin/Neptunium
- Element of Water
- Rank: Earl
- Bifrons is a Night Demon and governs 60 legions of spirits

Bifrons teaches astrology, geometry, mathematics, along with other different arts and sciences. He reveals the properties of herbs, woods, and stones. He can move corpses magically and coerce spirits of the dead to assist in magick, and/or to answer inquiries.

Bifrons is tall and has light blonde hair down to his waist with lots of soft ringed curls. He is kind and patient.

– High Priestess Maxine

HREF="https://www.angelfire.com/empire/serpentis666/Biffrons_23952.gif">SIGIL

BOTIS

- Zodiac Position: 20- 24 degrees of Gemini
- June 11th- 15th
- Tarot Card: 10 of Swords
- Candle color: White
- Plant: Lily
- Planet: Saturn/Uranus
- Metal: Lead/Uranium
- Element of Air
- Rank: President/Earl
- Botis is a Day Demon and rules over 60 legions of spirits

Botis assists in making important decisions and bolsters courage. He protects one from being hurt by the hatred or envy of others and helps toward easing tension in the home. Botis declares things past and present, and reconciles friends and enemies.

He appeared as an old man. He was bald on top with long white wavy hair. He wore a brown robe. After I did energy work on him and freed him, he bolted beautiful huge deep red wings.

– High Priestess Maxine

SIGIL

BUER

- Zodiac Position: 15- 19 degrees of Taurus
- May 5th- 9th
- Tarot Card: 6 of Pentacles
- Candle color: Light blue
- Plant: Aloe
- Planet: Mercury

- Metal: Mercury
- Element of Earth
- Rank: President
- Buer is a Day Demon and rules over 50 legions of spirits

Buer heals all diseases, and teaches moral, natural, and logical philosophy. He discourages drunkenness, and provides familiars. He also teaches the properties of all herbs and plants.

SIGIL

BUNE aka BIM

- Zodiac Position: 5- 9 degrees of Leo
- July 28th-August 1st
- Tarot Card: 5 of Rods
- Candle color: Orange
- Plant: Orange
- Planet: Sun
- Metal: Gold
- Element of Fire
- Rank: Duke
- Bune is a Day Demon and governs 30 legions of spirits

Bune helps acquire wealth and provides sophistication and worldly wisdom. She gives eloquence in speech and a flair for words.

Bune has shoulder-length straight black hair with dark slanted eyes, a tan complexion and black wings. She is very friendly. I asked her if she was Egyptian. She said "We are all Egyptian." Her hair is styled like the Hollywood Cleopatra.

– High Priestess Maxine

SIGIL 1

SIGIL 2

*Dictated from Thoth.

¹ <https://www.timelessmyths.com/celtic/british.html#Andrasta>
Page on "British Deities"

NEXT - GODS C - F

GODS G - M

GODS S - Z

GODS N - R

HIGH RANKING GODS AND CROWNED PRINCES OF HELL





[Back to Demons, the Gods of Hell](#)

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Lycanthropy: A Handbook of Werewolfism

by Frater D.

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Disclaimer

Neither the author nor the publisher will assume any responsibility for the use or misuse of the theories and instructions contained herein, or the misinterpretation of the same. You were warned! [\[top of page\]](#)

Introduction

This book contains the basic elements for exploration into a fascinating, yet largely untouched, facet of occultism; Lycanthropy (Werewolfism). In this book I have outlined the basic theories and instructions for lycanthropy. I have summed up years of personal work with this subject here, and now I present to you the "meat" of my work. But before we go on, let me introduce myself. My initiatory name is Frater D, and I have been a practicing magician for several years. My work has taken me to many fascinating places and fields of study. So it was inevitable that the subject of werewolfism would cross my path. My initial investigation into the subject was admittedly "half-hearted". However after a more serious look, it seemed as though this was more and more becoming a part of my achievable reality. The myths are somewhat exaggerated, but a type of physical transformation is possible, as you will soon see. I wrote this book primarily because a good text on the subject of actual transformation has never been written (As far as I know.), and I wanted to cover some new ground. So venture forward, and suspend your disbelief long enough to learn. [\[top of page\]](#)

The Werewolf: a brief description

Webster's 20th Century Dictionary defines a Werewolf thusly: "(In folklore), a person changed into a wolf, or one capable of assuming the form of a wolf at will." This is a fairly good definition considering the current scientific dogma. But for our purposes, I need to give a clearer, more accurate definition. So for this book we will define a Werewolf as: A person who has regressed, by force of will and desire, to a feral or wolflike state, both physically and mentally.

Let me expand in detail:

"A person who has regressed, by force of will and desire, to a feral or wolflike state.": By this I mean a person who has temporarily cast off the societal chains that repress the id (In psychoanalysis the "id" is the part of the psyche responsible for basic animal instincts.). I say regression, because the "higher" or "civilized" mind takes a secondary position in the consciousness. Will is a great factor in the transformation, it takes a profound force of will to transform. Yet this is a worthwhile task for the magician, as the animal state is desirable on

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occasion, because of its liberating and stress purging effects. The word feral refers to a wild or untamed state. Indeed you are quite wild while in this state, which is why certain precautions must be taken (Which will be explained in a later chapter.) The wolf is the archetype of all that is wild and untamed. Yet it remains a noble and beautiful creature. Of course if you identify more with another animal, you can choose that one instead.

"Both physically and mentally.": The transformation first takes place as a subjective shift in the consciousness of the person, but then proceeds to manifest itself in more physiological ways. This is not to say that you will grow fur and fangs, but rather that your body will act in a manner that is different from its natural state. Now that I have explained what a werewolf is, let's explore why we would wish to achieve this state. [\[top of page\]](#)

Why the Werewolf?

As you all know, the Werewolf is a fascinating and prevalent "myth". Stories of the Werewolf can be found around the world. This powerful creature seems to be rivaled in popularity only by the Vampire. There are several reasons for this prevalence, but I feel that the basic scientific/sociological reasons are the most fascinating. Inside man's brain there are certain tissue masses that control his primal desires; hunger, sex, etc. These parts appear to have been added onto in the process of evolution. That is to say that at one point these were "front seat" functions, that dominated our entire being. As man evolved and grew more complex, these functions began to take a "backseat" position. Of course we continue to need food, sex, etc., but in our highly technological society these are viewed as being of secondary importance to say, running a computer (Except for eating, which is viewed as necessary to maintain health and energy, so that you can run the computer!). Now we are in a worldwide state where our primal instincts are being repressed (by major religions) and ignored (by technology). But the instinct is still there, never dying, just hidden. I am not saying that you should drop on all fours, abandon higher reasoning and run wildly into the forest, I'm just saying that we must appreciate the entire being, including the animal within. This appreciation can be accomplished through lycanthropic metamorphosis. It's easy to see why achieving the animal state from time to time can be both liberating and fun. Just as long as we don't let it dominate our being. It is only one small part of the entire psyche, and to neglect the other parts would just put us back into the situation we're trying to avoid. [\[top of page\]](#)

The Power of Lycanthropy

So now that we know what Lycanthropy is and why it is a desirable state, let us explore what we can expect from the experience of metamorphosis. Here is a list of some of the powers that you may experience while in a state of lycanthropy. The experience will be different for everyone, but here are some of the more common experiences.

Augmented Senses: While in this state, one usually finds that every physical sense is enhanced. The colors are more vivid. The sounds are sharper and clearer. You can detect scents that you couldn't while in human form. Taste is richer (both good and bad). Your skin becomes highly sensitive to stimulus.

Increased Physical Prowess: While in this state, one usually finds that they have increased agility and strength.

Increased Sex Drive: This is a major experience in lycanthropy. However you must refrain from sexual intercourse unless you have a willing partner, of legal age, who understands EXACTLY what is going on.

As for other powers/experiences, they will be different for everyone. So just experience the experience, so to speak, and keep in mind that with power comes responsibility. Werewolfism is no different. [\[top of page\]](#)

A Brief Warning

Lycanthropy can be dangerous if misused. So I will now outline the conditions under which the transformation must take place to insure its proper use.

- 1) Never use lycanthropy while angry, unless you are in a safe uninhabited environment. Doing this could cause a violent reaction, which will just make the situation worse.
- 2) Only use lycanthropy around people who you trust, and fully understand what you are doing. However it is best that you use it alone, as this better facilitates uninhibited release.
- 3) Only use lycanthropy in a proper environment, such as your own property, away from prying eyes. This better facilitates the transformation, and will help keep police calls about "wild animals roaming the neighborhood", down to a dull roar.
- 4) Do not let lycanthropy dominate your life. Obsession is a possibility, so you must, from time to time, examine yourself from the standpoint of an objective observer. Treat lycanthropy as something special, and don't over do it.

If you follow these guidelines you should be all right. This is an enjoyable experience, but caution must be taken. Once again I must repeat: Neither the publisher nor I will take any responsibility for the use or misuse of the theories and practices contained herein, or the misinterpretation of the same. [\[top of page\]](#)

Preliminary Exercises

Before we get into the actual techniques for effecting the transformation, there are 2 preliminary exercises that must be mastered. Devote an hour, 4 days a week (no more, no less), to practicing these exercises. Do not go on to the actual transformation until these have been mastered (At least 2 weeks practice.). After you have transformed for the first time, it is suggested that these exercises be continued, however, according to your own schedule.

Form Assumption: Position yourself in a manner that you feel a werewolf (Or other were-beast if you are not using a wolf.) would stand while resting. Then see your form become that of a werewolf. Just close your eyes, and imagine your body becoming that of a werewolf. See the transformation of your body. It is important that you experience this behind your eyes, meaning as if you were watching yourself transform from your normal perspective. Not from the perspective of an observer.

Mind Assumption: For this exercise, you must think and feel how you believe a werewolf would. Shift your consciousness to that of an animal. Experience your world through the eyes of a werewolf. Experience the urges and instincts of an animal.

After you have mastered these exercises and created the proper environment, you are ready for the transformation. [\[top of page\]](#)

The Blueprint

You will find it extremely useful to use a prop or costume in your practice of lycanthropy. The costume will serve as a blueprint for what you will become. I would not recommend using a full costume, but rather some artificial fur that can be affixed to your body. It is also up to you whether or not you will work nude with the fur, or clothed with the fur. It is much a matter of what you are comfortable with. It will also serve you well to use the same costume for every transformation. Be very thorough and selective when creating your blueprint. For the more adventurous and experienced occultist, I would even recommend attaching a lycanthropy thoughtform or astral pattern to the costume, as this can greatly aid the process. [\[top of page\]](#)

The Environment

In the practice of lycanthropy it is essential that you create the proper environment for the transformation. The following is a proper outline to work with.

- 1) Firstly the environment needs to be secure from prying eyes and intrusion (I do pity the unsuspecting intruder who encounters the lycanthrope while in werewolf cycle.)
- 2) The best environment is outdoors, in a natural forest setting (Or the natural environment of your particular animal, if you do not choose the wolf.) However it is often difficult to get both this and a secure environment in one package, so you may have to improvise according to your ingénué.
- 3) You may wish to consider placing some food within your environment. I would recommend a plate of cooked meat such as steak. This appeals directly to a powerful primal urge.
- 4) Be thorough and inventive. [\[top of page\]](#)

Other Points of Interest

In your practice of lycanthropy you may wish to use elements from various systems of occult thought to augment the experience. Here are two suggestions:

Invocation: You may wish to perform a ritual invocation of a lupine deity, spirit or principal to aid in your work. Since invocation in and of itself is beyond the scope of this small text, I suggest that you study a book that outlines this practice in detail. As for the godform itself, I highly recommend Fenris of Norse Mythology. (While on the subject of Norse mythology, I must suggest that you also learn of the Berserkers. Berserkers were special warriors that would don the skins of animals and fight with a wild animal rage against all enemies.)

The Moon: You may wish to time your transformations according to the lunar cycle. I have found this be particularly effective in my practice of this art.

Of course there are many more possibilities and avenues to be explored. I have included these because they have proven their effectiveness to me. As with all magical art, imagination and experimentation are essential. Therefore treat these instructions as a beginning for your exploration into this subject, and not the final word. [\[top of page\]](#)

Effecting The Transformation

I will now give you a technique for transforming yourself into a werewolf. You will probably have to practice and experiment a little with the technique to effect the transformation completely. Perseverance is the key.

- The Transformation -

A) Put on the animal "blueprint" costume.

B) Go to your designated area, and find a comfortable spot to sit. Close your eyes and clear your mind. Meditate upon the qualities of the animal that you wish to become. See it hunting, mating, etc. Become aware of your desire to be this animal, and let that desire grow in intensity.

C) Now examine the present stressors in your life, and think what it would be like if you could cast off the responsibilities of society, and become this beast. Let the stress that you feel fuel your desire to become the animal.

D) Visualize as intensely as possible, your chosen animal standing behind you. See it, feel it, conjure this image powerfully. When you can actually "feel" the creature, see it step into your body. (In this step you are actually creating an astral archetype to aid in the process.)

E) Now see your form become that of the animal. Visualize this as intensely as possible. Will yourself to become the animal.

F) Now take on the mind of the animal as in the preliminaries. Ignore all thoughts that are not those of an animal. Don't think in words, but rather pictures and experiences. Will a total consciousness merger with the animal.

G) When you have achieved a good degree of success with this, get up and move like a werewolf (or your particular animal). Move exactly how you feel that a werewolf should move. Act like the animal, sniff the air, listen to the sounds around you, and search with a piercing stare into dark corners and shadowed areas. Run, snarl, howl, do whatever it is that you feel is right. Become the animal in thought and action. If the moon is in view, it can serve as a powerful focal point.

H) As you are acting like the animal, find the dominant emotion that you are feeling and try to intensify it (If it is lust, then sexually stimulate yourself. If it is joy, then more fully revel in what you are becoming.)

I) When you are at the "peak" of this exercise (In the case of lust, this would be orgasm.), feel yourself transform completely. You are now the animal. You may find that your body transforms. Again, This not to say that you will grow fur and claws, but rather your body will use itself in a manner that you are not used to. This is a sign of great progress, just go with it.

J) When you are ready to return to your normal human state, just sit down, and separate yourself from the animal. Take on your normal consciousness, go get something to eat, take a nap, and relax.

There you have it! That was simple wasn't it? Of course it will get easier each time, but it was probably much easier than you anticipated. You now have a great gift, use it wisely. I recommend that you experiment with your own ideas. Be original, innovative and passionate with your application of lycanthropy. It has been said before (and quite wisely so!), that there is no room for authority in occultism. [\[top of page\]](#)

Conclusion

It is my hope that this short text has broadened your studies and awakened your imagination to the possibility of new experiences. It is my opinion that the liberating effects of lycanthropy can prove indispensable to the magician. Especially those who work in a "darker vein" of the art such as myself. There is still much to be explored on the subject. Hopefully in the future I will publish further findings and points of interest pertaining to this and related subjects.

Acknowledgements:

Firstly, I would like to thank Frater Zeht and the O.L.N., whose teachings have aided me greatly with my work on this subject. I also wish to extend the deepest gratitude to all of my teachers and students who continue to instruct and inspire me. And lastly to my wife and son for their infinite patience and understanding as I Invoke the Mysteries.

Infernally, Frater D. [\[top of page\]](#)

The Nine Satanic Sins | Church of Satan

<https://www.churchofsatan.com/nine-satanic-sins/>

by Anton Szandor LaVey

© 1987

1. Stupidity

The top of the list for Satanic Sins. The Cardinal Sin of Satanism. It's too bad that stupidity isn't painful. Ignorance is one thing, but our society thrives increasingly on stupidity. It depends on people going along with whatever they are told. The media promotes a cultivated stupidity as a posture that is not only acceptable but laudable. Satanists must learn to see through the tricks and cannot afford to be stupid.

2. Pretentiousness

Empty posturing can be most irritating and isn't applying the cardinal rules of Lesser Magic. On equal footing with stupidity for what keeps the money in circulation these days. Everyone's made to feel like a big shot, whether they can come up with the goods or not.

3. Solipsism

Can be very dangerous for Satanists. Projecting your reactions, responses and sensibilities onto someone who is probably far less attuned than you are. It is the mistake of expecting people to give you the same consideration, courtesy and respect that you naturally give them. They won't. Instead, Satanists must strive to apply the dictum of "Do unto others as they do unto you." It's work for most of us and requires constant vigilance lest you slip into a comfortable illusion of everyone being like you. As has been said, certain utopias would be ideal in a nation of philosophers, but unfortunately (or perhaps fortunately, from a Machiavellian standpoint) we are far from that point.

4. Self-deceit

It's in the "Nine Satanic Statements" but deserves to be repeated here. Another cardinal sin. We must not pay homage to any of the sacred cows presented to us, including the roles we are expected to play ourselves. The only time self-deceit should be entered into is when it's fun, and with awareness. But then, it's not self-deceit!

5. Herd Conformity

That's obvious from a Satanic stance. It's all right to conform to a person's wishes, if it ultimately benefits you. But only fools follow along with the herd, letting an impersonal entity dictate to you. The key is to choose a master wisely instead of being enslaved by the whims of the many.

6. Lack of Perspective

Again, this one can lead to a lot of pain for a Satanist. You must never lose sight of who and what you are, and what a threat you can be, by your very existence. We are making history right now, every day. Always keep the wider historical and social picture in mind. That is an important key to both Lesser and Greater Magic. See the patterns and fit things together as you want the pieces to fall into place. Do not be swayed by herd constraints—know that you are working on another level entirely from the rest of the world.

7. Forgetfulness of Past Orthodoxies

Be aware that this is one of the keys to brainwashing people into accepting something new and different, when in reality it's something that was once widely accepted but is now presented in a new package. We are expected to rave about the genius of the creator and forget the original. This makes for a disposable society.

8. Counterproductive Pride

That first word is important. Pride is great up to the point you begin to throw out the baby with the bathwater. The rule of Satanism is: if it works for you, great. When it stops working for you, when you've painted yourself into a corner and the only way out is to say, I'm sorry, I made a mistake, I wish we could compromise somehow, then do it.

9. Lack of Aesthetics

This is the physical application of the Balance Factor. Aesthetics is

important in Lesser Magic and should be cultivated. It is obvious that no one can collect any money off classical standards of beauty and form most of the time so they are discouraged in a consumer society, but an eye for beauty, for balance, is an essential Satanic tool and must be applied for greatest magical effectiveness. It's not what's supposed to be pleasing—it's what is. Aesthetics is a personal thing, reflective of one's own nature, but there are universally pleasing and harmonious configurations that should not be denied.

The Eleven Satanic Rules of the Earth | Church of Satan

<https://www.churchofsatan.com/eleven-rules-of-earth/>

by Anton Szandor LaVey

© 1967

1. Do not give opinions or advice unless you are asked.
2. Do not tell your troubles to others unless you are sure they want to hear them.
3. When in another's lair, show him respect or else do not go there.
4. If a guest in your lair annoys you, treat him cruelly and without mercy.
5. Do not make sexual advances unless you are given the mating signal.
6. Do not take that which does not belong to you unless it is a burden to the other person and he cries out to be relieved.
7. Acknowledge the power of magic if you have employed it successfully to obtain your desires. If you deny the power of magic after having called upon it with success, you will lose all you have obtained.
8. Do not complain about anything to which you need not subject yourself.
9. Do not harm little children.
10. Do not kill non-human animals unless you are attacked or for your food.
11. When walking in open territory, bother no one. If someone bothers you, ask him to stop. If he does not stop, destroy him.

The Nine Satanic Statements | Church of Satan

<https://www.churchofsatan.com/nine-satanic-statements/>

by Anton Szandor LaVey

The Nine Satanic Statements originally appeared in *The Satanic Bible*, © 1969

1. Satan represents indulgence instead of abstinence!
2. Satan represents vital existence instead of spiritual pipe dreams!
3. Satan represents undefiled wisdom instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5. Satan represents vengeance instead of turning the other cheek!
6. Satan represents responsibility to the responsible instead of concern for psychic vampires!
7. Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his “divine spiritual and intellectual development,” has become the most vicious animal of all!
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the Church has ever had, as He has kept it in business all these years!